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NORTH CAROLINA

Christian Advocate

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DURHAM, N. C.

January 2, 1958

Volume 103

Number 1

—Ewing Galloway Photo



For the New Year

*I saw the Old Year slip away,
And heard the quiet closing
Of the gate.
My heart held memories, and I felt
A tear upon my cheek.*

*And then I turned, and there beside me,
So young and fair, so radiant and pure,
I beheld the bright New Year.
His eyes were wide with wonder
As he emerged from the vastness
Of Eternity;
And with the future all unknown,
He smiled upon the world.
I dried my tear, and took his hand,
For in my heart I knew
He needed me.*

*And then I prayed, "Dear Lord,
As days and months increase,
Keep shining bright within the year
The light of faith.
Ennoble our hopes and aspirations,
And may the dreams in men's hearts
Be Thy dreams;
May we walk unafraid
Into the unknown;
And may the smile at the year's dawning
Light the way to Thee—and Peace."*

—ELIZABETH WHISNER



ABOUT METHODISTS AND METHODISM

Bishop Ralph S. Cushman will be guest preacher for a three-day meeting at Wesley Memorial Church, Warrenton, beginning Sunday morning, January 12, and ending Tuesday evening, January 14.

Dr. James C. Stokes, pastor of Central Church, Shelby, and Mrs. Stokes, held open house for the entire church membership on Friday evening, December 20, from 7:00 to 10:00 o'clock.

Miss Patsy Daniels, daughter of Mr. and Mrs. H. B. Daniels, members of Ann Street Church, Beaufort, is this year among those whose names appear in Who's Who in Colleges and Universities of America.

Work on the remodeling of the Fellowship Hall at Midway Church, Kannapolis, began Dec. 16. Plans call for sheet-rock ceiling, and the decoration will be selected by workers in the Junior department, according to the church bulletin.

The Bennett College Choir, directed by Mrs. Mary J. Crawford, was heard over the American Broadcasting Company radio network on Sunday, December 29, in the final program of the year sponsored by the United Negro College Fund in co-operation with ABC.

Bennett College, Greensboro, organized as a woman's college only 31 years ago, was the youngest of 18 Negro institutions which, for the first time in history, were recently granted full membership in the Southern Association of Colleges and Secondary Schools.

The Rev. Brunson Wallace, pastor of Central Church, Asheboro, is sailing Jan. 3, on the USS Argentina for a South American cruise which will take him to Trinidad, Rio de Janeiro, Santos, Montevideo, and Buenos Aires. He will serve as ship's chaplain. The cruise will take 38 days.

Brevard Methodist Church will formally open its new sanctuary on Sunday, January 12, at 11 o'clock. Open house for members and friends of the community is scheduled for that afternoon from 2 to 5 o'clock. In the evening the Rev. Julian Holmes will preach the first in a series of *Celebration Services*.

THANK YOU!

The editors would like to thank all those who remembered them at Christmas time with Christmas cards and letters of appreciation. We would like to send individual replies to all, but time does not permit. The kind words and thoughtfulness of our readers have made this a happy Christmas for us.

R. P. MARSHALL, *Editor*
O. D. PARK, *Managing Editor*
ELIZABETH WHISNER,
Editorial Assistant

Mr. and Mrs. Kenneth R. Brown announce the birth of a daughter, Karen Faye, on November 21. Mrs. Brown is the former Frances Sharpe, daughter of the Rev. and Mrs. I. L. Sharpe, Charlotte, and has served as director of Christian education at Front Street Church, Burlington, and First Street Church, Albemarle.

The Rev. Paul W. Townsend, Salisbury district superintendent, and Mrs. Townsend, were presented with a handsome mahogany chest from the pastors of the district, at a Christmas party held at the new Milford Hills Church in Salisbury on December 10. Mr. and Mrs. Townsend gave copies of "A Testament of Devotion," by Kelley, to each of the sixty pastors and their families.

Mrs. A. S. Arnold of Greensboro was elected the first chaplain of the Grand Chapter of Morse Telegraph Clubs at its recent meeting in Los Angeles. Mrs. Arnold is the wife of "Dad" Arnold, well-known Railroad YMCA secretary, who gave 35 years to this work, 25 of which were spent at the Cone YMCA in Greensboro. Mr. and Mrs. Arnold are members of West Market Street Methodist Church.

Ten new apartments will soon be built at the Methodist Home, Charlotte, according to the announcement of Sam T. Atkinson, chairman of the Board of Managers. The apartments will be built at the south end of the quadrangle, facing the other sixteen apartments and will afford room for a number of persons now on the waiting list. The entire cost of construction will be borne by donors who are themselves approved applicants for membership in the Home, or those who are interested in contributing to the Home.

The Jonesboro Heights Church, Sanford, will soon be added to the number of those churches using the Sunday Evening Fellowship plan. The plan goes into effect on Sunday, January 5, with vespers at 5:30 for those in the Junior age group and above, and a story hour for those below the Juniors, in their assigned rooms. At 6 o'clock the families will gather in the Fellowship Hall for a picnic-type supper of sandwiches, coffee, punch and cookies. At 6:30 eight interest groups will pursue studies and discussions aimed at the development of Christian character and living.

The first service in the remodeled sanctuary of Cary Church was held recently. The Rev. Barney Davidson, writing in the church bulletin, described the new workshop setting: "The plan has been changed to the chancel type. The altar faces the front door and is finished in white, with a deep red velvet dossal cloth on the wall behind it . . . The chancel furnishings are white, with walnut trim . . . deep red carpet has been used in the chancel and in the aisles . . . To the south of the sanctuary there is the lovely enlarged Prayer Chapel, with a new memorial window.

The Duke Divinity School Seminars for 1958

The tenth annual Duke Divinity School Seminars will be held on January 13-14 in Charlotte, at the First Methodist Church (Dr. W. Kenneth Goodson, pastor); and on January 16-17 in Goldsboro, at St. Paul Methodist Church (the Rev. Leon Couch, pastor).

Begun in January, 1949, the Seminars were designed especially for theological alumni and others now in the active pastorate. Each year, specialists in the subject selected spend two days in lecture and discussions with groups of clergymen.

Two Seminars each year are held in selected North Carolina cities, East and West. A general invitation is extended to clergymen of all denominations, and in neighboring states. Overnight accommodation for any who request it is arranged by the host church. No registration fee is charged, and there is only an inclusive charge of \$4.00 for meals at the host church during the two days. The cost of setting up the Seminars is provided by the beneficence of the late James A. Gray, who established the James A. Gray Fund of the Duke Divinity School.

The seminars to be held in January, 1958, will present the subject of "The Bible in the Light of Archaeology," a subject especially relevant because of the sensational finds made recently near the Dead Sea. Hebrew manuscripts of portions of scripture have been discovered in a number of caves, manuscript copies of much greater age than we have ever possessed. Two of the lectures in the coming Seminars will discuss such discoveries as they effect our understanding of the Bible. These will be given by Dr. William H. Brownlee of Duke, who was resident as a Fellow at the American School of Oriental Research when the initial finds came to light in 1948. Dr. William F. Stinespring of Duke will outline the chief advances made by archaeology, as a recent scientific instrument in Biblical criticism.

Dr. G. Ernest Wright, Professor of Old Testament History and Interpretation at McCormick Theological Seminary in Chicago, will be the outside guest leader in the Seminars.

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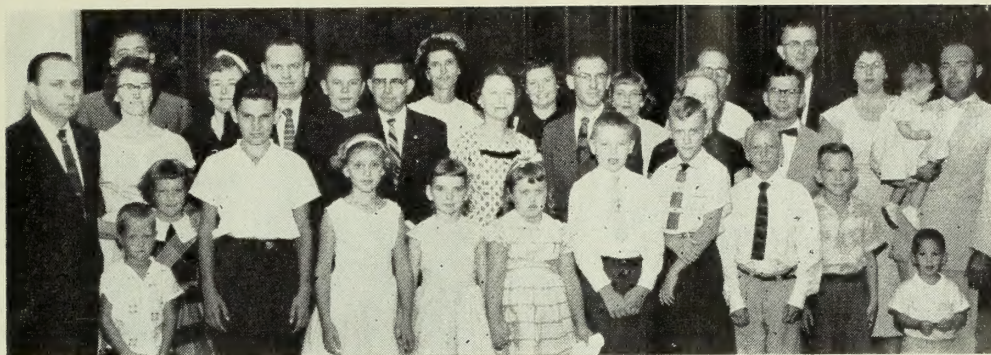
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Jefferson Church, Goldsboro

Goldsboro District Conference

By H. M. McLAMB, D. S.

The Goldsboro District Conference met at First Church, Clinton, on December 6 with 300 persons attending.

The Christian education program was presented by the Rev. D. L. Fouts, district director of general church school work. He was assisted by members of the district education staff and Dr. C. P. Morris of the Conference Board of Education.

The Rev. Leon Couch, district secretary, gave the evangelism report and outlined plans for the conference simultaneous revivals to be held in March and the Tri-District Youth Christian Witness Mission to be held in Wayne County in April.

The Rev. L. C. Vereen, district secretary, was in charge of the report on missions and church extension. The Rev. T. A. Collins discussed the need for more new churches and appealed for larger support of the conference Ten Dollar Club. The Rev. R. G. Spence, pastor, told the story of the new Sarecta Church and said its \$30,000 building should be completed debt-free by Easter. Two new churches organized this fall were formally welcomed into the district: Jefferson of Goldsboro, and New Hope of R. F. D. 4, Goldsboro. Jefferson was presented by the Rev. W. H. Cheek and Mrs. Earl Lockamy and New Hope was presented by the Rev. H. L. Edwards and Mrs. Harold Coltrane.

Christian higher education was featured in the conference. Dr. C. W. Robbins spoke for Louisburg College; Dr. J. E. Garlington for the new colleges at Fayetteville and Rocky Mount; and the Rev. Paul Carruth for Greensboro and High Point Colleges, Duke Divinity School and the Wesley Foundation. Mr. Carruth discussed the conference campaign for \$5,000,000 which will begin with the new year and said the campaign would involve every family in the conference. He also preached the conference sermon on Christian higher education.

Local preacher's licenses were granted to the following: Leon Lewis, Jr., of Pikeville Charge; Charles Douglas Ingram of New Hope-Ebenezer Charge; and Jean Livingston Hood of Falling Creek-Providence Charge. Renewal of licenses was granted to 11 other local preachers.

Pastors' reports showed that 346 new members had been received since the conference year began July 1; 62 infants baptized; pastoral visitation of 4,821 of the 6,070 families reported; 1,103 members of Methodist Men clubs; pastors' salary and

travel for the year of \$191,615; and a peak Sunday school attendance of 10,544.

The conference voted to meet next year at Providence church near Goldsboro.

Goldsboro District Notes

Two new churches have been organized in the Goldsboro District this fall.

Jefferson Church of Goldsboro was organized September 15, with 23 members. The membership has since increased to 30, and the Sunday school enrollment is 60. The church is now meeting in a cafe building. The church has bought and furnished a new house for a parsonage, made possible largely with the incentive gifts of St. Paul Church of Goldsboro and the Conference Board of Missions. The Rev. W. H. Cheek is pastor.

New Hope Church near Goldsboro was organized November 24 with 23 members. A desirable building site has been secured and a prefabricated steel building owned by the Conference Board of Missions has been erected. Local expense of erection and furnishing the building was about \$2,000. This cost has been undergirded by the local group with the aid of nearby Methodist churches. LaGrange Church paid \$300 on the building as a mission special. Daniels Memorial and Princeton Churches gave most of the pews and chairs. The Rev. Hal Edwards is pastor.

Of the ten churches organized in the district in the last three years, three do not own any sort of building in which to worship. Jefferson is using a cafe building. Raleigh Highway Church is using a store building, and Salemburg Church is using the high school building.

Many building projects have been com-

pleted during 1957 or are under way for the new year. The following education buildings have been occupied: Sarecta, Daniels, Fremont, Salem (Garland Charge), Browning, New Hope, Carlton and Kenansville.

Sanctuaries occupied: Garris Chapel and Providence.

Sanctuaries renovated: Rose Hill, Warsaw, Kenansville, McGee, Saulston and Jerusalem.

New parsonages occupied: Goshen-Keener, Four Oaks, Beston-Bethel and Jefferson.

Of the 55 charges in the district, fifty have promised district mission specials for the year to aid the new churches of the district.

Many Foreign Students in N. C. Educational Institutions

Seven hundred nine students from 76 foreign countries, and overseas territories are enrolled this semester in the colleges and universities of our state.

These figures were released today by the N. C. Council of Churches, Durham, which has compiled lists of foreign students in the state for the past five years.

The current figure compares with 573 students reported last year coming from 71 countries. 40 schools reported one or more foreign students, led by N. C. State College, Raleigh, with 216; followed by University of N. C., Chapel Hill, 112; Duke University, 89; Warren Wilson College, Swannanoa, 48; A. and T. College, Greensboro, 25; Presbyterian Junior College, Maxton, 23; and Guilford College, Greensboro, 21.

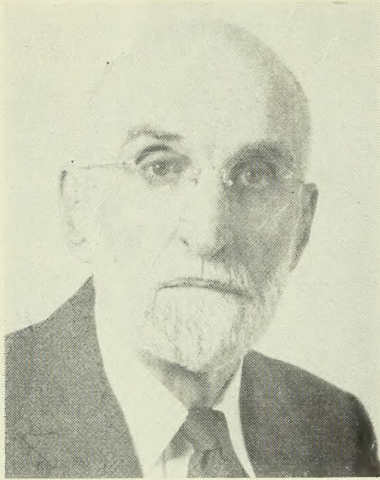
Since these lists were started, greatly expanded programs have been launched by churches and civic groups to welcome these visitors into homes and communities, according to the Rev. Morton R. Kurtz, Executive Director of the Church Council. The Council's Department of United Church Women, and its 44 local units have adopted this as a special project. This has been a real factor, Kurtz said, in building greater understanding and goodwill between people and the countries they represent.

◆ ◆ ◆

Wondrous is the strength of cheerfulness, and its power of endurance. The cheerful man will do more in the same time, will do it better, and will persevere in it longer, than the sad or sullen.—Thomas Carlyle



New Hope Church, Near Goldsboro



The Rev. James Johnson Wood, above, retired member of the Western N. C. Conference, died on November 3 at the District Memorial Hospital, Andrews, after having been seriously ill since last spring.

Surviving are his widow, Minta Harvey Wood, and son, James Wood, both of Andrews.

Funeral services were held in Andrews Methodist Church. Assisting were the Rev. Frank Smathers of Lake Junaluska, the Rev. C. C. Washam of Kannapolis, the Rev. Vernon Morton of High Point, the Rev. W. F. Elliott of Murphy, and the Rev. Vitolds Gobins and the Rev. Edwin Carter, both of Andrews.

Brother Wood was a native of Ogdensburg, N. Y., the son of the Rev. and Mrs. Cyrus V. Wood, of the Troy (N. Y.) Conference of the Methodist Episcopal Church. He entered the Georgia Conference of the M. E. Church in 1923, and served a number of appointments in that state. Later he transferred to the Blue Ridge Atlantic Conference of the M. E. Church in North Carolina, and became a member of the Western North Carolina Conference of the Methodist Church at Unification in 1939. During his ministry in North Carolina he served the following appointments: Bakersville, Murphy Circuit, Ocracoke, Hayesville-Shooting Creek, Morris Chapel, Walkertown, West Marion, Elk Park, Asheville Circuit, Mills River Charge.

Consultation on the Fine Arts At Scarritt College

A "Consultation on the Fine Arts in the Small Church" will be held January 27-30, at Scarritt College for Christian Workers, Nashville.

This inter-racial consultation will be sponsored by the Board of Education's Division of the Local Church, the Woman's Division of Christian Service, and Scarritt College. Ministers, laymen, and laywomen are expected to attend.

Subjects and their leaders will be as follows: "Church Building for Worship, Education and Fellowship," the Rev. Glenn S. Gothard, staff member, Division of the Local Church; a hymn festival, Dr. Bliss Wiant, chairman of the consultation committee, and director of the ministry of music of the Division of the Local Church; arts and crafts, Miss Roma Alice Cupp, Scarritt faculty; church music, Miss Rosa May Butler, Scarritt faculty; religious drama, James H. Warren, Scarritt faculty; "Painting, Sculpture and Symbols," Dr. Harold Ehrensperger, professor of religion and creative arts, Boston University School of Theology; "Informal Dramatization," Dr. Winifred Ward, formerly head of the Creative Dramatics Department of Northwestern University.

Says Dr. Wyant, "The small churches of our denomination deserve the fullest possible enrichment in terms of beauty of worship, physical surroundings, fellowship, and recreation. It was with this in mind that the consultation was planned."

University of N. C. to Present Television Course

The University of North Carolina, Extension Division, will conduct a television course, Religion 81 TV, "Introduction to New Testament Literature," on WUNC-TV, Channel 4, January 28 through May 29. The course will be taught by Dr. Bernard Boyd, professor of Biblical Literature and chairman of the University's Department of Religion, each Tuesday and Thursday evening during this period, from 7:30 to 8:15.

This is a college credit course carrying three semester hours of undergraduate credit, applicable to bachelors' degrees, to teacher certification and renewal of certificates not based on graduate degrees.

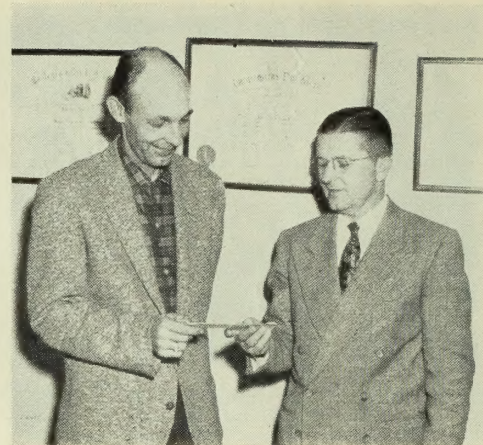
Those wishing to enroll for credit, or non-credit, should contact the University Extension Division, Box 1050, Chapel Hill, N. C., for application blanks and information regarding textbooks.

Wesley Heights, Charlotte, Observes Anniversary

During the week December 15-22 Wesley Heights Church, Charlotte, known as "The Church of the Warm Heart," observed the thirtieth anniversary of its location at the present site.

The church was originally organized in the Seversville community in 1883, and carried the name Seversville Methodist Church. For some years services were held in the public school, and in 1902 the first church was built. In 1923 the name was changed to Duckworth Memorial Methodist Church in memory of Mr. and Mrs. Henry Duckworth who gave the land upon which this first structure was built.

The present church was completed in 1927, and the name changed again to Wesley Heights Methodist Church.

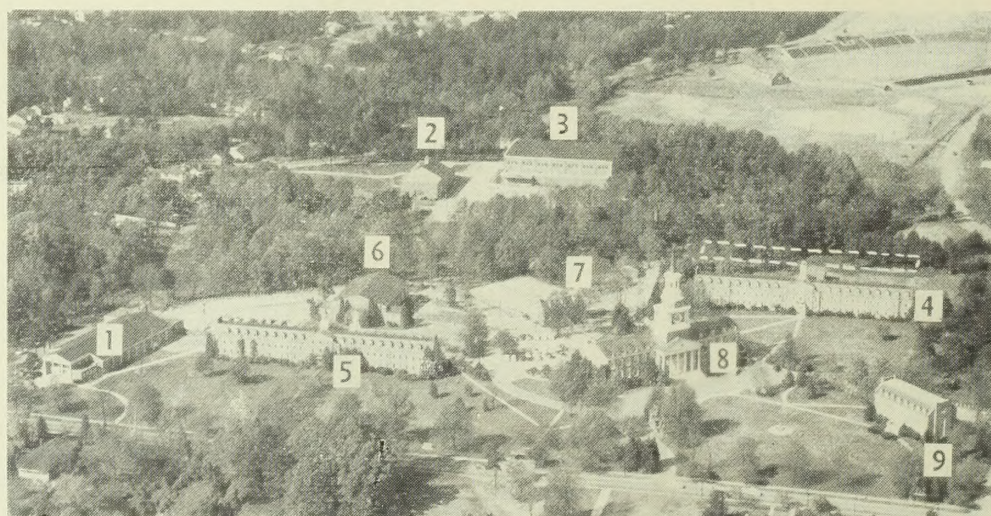


Paul L. Blake, Commander of the Walter B. Hill American Legion Post No. 76, is shown above presenting to Dr. J. L. Stokes II, President of Pfeiffer College, a check for \$500.00 which is the first payment on a pledge made last year during the Pfeiffer Development Fund Drive. During this drive, people of Stanly County pledged their share of the one and one-half million dollars for the development program at Pfeiffer College.

Winston and Statesville District Conferences

The Winston and Statesville district conferences were held at Maple Springs and at Claremont churches on December 5 and 6. Thoughtful and well planned worship services were led by the host pastors, N. C. Williams, Jr., and Dr. R. Dwight Ware. Superintendents Lee F. Tuttle and J. Elwood Carroll demonstrated executive ability in presiding over these conferences and expedited the business in a very fine way. Ministers, delegates and representatives of conference agencies were given a most cordial welcome. All of us came away feeling that we had had a part in a good business session and that we had enjoyed fine fellowship with our fellow Methodists in two great districts of our Conference.

New Look at High Point College



This aerial view shows how a million dollar building program begun in 1953 has changed the appearance of High Point College campus in the last four years. New buildings are (1) Memorial Auditorium, (2) Science Building, (3) Alumni Gymnasium. Susanna Wesley Hall is located behind Woman's Hall (4), where dotted lines show outline of proposed addition. Other buildings are (5) McCulloch Hall for men, (6) Harrison Hall, location of the new cafeteria, (7), the college book-store, (8) Roberts Hall, and (9) the Library.

The Church at Work

Mary Ferree, Raleigh, Honored by Exchange Club

Miss Mary Ferree, a worker for many years at the Methodist Home for Children (formerly Methodist Orphanage), Raleigh, was honored by the Raleigh Exchange Club on November 25.

Miss Ferree was presented an engraved certificate and a bronze engraved replica of the Book of Golden Deeds, an award made to one outstanding citizen each year in recognition of "self-sacrificing community service beyond the call of duty."

This year's winner is a native of Randolph County. In 1918 she came to the Methodist Orphanage as matron of a cottage for small boys. Several years later she joined the faculty as teacher of primary grades at the Orphanage, and continued in this capacity until 1954. At that time she opened their kindergarten school, where she continues to teach the pre-school boys and girls.

Miss Ferree is a member of Edenton Street Methodist Church, Raleigh. She is also a member of the American Childhood Education group, Nursery School Association, and Delta Kappa Gamma.

Edenton St. Church Commended

Dr. Howard P. Powell, pastor of Edenton Street Church, Raleigh, has received the following letter from the treasurer of the General Board of Missions:

I am in the process of preparing my Annual Report which will be presented to the meeting of the Division of World Missions at Buck Hill Falls in January, and as has been my custom, I will be including an honor roll of the 15 churches which contributed the most in Advance Specials to the overseas work of our church in the fiscal year ending May 31, 1957. I am happy to report that Edenton Street ranks third in this list, and I would like to take this opportunity of expressing through you to all of your people the sincere thanks of the Division of World Missions and the people around the world who have benefited by your gifts. We are indebted for your leadership and covet your continued prayers and support of this important work.

With sincerest thanks to all the people at Edenton Street Methodist Church, I am
Cordially yours,

H. Burnham Kirkland, Treasurer

Seven Licensed to Preach at New Bern District Conference

Seven local preachers were given license at the recent meeting of the New Bern District in Queen Street Church, Kinston. In an impressive ritual service, the candidates were presented by their pastors, while their wives stood behind them at the altar rail. Dr. A. J. Hobbs, district superintendent received them into the local ministry.

The group included the following: Dr. Charles David Connor, Havelock; Douglas Richardson Woodworth, Ayden; John Daniel Vernelson, Trenton; Jather Luby Peterson, Jr., Vanceboro; Joseph Chapman Parker, New Bern; John Cleveland Andrews, Ayden; John Frank Casey, Stonewall.

Reports were received from the boards and committees, and Conference representa-

tives were heard. District lay leader, Roy L. Turnage, Jr., of Ayden, presented the Laymen's Hour, emphasizing the work of the Ten Dollar Club.

The Rev. Paul Carruth, executive director of the NC Conference Commission on Higher Education, was the preacher at the worship hour in the morning. Dr. Hobbs presided over this service, assisted by the Revs. Bruce Pate, T. H. Swofford, Jr., W. M. Howard, Jr., and J. L. Joyce.

Layman Elected Officer of Council General Board

For the first time in the seven-year history of the National Council of Churches, a layman has been elected vice-chairman of the council's General Board. He is Charles C. Parlin, Englewood, N. J., a Wall Street lawyer and one of the leading laymen of The Methodist Church.

Mr. Parlin was elected at the triennial General Assembly of the National Council, which met December 1-6 in St. Louis. He also was elected one of eight vice-presidents-at-large of the National Council.

Methodist Bishop G. Bromley Oxnam, Washington, D. C., also was elected a vice-president, with special responsibility for the council's Division of Christian Life and Work.

CORRECTION

In the article, "Unto Us This Day," by Richard Braunstein, (*Christian Advocate*, December 19) there is a misprint at the bottom of the first column. The line which reads "He did not say 'I AM THE WAY'" should read "He did not say, 'I KNOW THE WAY.'"



Shown above is architect's model of the proposed new Christ Methodist Church, in suburban Hamilton Lakes, Greensboro.

This is the child of West Market Street Church which, through its pastor, Dr. Charles Bowles, and its commission on missions, moved in the summer of 1956 toward the organization of a Methodist church to serve a real need in that area. West Market gave the 12 acres of beautifully wooded land on which the church will be built. The Rev. Melton E. Harbin was appointed pastor, and the first service was held in Sternberger School on Sunday, July 1, 1956. Seventy-five persons joined the church that day, and the

"The Methodists" Now Available

Never before have so many persons read an article on Methodism. It was Hartzell Spence's story of the beginning and spread of this denomination in America. First published in *Look* magazine in September in ten pages of text and pictures, then reprinted in condensed form in the *Readers Digest* for December, "The Methodists" has had a U.S. circulation of 16,628,000 and a probable readership of 56,815,000.

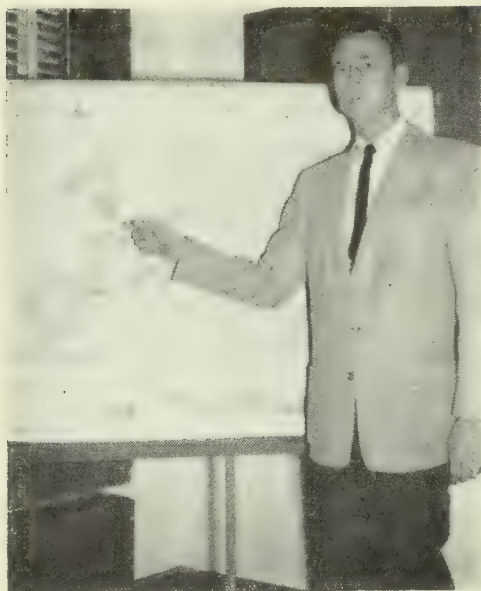
The original article is now available in reprint form. It is being used by official boards, men's and women's classes and youth groups as a kind of pleasant-to-take study course. Some pastors are using the reprints in their preparatory classes, while others are presenting them to members when they are received into church, particularly to those coming by letter from other denominations.

When published in *Look*, the article on "The Methodists" produced an almost unprecedented flood of appreciative letters to the publishers and to the author. Typical was this comment by Bishop A. Frank Smith of Houston:

"I was not prepared to find such an amazing array of facts about The Methodist Church. I wish every Methodist in this country could read and keep permanently this article. I have never seen anywhere such a compilation."

Reprints are available from Methodist Information offices: 150 Fifth Avenue, New York 11; 740 Rush Street, Chicago 11; Box 871, Nashville 2; 100 Maryland Avenue, NE, Washington 2, D. C. The price, 10c per copy, gives small quantity users the advantage of *Look's* large quantity price. Postage and handling are a service of Methodist Information.

following week a Sunday School was organized. Today, seventeen months later, there are 370 members of the church and 430 enrolled in the Sunday School. A strong WSCS, a chartered Men's Club, and a growing MYF serve the church. In August 1957 Mr. Kenneth Fansler joined the staff as Minister of Music and Education. Plans are under way to break ground for the first unit of the new plant to be built in the spring of 1958. The over-all cost will approximate \$1,000,000.



S. ALLEN DE HART

Why Did You Come to Louisburg College?

by W. F. SHELTON

"Salary was not the principal consideration."

This statement is a bit unusual. So is the man who made it. Yet this man is typical of the large numbers of dedicated men and women on the faculties of small colleges. S. Allen de Hart, professor of history at Louisburg College, who made the statement, feels that "other considerations" more than make up for the higher salary he might be receiving at larger colleges whose faculties he could have joined.

A blunt question was asked de Hart. "Why did you come to Louisburg College?"

"Personally," he answered, "I think Louisburg College offers a fine opportunity for amicable student-faculty relationship." He added, "A teacher in a large college seldom gets to know his students as individuals. As a result, potentially great workers in the field of human and religious relationships often go undiscovered."

De Hart teaches five history courses and directs campus religious activities. In addition, he is faculty advisor to the Young Men and Young Women's Christian Associations. The work with the "Y," however, is only a part of his non-classroom activities. He also served on every campus committee active in Christian work, and teaches the college Sunday school class which, incidentally, has grown steadily in attendance.

De Hart dedicated his life to Christian youth work at the age of sixteen. In this field he works to develop any latent talent youth might have for religious leadership.

Born in 1926, at Stuart, Va., de Hart graduated from high school in Patrick County, Va. He received his Bachelor of Arts degree from High Point College after completing portions of his degree work at the University of Maryland. He studied theology at Cleveland Bible Institute for two years, and received his master's degree at the University of Virginia. Most of his work for a doctorate has been completed.

He served six years in the U. S. Army

with the last two years of military service in the Chaplain's Corps. From 1952 through 1954, he served as American Director of the German-American Christian Union, an international youth organization. In the past 15 years he has served numerous churches and schools as evangelist, pastor, teacher and youth counselor.

Mrs. de Hart is the former Flora Ballowe, of Farmville, Va., who teaches English and Foreign Language at the college. Like her husband, Mrs. de Hart is vitally interested in youth work, and feels that small colleges offer dividends in visible accomplishments in the minds—and the hearts—of the young people.

American University Gets 1½ Million Federal Loan

American University, Washington, D. C., a Methodist institution, has been granted a federal loan of \$1,500,000 by the Housing and Home Finance Agency to build a seven-story dormitory which will house 300 women students.

A second Methodist school, Drew University of Madison, N. J., was loaned \$478,000 to augment \$120,000 of the school's funds for construction of a new student union building. Drew recently was granted a \$925,000 loan to build two dormitories.

Meanwhile, the Departments of Commerce and Labor reported that church construction in November totalled \$78 million, a record high for the month and \$4 million more than a year ago.

New buildings initiated by private hospitals and other institutions—most of them church-related—totalled \$49 million during November, a rise of \$16 million over the same month last year. Construction by private schools and colleges ran to \$46 million,



On Sunday morning, December 8, 1957, the Methodist Men's Fellowship of Stokesburg Methodist Church, Walnut Cove, N. C. (in Stokes County) held its second meeting since its organization in November. A real home-cooked breakfast was prepared by four members of the club and all ate heartily. After the meal, Mr. Mark Rose, associate lay leader in the Winston-Salem District in charge of organizing Methodist Men's Fellowships across the district, gave an inspirational address and awarded the charter to the officers of the Fellowship. The officers as they are pictured from left to right are: Bobby Boyles, vice-president; Bud Gibson, secretary-treasurer; Charles Hill, president. Mr. Rose is shown presenting the charter to the president. During the business session the president, Charles Hill, appointed the following committee chairmen: Program, Claude Boyles; attendance, Dewey Southern; publicity, R. M. Green; devotions, James Mitchell; membership, Bill Southern.

The club meets regularly every Second Sunday morning at 8 o'clock.

a drop of \$1 million under the November, 1956 figure.



The recent building fund crusade of First Methodist Church, Rockingham, became the recipient of a startling contribution in the form of a 1957 Lincoln automobile. This electrifying announcement came at a dinner given by Milford Grantham, church lay leader, for the church staff, executive committee, and advance gifts committee of the crusade. The valuable contribution was made by John Covington, Jr., executive vice-president of Farmer's Bank and Trust Co. Those in the picture are, left to right: The Rev. F. D. Hedden, crusade director; Mr. Covington; T. Phill Wood, building committee chairman; the Rev. W. F. Stevens, pastor; Mr. Grantham (receiving key to automobile); and L. F. McCaskill, Jr., chairman of advance gifts committee. The crusade, directed by the Rev. Forrest D. Hedden, of the Department of Finance and Field Service, Division of National Missions, raised \$157,136 in cash and pledges against the estimated \$175,000 cost of a sizeable addition to the present educational building.

Long Careers of Service Bring Three Women to Retirement Home

By DALLAS MALLISON

Though they walked quite different paths and lived quite different lives the central theme or basic pattern of their lives was the same—"Service to others." In this all-important respect the lives of all three have been quite similar—though one was a minister's wife, another a businessman's wife, and the third a career businesswoman.

This characterization most aptly describes the lives of the three most recent additions to the Methodist Retirement Homes, Inc., of Durham, a home-away-from-home for those who have spent a lifetime of service, operated by the N. C. Methodist Conference.

The minister's widow is the youngest of the three, Mrs. Estelle Jones Wright, 76, who labored in the Christian ministry for 22 years by the side of her late husband, the Rev. John M. Wright, until his death a member of the N. C. Conference.

The businessman's widow and active laywoman and civic leader is Mrs. Mary Jane Clements Stephenson, 80, of Severn in Northampton County. Music has been the big thing in her life other than her home. She taught voice and piano for many years, was pianist and organist at the Providence Methodist Church at Severn for 35 years, organizer and guiding light of the Severn Music Club, the initiator of public school music in the Severn high school, choir director in the Severn church, and a singer with a lovely mezzo soprano voice.

The single lady who devoted her life to the business world is Miss Stella Blanche Terrell, 81, who spent most of her life in Durham. A long-time member of the Trinity Methodist Church in Durham, she rose to become the trusted private secretary of a tobacco firm official.

Coming here directly from Raleigh though she has lived in many places in eastern Carolina, Mrs. Wright (born June 16, 1881) was born at Swanquarter in coastal Hyde County. Her father was Dr. E. H. Jones, a beloved physician of his time. She married her husband on June 21, 1905, just as he was starting out as a young minister. They were married in the Methodist church at Scott's Hill, the officiating minister being the late Rev. U. E. Wright, brother of her husband. Her sister was the wife of her husband's minister brother.

The points served by her and her late husband included Shallote, Jones Charge, Bridgeton Charge, Caswell Street in Kinston, Elm Street Charge at Goldsboro, Mount Olive, Northampton Charge, Ayden Charge, and Carthage.

Her husband suffered a stroke in 1927 and was forced to retire. Since his death in 1940, Mrs. Wright has spent most of the time living with her son and only child, John M. Wright, Jr., a journalist. He is now assistant to the publisher of "The Valley Times," an afternoon paper published in North Hollywood, Cal. She also lived with him while he was working in St. Louis, Mo.

The 22 years she and the late Rev. Mr.

Wright served in rural and small town churches in eastern Carolina were the happy, full, and glorious years. She served loyally, lovingly, and gallantly by his side, inspiring her husband in his work and playing several roles in the churches they served.

Coming to the Home directly from Raleigh though she has lived most of her life in Severn in Northampton County, Mrs. Stephenson (born June 27, 1877) was born at Morrisville west of Raleigh in Wake



Shown here are the three most recent additions to the Methodist Retirement Homes, Inc. at Durham, operated by the N. C. Conference. Though their careers have varied—one was a minister's wife, a second a businessman's wife who was an active laywoman and civic leader, and a third a businesswoman who never had time for marriage—the central theme of "Service to Others" runs through the life and work of each. This scene was taken in the lovely library at the Durham home. From left to right, they are Miss Stella Blanche Terrell; Mrs. Estelle Jones Wright, standing; and Mrs. Mary Jane Clements Stephenson.

County. Graduating from the old Morrisville Institute, she received her A.B. degree and training as a teacher of French from Elon College. She attended the Oberlin (Ohio) Conservatory of Music, receiving a certificate from that well-known music school.

Arriving at Severn she was met at the station by the man who was to become her husband, the late Joseph Barton Stephenson, a man of prominence and influence in Severn and Northampton County. He was a banker, businessman, landowner, and farmer.

When she first saw her husband-to-be, a man much older than she, she recalls her first thoughts were, "He's the ugliest man I have ever seen." She says, "I could not imagine my ever becoming his wife." She admits that she was "never a beauty queen," but compared to him she was quite a lovely creature. Yet she married him and they had six boys, three of whom are living.

She was her husband's second wife, there being 15 years difference in their ages. He died in 1944 at the age of 82.

She is justly proud of her sons. A. M. Stephenson of Charlotte is a mechanical engineer and member of Dilworth Methodist

Church. A. C. Stephenson is a merchant at Red Springs and a member of First Methodist Church at Red Springs. Robert A. Stephenson is a public accountant at Lexington and an Episcopalian.

She also likes to speak of another son, Raymond W. Stephenson, who died of nephritis at 41 in 1947. A chemical engineer, he had achieved some prominence and wealth in Northampton and Hertford counties. A Baptist, he was a member of the board of trustees at Chowan Junior College. Noted for his philanthropy, he aided many students in college.

She was born a Congregational Christian and this is why she attended Elon College. She did not become a member of the Methodist Church until after her first boy was born. Her husband, however, was a lifetime and very active member of the Severn Methodist Church.

One can hardly see how she found time to do all the many things she did as a housewife and mother. Besides teaching music and substituting as a teacher at the Severn high school, she found time to carry on the many music activities already described.

But her activities did not end with these endeavors. She taught a Sunday school class for a long time, was a young people's worker, was active in her Woman's Society of Christian Service, was quite active in the Severn school PTA, serving as president many times and holding other offices. She also played an active role in the Severn Woman's Club and the local U.D.C.

The oldest of the three and the only single one of the group is Miss Terrell (born February 18, 1876) who came to the Home after a lifetime spent right in Durham. Geographically, she never traveled far so far as residences are concerned—she was born in neighboring Wake County—but actually she has travelled widely throughout the eastern United States.

She just did not have time for marriage—entering the business world just as soon as she finished at a Durham high school—but she confesses that she did have one male friend of whom she was very fond, "but," she says, "it just never worked out."

She started her career as a typist and clerk but most of the time she was a secretary. Her most important assignment was being private secretary for many years to the late E. S. Toms, a director of the Liggett, Myers Tobacco Company.

Miss Terrell had four brothers and no sisters, all of her brothers being dead. She says her nearest living relative is a cousin. She came to the Home from the Kings Daughters home in Durham.

A lovely and very personable person, Miss Terrell is very well-preserved for her 81 years and her looks belie her years. She never did have a very active life outside her office. She has been a member of Trinity Church a long time and did participate in some of the woman's activities. She was a member of a Durham Woman's Club for years.

Always fond of reading, which has served as a major recreation or hobby during all her life, she still reads a lot. Her eyes are very good for her age, as is her general health. She has travelled considerably during her vacations.

EDITORIALS



Janus, the Two-faced

January gets its name from that of the Roman God, Janus, who is often depicted in art as having two faces—one looking forward and the other backward. Such a conception is very appropriate to the season, for the opening month of the year is a time of recollection and a time for taking stock.

Many of us remember the days when in some little country store we made our regular January inventory. We climbed up the rolling ladder and dug out the unsold stock. Calling down to our helper on the floor, we made up the list of merchandise which was being carried over. Year after year, we wrote down the ever-decreasing values, until at last the boss would find that the unsold stock was ready to be marked off as a total loss.

Now is the time to take stock of our accomplishments during the past year—and our failures, as well.

Looking over the national scene, we find little cause for optimism. After twelve years of prosperity, we seem to be heading for at least a mild recession, with unemployment rising and prices still high. Our international situation is even worse. Out-manuevered by Soviet diplomacy and out-produced in the field of nuclear weapons, we face a year of frantic effort in order to keep up in the arms race. We have lost many of our friends among the supposedly neutral nations; the tide of nationalism is rising in the former colonial countries. The future is not bright, and the belated efforts of our leaders to convince us that we must meet an ever-increasing emergency tend to confuse and terrify the people.

That is one face of Janus—the ugly one.

But there is a smiling face also. There are signs of a new awareness of problems which we have tried to dodge. For some years we have had the uneasy feeling that all was not well. Like the boy in the haunted house, we have found that some things just will not go away when we turn our heads. In the words of the jingle,

*"Last night I saw upon the stair
A little man who wasn't there.
He wasn't there again today;
Oh how I wish he'd go away."*

We Salute the Local Preachers

As the reports from the various District Conferences come in, we note the large number of candidates for license as Local Preachers. This indicated that the future holds promise in the area of ministerial recruitment, for the majority of these candidates are starting on the road to full-time service.

But not all of those who will be licensed this year are planning to enter the conferences. Many will serve in the old-fashioned way, as helpers in the local churches and unpaid assistants to the pastor.

Here is one area where Methodism in America has failed in the past. We allowed the time-honored office of Local Preacher to become nothing more than a stepping stone toward ordination and we have not given the office the honor due it. Early Methodism was a layman's movement. In England today it is still that. We look at British Methodism and find many defects, but one great asset is her local ministry, whose efforts have kept Methodism in the British Isles from becoming stagnant. True, there are hundreds of small churches which would grow more rapidly if they had full-time ministers, but the clergymen are not available, and the churches would die were it not for the lay ministers, who preach

each Sunday at their own expense and expect no reward except that of knowing that they are serving God.

Soon we will be in the midst of our yearly program of lay participation. Hundreds of North Carolina pulpits will be filled by laymen, and small churches will receive a new inspiration from the consecrated efforts of these men—and women—who have dedicated their lives to serving God in secular and sacred service.

We welcome the new Local Preachers. Some of them are past middle age; some are young boys. But all can and will serve, if they are given training and opportunity.

A Good Idea

At the recent meeting of the WNC District Directors of the ADVOCATE a suggestion was made that one of the best ways to promote the church paper was to try the "bundle" plan. The editor heartily agrees.

Just what is the "bundle plan"?

It is our new low-price rate for bundles of 20 or more copies each week, sent to one address, for \$1.75 per subscription. It will be especially interesting to many churches, as it will enable them to get the ADVOCATE into the hands of those who attend church services at a nominal cost.

How does it work?

The pastor or agent sends in an order for a bundle of papers to be sent each week to the church and pays for them in advance, then these copies are placed in a prominent place and one person is given charge of the distribution. An offering plate is placed close at hand and those who wish to do so put their money in the plate as they pick up their latest issue of the paper. In most cases the offerings will take care of the entire cost.

The Methodist Board of Publication and the editors regret that it was necessary to increase the rate on the Every-Family plan to \$2 per year, but they had no choice. We have been losing around \$15,000 per year

on this plan, and we believe that Methodists do not want the ADVOCATE to lose money in this fashion.

Where Was Jesus?

Christmas is over and the tired and snappish shoppers have relaxed—until time to pay the bills. The animated scenes have disappeared from the store windows and the Santas have gone back to more humdrum activities. Pastors and choir directors are wearily picking up the pieces of their shattered schedules and mentally resolving that next year they will "do something a little simpler."

Out of the millions of greeting cards sent out this year, only a small number carried definitely religious themes, and some were definitely irreligious. As our custom is, we picked out of the cards which came in the ones which showed nativity scenes and Christian sentiments, and, as usual, they were in the minority. Even agencies of the church, which send out cards by the thousands, seemed to be a bit uncertain as to what they were celebrating, and several who would be the first to proclaim the need for putting Christ in Christmas forgot to put Him into their greetings.

What does it mean? Certainly not that these Christian ministers and church officials have forgotten Christ. It simply means that Christmas greetings have become an unmanageable burden to them, with the result that someone says to someone else, "Send out 500 Christmas cards to the names you'll find in the files." And someone goes out and picks up the required amount, has the proper name printed on each, and the deed is done. The party responsible for the idea only pays the bill.

Oh yes Down in the pile is a lovely little card which bears on its cover a reproduction of a famous nativity scene and inside someone has taken the trouble to write a few personal words. We feel better now.

DEVOTIONAL

The Quiet Shutting of Doors

by L. A. SCOTT

"The years of our life are three-score and ten . . . they are soon gone."—Psalm 90:10

As life moves along we see many days and hours of great beauty and golden opportunity. The opportunities of even the dullest life are almost uncountable. Everyone of us can look back to days of gold. Perhaps there comes to our minds the memories of youth when all the world was ours. With a stick horse, you could be a cowboy; with a packing box you could own a castle; the porch swing was a train going anywhere you chose; a barn loft was a pirate ship. Home life is the golden memory of many, when everybody worked together and all the real needs were somehow cared for. With others, the golden days were the days of some high achievement or great success. I suppose each of us can remember times when success was ours, whether in school or in sports or in business. But as we come to another turn in the road, the turn from one year into another, we are reminded that time goes on. As we go along we hear, as the poet Herman Hagedorn puts it:

Down the fair-chambered corridor of years
The quiet shutting, one by one, of doors . . .
In the present there always seems to be time; as I heard a child observe once: "You know, a month doesn't seem very long, but days and weeks do; looking back, a year doesn't even seem long." And there is the thing to watch out for: looking back, time seems to have vanished! The future seems so long and the past so short. The poet refers to it as "the quiet shutting of doors."

The only way we can use time at all is in the present. After that, the door is shut. "The moving finger writes and having writ moves on." After time passes through the moment we call the present, we can no longer reach it.

Our time, like every other condition of life, is God-given; we must use it as He wills if it is to be of value either to Him or to us. One day we have a chance to get an education, the door of opportunity is open. But as we pass along, that time vanishes; other interests call us and time is gone. A door is quietly shut that once stood open.

One day we have a chance to make a home. Our children are young and teachable; matters of faith come easily for them. Their characters are being formed. Their attitude toward life and toward other people is being set. But somehow there seems to be time, plenty of time. Mama goes about her business, often leaving the little children with someone else. Daddy is too busy "making a living" to pay much attention. And one day the door is shut. The wonderful door, opened by God himself, is quietly shut and the time of opportunity has slipped away.

One day we have an interest in our church that invites us to give time and effort to it. We have our health, and there is opportunity calling, but there is also time, it seems. Then one day the door closes.

One day we have the opportunity for friendship and companionship, but we are really too busy. We just fail to take the time to make the friendships and strengthen the associations which will brighten our later years. And then quietly the door swings to, and we are all alone and bitter.

All this has a great deal to do with our religion. We are stewards of time just as surely as we are stewards of money or any other opportunity. If our lives are to fulfill the divine purpose, then we must use wisely all that God gives us. Somehow our happiness is tied up with the willingness to fulfill this divine purpose and use the gifts of God to this end. Let us resolve that, as time passes, we shall use every moment for Him while we can. How tragic it will be if we find ourselves alone with ourselves and a few poor material possessions after all the doors have been closed.

Steeple Echoes

by T. R. JENKINS

It may be that you have heard the story of the tired minister who, in the midst of preparing his Sunday's sermon, heard the door of his study open and the voice of his little daughter say, "Daddy, may I come in?" And, when asked what she wanted, she replied: "I don't want a thing. I just want to put my arms around your neck and tell you how much I love you."

Would any of you want to hazard a guess as to how much good those words from the heart of a little girl did for that worn man of God?

There is hardly anything more wonderful than a grateful heart. My, how it would help if all grateful Christians could express the deep tides of their souls! It would help the one who does the telling. It would gladden the heart to whom he tells it. It would bring great joy to the heart of God.

Walter Rauschenbusch once thanked God for all His goodness in the following prayer:

O God, we thank Thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are a part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise Thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under feet. We thank Thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of the springtime. Grant us we pray Thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God.

A Prayer For New Year's Day

*Lord of the year now past,
The year that breaks,
And all the years to be,
Enable us to walk
With Thee in fellowship,
That, at the end of years,
Thy glory we may see.*

—BEN MALCOLM SMITH
North Wilkesboro

The Open-Door Policy of God

by BISHOP NOLAN B. HARMON

"Behold, I have set before thee an open door, *and no man is able to shut it.*" (Revelation 3:8)

New years are not so new. There have been a thousand thousand like them back to the time "when the memory of man runneth not to the contrary." This vast orb we call the earth rolls on its appointed way, and keeps, year after year, and century after century, the bounds that God has set. Summer and winter, seedtime and harvest, the age-long calendar of God writes its message in snow and rain, and sun and leaf and harvest, in sere and yellow leaf as in each of April's new buds that "cleaves the earth a flowery sword."

But what really is new about the New Year is the opportunity it gives to live better the life that now is, and for the Christian, to point more surely toward that life that is yet to be. Nor is this a random chance, an opportunity that comess once a year. Every day and every hour offers itself to the right sort of man or woman to make decisions and moves that lift upward. Judge Malone, of Memphis, years ago wrote some oft-repeated verses which he called "Opportunity." His whole thesis is found in the opening line: "*They do me wrong who say I come no more when once I knock and fail to find you in.*" This, of course, was to answer the old saying that "Opportunity knocks but once." The Judge, in these lilting lines of his, went on to say that "Each day a soul can be reborn, each night provides a star that leads to heaven."

If, as the writer of Genesis had it, God put lights in the heavens for "signs and seasons, and days and years," He also put in the heart of man something which transcends all time, and is entirely apart from the revolution of the sun or the moon or the earth. We live to grow, and the growth that really matters in the vast infinity of God's purpose is a growth in Grace and in the knowledge of His Son, Our Lord, Jesus Christ..

May this new period of time give us a chance to grow even more in that knowledge and that Love. New Years are not new, but every moment of time is.

A Moonlight Prayer

For the New Year

A blonde, curly-haired girl stood in her little cotton pajamas at the window ledge in her room, leaning on her elbows and looking out across the woods at the full moon just rising over the treetops.

She stood there for a minute gazing up at the big buttercup moon, which looked like it was only about two blocks away. Then she tiptoed back to her bed, got down on her knees, cupped her hands under her chin, closed her eyes, and said in a soft, timid voice, as the light from the moon trickled in through the window and lit on her face:

Dear Mr. God, I have something sorta special to talk to you about tonight. It's been on my mind for some time now, but I didn't know if I ought to say anything to you about it or not. But Daddy says I



MY PRAYER

As I wash my face this morning,

Jesus, wash my heart clean, too;

Give me a sunny smile to share

With folks the whole day through. AMEN.



can talk over anything with you, and I always have so far.

So . . . you know . . . the Man in the Moon always seems to have one of the jolliest smiles on his face. In fact, he's so jolly and fat that he reminds me of Santa Claus, as he sits up there in the sky and smiles down on all of us.

But lately, dear God, he doesn't seem to be smiling any more. I looked at him tonight, and no matter how hard I tried to squeeze a smile out of him, he still looked very sad. I even think I saw a tear in his eye. I asked him to please smile, dear God, but he just ducked behind a cloud, and seemed to bow his head.

Dear Mr. God, please don't let the Russians go to the moon, or us either. I've been listening to Daddy and Mommy talking about the Russians getting ready to go to the moon, and the United States trying, too. Daddy said the Russians were even planning to cover the moon with dye to show everybody that they had landed. And that they may even claim the moon as their own.

O, dear God, please don't let them do that. It just wouldn't do at all. You made the moon for all of us . . . the lovers walking hand in hand on the beach . . . the cowboys sitting around the campfire . . . the old couple on a moonlight cruise . . . the farmers bringing in the harvest.

Don't let any of us get so greedy that we want to say the moon is ours.

And Daddy says the moon controls the tides . . . and our scientists don't know everything. Maybe the moon controls a lot of other things; and if we fool with it, we may blow up the whole world.

I just can't stand the thought of Russia

changing the color of the moon, or anybody messing with it.

So please, Mr. God, someday, make us for once be contented to leave things well enough alone.

And . . . please put the smile back on the Man in the Moon's face!

—By GARLAND ATKINS, in
Gastonia (N.C.) Gazette



WHAT IS HOME WITHOUT GOD?

By SARAH SCHUSTER

"This is a real nice house, Mother," said Father as they looked over the new residence they had built. "But somehow it seems like a strange place. I don't think it will ever become a real home like our old place."

"Oh, it will, Father," said Mother encouragingly. "Just wait until I get the furniture all polished and arranged nicely. It will look like home then all right."

"Does the place seem nice to you, Dorothy?" asked Father when all three had come the next day to see the finishing touches that were made before they were to move in.

"O, Daddy, anywhere you and Mamma are will seem like home to me," answered the little girls confidently.

They moved in, but strangely, none of them liked the place, and it was not home.

"Wait until I bake a cake," said Mother. "Then when you smell the baking fragrance in the kitchen you'll feel as if you had lived here always."

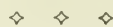
Dorothy looked at the boxes still unpacked. She had noticed the long wooden box in which the valuable books had been put. It had been opened ready for Mother to place the books on the shelves when she had time. That evening of the first day, when they were sitting together rather homesick for the old neighbors and friends, the old apple tree and the lilac bushes, Dorothy suddenly ran to the book box, and taking out the family Bible, she brought it to Father. He read the 23rd Psalm, and then Mother prayed.

They had scarcely finished when Dorothy spoke out with delight, "There, Daddy, I'm all right now. I thought I'd feel at home anywhere you and Mamma were. But we need Someone else—we have to have God there too."

"You're right, dear," said Father heartily. "You're perfectly right."

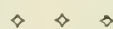
A tear was in Mother's eye, and she smiled understandingly. For after all, what is home without God and the Lord Jesus?

—The Gospel Herald



HELP THEM

Every boy and girl has goodness within. What they need is a friend to help them locate and develop this goodness.



Smile a while, and give your frown a rest.

MORE THAN ONE WAY

Alec was nine that day, and at his party he had greatly enjoyed the excitement of blowing out nine candles on his birthday cake, and later eating a slice of it.

He liked it so much that when it was time for him to go to bed he lingered in its vicinity, and looking wistfully toward it, asked, "Mummy, can I have another piece of cake—just a teeny bit?"

"No, dear," said his mother firmly.

"Then may I sleep with a bit of it under my pillow?" he asked.

Because it was his birthday, she agreed, and said, "Very well, here you are. But remember to keep it under your pillow. Now run along to bed."

Later, when retiring herself, she looked into Alec's room to see if he was all right, and there the obedient little fellow was sleeping peacefully, with the pillow over his stomach.



SOMEONE SPECIAL

You may be a blue-eyed Alice,

Or a gentle, brown-eyed Jane;

You may live within a palace,

Or a cottage on the lane.

You may dress in silk and satin

And know every parlor rule;

You may know your Greek and Latin

And win honors in your school.

But no matter what your name is,

And no matter what you do,

You are someone who is precious,

Someone special who is YOU.

—SOPHIE ROWE



Boys are the stuff out of which men are made. If the church wins the boy, it has won the man.



Bible Quiz

1. What baby boy was found in a basket near a river bank?
2. What boy was found in the temple talking with the learned men and teachers?
3. What boy performed a brave act with a stone and a sling?
4. What boy was sold into slavery by his jealous brothers?
5. What boy was his mother's favorite twin?

Answers To Last Week's Quiz

1. (a) The angels—Luke 2:14.
(b) The shepherds—Luke 2:15.
(c) The Wise Men—Matthew 2:1-2.
2. Gold, Frankincense and Myrrh—Matthew 2:11.
3. No, they told it abroad—Luke 2:15-17.

Real Value of Workshop Yet To Be Seen; News of the Districts; Bible Quiz Answers

Conference Workshop on Promotion

"The value of our conference workshop will be proven when the district workshops are held in January and February," said Mrs. T. V. Goode in telling of the Workshop on Promotion for the Western North Carolina Conference, held at the Vance Hotel in Statesville on Nov. 15 and 16.

Mrs. Goode continued, "Many of the ladies told me they thought this the most helpful meeting they had attended."

District officers, the president, vice-president, Wesleyan Service Guild and Promotion secretaries, of each of the eleven districts in the Conference were present.

Two highlights of the meeting were a panel discussion on, "What a W.S.C.S. Means to a Local Church," and an address, "How Adults Learn," by Dr. Donald Russell of the Woman's College of the University of North Carolina. The panel was composed of Mrs. C. C. Weaver, Mrs. J. W. Harbison, the Rev. Elwood Carroll and Mrs. Rupert Crowell as moderator." Many questions were asked this panel, some answered that afternoon and some the next morning, said one officer.

On Saturday morning a symposium on, "Broader Relationships," was presented with Mrs. John Hoyle, Jr., Mrs. Clarence Cranford and Mrs. T. V. Goode leading the discussion. Mrs. J. W. Payne served as evaluator during the entire workshop, presenting new techniques, emphasizing the ideas presented and group participation.

Mrs. Ira Shelley conducted the Depth Bible Study sessions, and many other inspiring messages were given.

"The district officers present all planned their meetings before we finished, and from letters I have received since, I think they are getting their houses in order," said Mrs. Goode. "It will all depend on how the local societies receive this, as we all know *all* action is local."

More about this in each district as the workshops are planned there. Keep tuned to your District Secretary of Promotion for further news along this line.

New Addition to Brooks-Howell Home

Plans to build a new \$275,000 unit to the Brooks-Howell Home for Retired Workers in Asheville were announced at the meeting of the Board of the Home at a Christmas luncheon on Dec. 14.

Mrs. Rupert Crowell of Asheville, chairman of the board, said that the new unit would be built at the back of the present unit. I would be a one story brick building, composed of a dining room, kitchen, infirmary, heating plant, and rooms for 40 to 50 retired missionaries and deaconesses.

Asbury and Sons of Charlotte have been employed to draw plans for the new unit. The building committee of the Woman's Division of Christian Service met at the Home on Nov. 26 for a consultation with the architect.

The present unit expresses the spirit of Christmas in a beautiful fashion. All kinds of lovely decorations have been arranged in

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

the Home by the deaconesses who are a part of the "family of Brooks-Howell Home." Miss Mable Metzger, superintendent, has made such original Christmas arrangements that the Board members asked her to make some color slides of the Home in order that others might share in the beauty.

Twenty-five Board members were present for the Christmas covered dish luncheon. Christmas gifts to each of the deaconesses were given by a "Santa" from the Board.

"Mirror, Mirror on the Wall"

The Wesleyan Service Guild of the Western North Carolina Conference placed a large lovely mirror on the wall of the living room of the Brooks-Howell Home in Asheville as a special gift to the Home.

The room is charmingly furnished and the new mirror was the one thing needed to make it complete. It was mounted on the wall, to the right of the front door of the Home, at a place where it gives a lovely reflection of the room within. It is almost opposite the large fireplace in the living room.

Mrs. Ira Shelley says, "A Guilder was at the Home the other day, Miss Bessie Patterson from Asheville, and she saw the need for a mirror and has seen a great opportunity for you to do something special there at Christmas. Guilders can always put on the finishing touches."

Charlotte District

The Charlotte District is one of the busiest centers in all of Methodism now! Their recent executive meeting brought up every department of work in the Woman's Society for special discussion.

The district sent \$5,473 to the conference treasurer for the first quarter, reported Mrs. Gregory A. Smith, treasurer.

The district had 168 new members, said Mrs. J. B. Davis, secretary of promotion. They have two 100% societies—Heath Memorial and Marvin have attained this honor. Mrs. Davis is working on a plan to promote the organization of teen-agers who are working, thus creating circles that may be known as Junior Guilds for the Wesleyan Service Guilds.

The subdistrict seminars on missionary education reached a total of 207 women, with representation from 59 churches in the district, said Mrs. L. H. Everitt.

Mrs. Jack Patton showed color slides of the United Nations buildings she visited in her recent trip to a national seminar in New York. The district voted to buy a film strip of United Nations to use in the district meetings.

Mrs. David Cathcart is to be invited to be the special guest speaker at the annual district meeting. Mrs. Cathcart is president of the Southeastern Jurisdiction of the W. S.C.S.

Mrs. W. A. Wilmer, district president, conducted the meeting.

New Society—Charlotte District

The Aldersgate Woman's Society was organized at a meeting held at their church in Mecklenburg in November.

Mrs. J. Ross Turner was elected president of the new society. Others chosen to serve include Mrs. W. H. Lemmond as vice-president, Mrs. John Rowell as secretary and treasurer, Mrs. R. L. Gosnell as secretary of Christian Social Relations, Mrs. Vander Yelvington, promotion and local church activities, Mrs. Odell Nelson, missionary education and literature and publications.

The Rev. Glenn Lackey, pastor of the church, presided at the organizational meeting. Fourteen members joined the society.

Marion District

Mrs. M. G. Erwin was elected as sub-district leader for Rutherford county at the executive committee meeting of the Marion District held in November at the home of Mrs. J. C. Rabb on Lake Tahoma Road.

Miss Una Edwards presented an inspirational message to the group on the growing interest in Woman's Society work.

Mrs. Harold Lefevers gave a noontime meditation on, "Thanksgiving."

The four district officers who attended the Conference Workshop on Promotion explained to the committee the plans for a similar workshop for the Marion District.

A research committee composed of Miss Una Edwards, Mrs. Claude McClure of Spruce Pine and Mrs. G. L. Jackson of Marion, was named for the district.

Reports were given by each of the district officers. Mrs. J. Harvey Greenlee, district president, was in charge of the meeting.

Women of the Bible Quiz Answers

—Mrs. Curtis Koontz

1. Sarah—Gen. 23:1 and 2
2. 127 years old—Gen. 23:1
3. Dinah, daughter of Lea and Jacob—Gen. 30:21
4. Bethlehem. It is Rachel's Tomb—Gen. 48:7
5. Miriam—Micah 6:4
6. Song of Miriam and Moses—Exodus 15
7. The five daughters of Zelophehad; their names were Malah, Noah, Hoglah, Melvah and Tirzah—Joshua 17:3-5
8. Rahab and Sarah—Hebrews 11:31; Heb. 11:11
9. Deborah—Judges 4:4
10. Ruth, the Moabitess—Ruth 4:10
11. Woman or "Witch of Endor"—1 Samuel 28:7
12. Rizbah, a concubine of Saul—2 Samuel 21:8-10
13. Jezebel—1 Kings 21:25
14. Esther—Book of Esther
15. Anna, Prophetess—Luke 2:36-38
16. Lydia, a seller of purple—Acts 16:14
17. Lois—2 Timothy 1:5
18. Mary, Mother of John Mark—Acts 12:12
19. Dorcas—Acts 9:35
20. Drusilla and Bernice—Acts 24:24 and Acts 25:13

(For questions in the quiz, "Do You Know the Women of the Bible?" see *ADVOCATE* of December 12th, page 9.)

Carroll Reports on Biannual Conference on Christian Education; A Church-Wide Visitation

By J. ELWOOD CARROLL

The biannual Methodist conference on Christian education pivoted on the theme, "The Christian Church as a Redemptive Fellowship," when the more than 800 delegates met in Cincinnati, November 5-10. All phases of the church's educational program was given grass roots study. Though there was a planned program and many outstanding speakers, the heart of the meeting was group discussion to ascertain opinions and impressions of the educational workers in all program activities of the church. The biannual meeting was planned in co-operation with the general Board of Education, Nashville, Tennessee, though it has its own officers for the general sessions and also elected officers for each of the six commissions.

Dr. Albert C. Outler

Dr. Albert C. Outler, formerly of Duke Divinity School, now of Perkins School of Theology, was the general assembly principal speaker with five addresses on the conference theme. Dr. Outler began with the Redeemer and concluded his messages at Holy Communion on Sunday morning with a stirring sermon on "The Hope of Redemption." The choir of Ohio Wesleyan University also contributed greatly to the communion worship service. Dr. Gerald B. Harvey, field consultant of the Board of Missions, after three years of work in various foreign fields, addressed one session of the general assembly on "World Horizons in Christian Education." The formal worship services, taken rather largely from services by John Wesley, were led by A. Argyle Knight, staff member, of Nashville.

Membership in the Conference

The conference was composed of professional workers in Christian education, presidents of annual conference boards of education, and district superintendents. The president of the conference was Dr. Howard A. Bailey, of Yeadon, Pennsylvania; and the president for the next two years is Estelle Blanton Barber, of First Methodist Church, Dallas, Texas. The officers are rotated both between jurisdictions of the church and different professional groups of the conference. The executive committee is chosen with representation from the various jurisdictions, the six commissions, and the general staff members, of Nashville.

Local Church Section

One of the thrills of the conference was to meet so many of the Nashville staff members, to meet in the flesh the person who writes our literature or plans our educational programs. As many as the Asian Flu spared were presented in person, and all were introduced in pictures and bio-brevities by a brochure.

Editorial Division

The editorial division announced two noteworthy plans, namely: The revision of the closely graded materials which will begin to appear about 1960, and the issuance of twelve books—one each six months—beginning with a text on the Christian fam-

ily by Bishop Hazen G. Werner, October 1958. These books will be on the Christian life and sell for \$1.00 each. They are designed for elective courses in local churches and for thoughtful reading of individuals.

Six Commissions

The six commissions of the conference were composed of professors of Christian education in colleges and seminaries, adult workers, youth workers, children's workers, local church directors of Christian education, and annual conference executive secretaries, board presidents, plus district superintendents, whose status was changed this year from visitor to official delegate. Naturally the Cincinnati store of the Methodist Publishing House had a display of the latest books on Christian education. Many of the commissions also had most attractive displays of their areas of work.

North Carolina Delegation

From North Carolina there were about thirty delegates registered. Dr. C. P. Morris, of Durham, was leader of the North Carolina group of about a dozen representatives; and Dr. Carl H. King, of Salisbury, had a corps of about twenty associates from Western North Carolina. Among the other persons in attendance from Western North Carolina were Louise Robinson, George W. Rudisill, Marion Craig, R. Harold Hipps, Beverly Hardin, Martha Henson, Mrs. Gerry Rash White, Shirley Huddleston, Ann Cowan, Wilson Walker, W. R. Brantley, Richard Hanner, George Blackburn, George Schreyer and C. E. Roy.

OPERATION FELLOWSHIP

By GERRY RASH WHITE

Broad Street Methodist Church of Statesville, N. C., observed Christian Education week with a church-wide visitation program called "Operation Fellowship." One hundred and sixty-four visitors completed 428 visits to the 464 homes of the church. The thirty-six that were unreached were out of town

or unavailable when the calls were made. The purpose of the visitation was to take the program of the church—the opportunities in Christian Education—to the church members in the form of an attractive brochure; to tell them specifically about the Statesville Area Training School; to strengthen the bonds of fellowship and neighborliness; and to discover prospective workers and more effective ways of meeting the needs of our people.

Planned Visitation

A Visitation Council was formed with the heads of the Commissions, Boards, Woman's Society of Christian Service, Wesleyan Service Guild, the Church School Superintendent, Superintendent in Charge of Membership Cultivation, the Church Visitor, Educational Director, and Pastor. The church membership has already been divided into zones so it was a simple matter to divide the zones into three divisions for which three divisional chairmen were chosen. They in turn checked with all zone chairmen, and visitors were selected in each zone to visit every family in that particular area. After a meeting was held with all zone and divisional chairmen and the visitation council, the division chairmen held meetings for all the visitors and zone chairmen in their divisions. Then on Monday evening, September 30, the "Kick-Off" Dinner was held. Instruction for the visits to be made that week was carried on in an effective way through the use of skits, charts and discussion. The Report Dinner was held on Friday night, October 4, and there was so much enthusiasm concerning the week's experiences that it was difficult to get the crowd to go home.

Follow-up-Results

A study of the cards reporting the visits made and the information received has revealed many interesting and helpful ideas and suggestions, which are being developed into workable plans for the present and future. All who participated in "Operation Fellowship" agree that it was most successful in accomplishing the purposes for which it was designed.

N. C. DELEGATES AT NATIONAL CONFERENCE ON CHRISTIAN EDUCATION



Front row: Clifford Shoaf, Mrs. Wm. Hoeflich, Miss Louise Robinson, Miss Anne Cowan. Second row: C. P. Morris, Robert McKenzie, Carl H. King, George Blackburn, M. Earl Cunningham and Delbert Byrum.

The Church Membership Class

by LOUISE ROBINSON

This is the time of year when pastors, directors of Christian Education, church school workers and parents are making definite plans for the church membership classes to be held during the Lenten Season.

Evangelistic Teamwork

Dynamic teamwork between the pastor and the church school is essential if the evangelistic purpose of the classes is to be fully achieved. As Dr. Leon M. Adkins so aptly describes this co-operative effort: "The pastor's confirmation class is the natural celebration of the child's growing experience of God nurtured by the devotion of his teachers. The confirmation class is not designed to add to but to fulfill the thoughtful, prayerful, conscientious care exercised by the lay teachers along the way."¹

Pastors and church school workers need to interpret to parents how the entire curriculum of the church school works toward the preparation of boys and girls for church membership. They need to explain how the pastor's membership class in this on-going program becomes the highlight for preparing for church membership. Help for this interpretation may be found in the booklet, "The Methodist Program for Preparing Children for Church Membership," to be mailed in January to pastors by the Methodist Publishing House.

It is important that in the membership classes the following Methodist materials are used: With the children, "Membership Manual of the Methodist Church for Boys and Girls," 35c; with the teen-agers, "Membership Manual of the Methodist Church for Teen-agers," 25c; with young people, "Membership Manual of the Methodist Church for Young People and Adults," 25c. There is also the "Membership Manual of the Methodist Church for Pastors," if the pastor wishes to use it. All of these books may be secured from the Methodist Publishing House. If the appropriate book can be provided by the church for each individual in the class, the family through its use at home may grow together in a better understanding of church membership.

The pastor in the small church, the middle size church, and the large church has a unique opportunity in the church membership class to develop a vital relationship with the children and youth and their families at a significant time in their lives. As Dr. Adkins suggests in his writing concerning *Evangelism and Children*: "Evangelism at its best is a genuine, unaffected, and understanding caring for people."² For this reason the pastor will take direct leadership of the class even though he may have assistants to help him.

What does it take to make the experience at this period of decision meaningful? Some ministers of our conference who have earnestly tried to carry out John Wesley's high commission to "diligently instruct the chil-

dren" have shared with us these ideas which they have found effective in the "places" where they served:

1. Start the classes in time to have at least six meetings before Palm Sunday.

2. Choose a time for the meetings when there is less conflict with other church and community endeavors. Some churches which have organized the "Sunday Evening Fellowship" have found this time a good one.

3. Have separate classes for children and youth. Youth resent being grouped with children. "Instruction" can be on the level of the class members only if there is such division.

4. See that the ground is thoroughly "ploughed" before the classes start so that the seed may be sown on fertile soil.

- (a) Homes of children and youth old enough to join the church should be visited by the church school workers and where feasible by the pastor or the director of Christian education.

- (b) Announcements concerning the class should be placed in the church bulletin well in advance of the opening session.

- (c) A meeting, perhaps a church dinner, or an informal session in a home, may be held for parents of the workers with the children and youth of church membership age. At this time the pastor and his assistants may explain the purpose of and the plans for the Church Membership Class, the materials to be used as a part of the training and ways in which the home may help. The parents may have the opportunity of asking questions and making helpful suggestions.

5. Since it is through happy experiences that we learn best, special attention needs to be given to insure such an atmosphere here. The pastor's explanations should be simple, on the level of the class members. Strange and unfamiliar terms which cause unhappy confusion can wait to a later time. Close co-operation between pastor and church school workers can help avoid this "stumbling block." Discussion, in which boys and girls can participate should be a part of each session. Use of the manuals promotes

discussion. There should be opportunity for real fellowship between the pastor, the other adult leaders, and the boys and girls and young people. Some pastors have found an informal "snack supper" with each session helps promote much fellowship.

6. The service receiving persons into the church should be unhurried, simple, dignified, and joyful. In the larger church a special service other than the regular 11:00 worship hour is often desirable. This service is a natural "next step" with these children and youth who have been nurtured in the church school.

7. Some pastors like to have the Communion Service as a part of this period of special training.

8. Certificates of "Baptism" and "Church Membership" are included in the booklet, *My Church Book*, which may be secured for 35c from the Methodist Publishing House. Many churches give this book at the time of a child's birth and use it to continue his record of affiliation with the church rather than using separate certificates. Families value this book.

9. After child and youth join the church, their growth in responsible churchmanship should be encouraged by the pastor and the Commissions of the Church, especially the Commission on Education. They will see that opportunities for service will be open to them.

As we look at our total program we recognize the importance of the church school in the evangelistic outreach of the church. A study of statistics of our own conference brings to light the tremendous support the church school gives to the total responsibility of the pastor and his church. Of the 67,828 persons who joined the church in the last ten years 52,354 came through the church school "gate."

We recognize also that the pastor's church membership class is an important part of the evangelistic effort of the church school.

Pastors Share Ideas

Our conference office would like to have other ideas which pastors have found effective in their church membership training programs. Pictures of classes in different size churches can often be used too.



West Market Street Church, Greensboro
Church Membership Class

¹ From *The Church School*, page 5, 1958, used by permission, The Methodist Publishing House.

² Ibid, page 4

The Church's Power

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Acts 1:1-14; 2:1-11.

It is not hard to find criticisms of the church today. This is nothing new. People look at the evil in the world and say "Why doesn't the church get rid of it?" Sometimes, when viewed from this angle, it looks as if the church is not powerful but powerless. Before accepting such an estimate, however, it might be well to remember that no other institution has even attempted such a tremendous task as has the Church of Christ. Its aim is nothing less than the salvation of the world by bringing it into right relationship to God as revealed by Jesus Christ.

One of the reasons why some people throughout history have been disappointed with the church is that they have expected the wrong kind of results from its work and mission in the world. This misunderstanding appears in our Scripture lesson, Acts 1:6 "So when they had come together, they asked him, 'Lord, will you at this time restore the kingdom to Israel?' The disciples had lived intimately with Jesus during his ministry and yet had failed to grasp the central aim of his world mission. They evidently were still hoping he would lead in a military defeat of the Roman power and 'restore the kingdom to Israel.' Jesus assured them that this was not what they were to be concerned about; but that they were to receive power 'when the Holy Spirit came upon them.' Power for what? Power to be witnesses to Him. This was their calling, and their only calling—to testify to what Christ had done for them and could do for others who surrendered their lives to Him.

Verses 1-11 tell of the experience of the Holy Spirit on the day of Pentecost. This day marked the real beginning of the church's power. Not that these men hadn't felt the presence of the Spirit before, but now they knew it as *power*. They learned what the spirit could do. Knowing this they began their active missionary work.

We notice that there was a tremendous sense of unity among these people. That was because they were all feeling the same thing at the same time. Even language was no barrier to understanding. This fact causes us to raise the question so to what might happen today if Christ's followers of every denomination could feel this same sense of unity. Then they might speak with one mighty voice against the entrenched evils in high places and in low. Then we might have an idea of what real Christian fellowship means.

Another reason for the power seen in the primitive church is that they had nothing to lose and nothing to defend. When the church accepts its main support from the state, or from one class of people, or from one wealthy and powerful person it has already lost its power. When a church (either local church or denomination) has to think first of its benefactors and second of its duty to its Lord, that church has already forfeited its right to speak for Christ.

Then, too, a church which is mainly interested in itself can never become a free channel for the Holy Spirit. The missionary emphasis was primary in the early church and emphasis on missions always follows periods of religious awakening. There's only one kind of Christian and that is a world-Christian. It was said of the members of the early church that "they were terribly poor, absurdly happy and always getting into trouble." Being poor, they had no great worldly concerns to worry about; being happy with their newly-found faith they were able to communicate this to others and win them to the Christian faith and way; caring more for what Christ thought

of them for what the world thought, they dared to live their faith in a hostile world. Such a community develops power to win others. And so it was that the church grew and became more powerful as the days and years went by. It will continue to gain in power as it forgets itself and remembers its true mission.

The Living Word

By LUTHER A. WEIGLE

What is it to "burn"?

A writer in *The New Yorker*, undertaking to appraise the Revised Standard Version of the Bible, says: "I had always thought Paul's 'It is better to marry than burn' meant 'burn in hellfire,' but RSV makes it 'afame with passion,' which is unambiguous if banal." His admission shows that he needed the unambiguous rendering. This sentence is not the only one in his screed which raises the question of the worth of an appraisal based on ignorance.

The text in question is 1 Corinthians 7:9, which reads in the King James Version, "If they cannot contain, let them marry: for it is better to marry than to burn." The word "burn" here translates a Greek passive infinitive which since the days of the poet Anacreon had been used in the sense of to be inflamed or on fire with emotion, usually with lust or anger. The translation of the RSV—"If they cannot exercise self-control, they should marry. For it is better to marry

than to be aflame with passion"—is justified by all lexicons of the Greek language, and adopted in some form by all modern translations. The comment is worth adding that the word "better" does not mean that marriage is the less of two evils; it expresses Paul's judgment that to marry is not a sin (verses 28 and 36), while Jesus taught that to burn with lustful desire is sinful (Matthew 5:28).

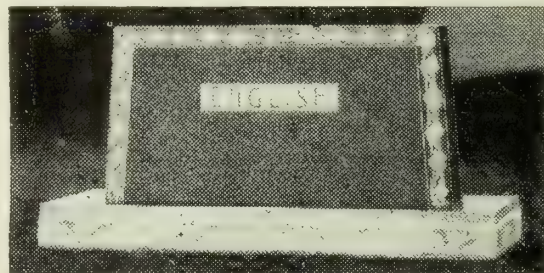
The same Greek word is used in 2 Corinthians 11:29, where the King James Version has, "Who is weak, and I am not weak? who it offended, and I burn not?" The word "offended" is here used in an obsolete sense which misleads the modern reader. The Revised Standard Version translates the second half of the verse: "Who is made to fall, and I am not indignant?" Goodspeed's translation has "fired with indignation"; Knox's translation, "ablaze with indignation."

This word is used three times in 2 Maccabees (4:38; 10:35; 14:45) with its reference to anger made explicit.



The Eternal City

John, the beloved disciple, in Revelation 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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Announcements

Bishop Nolan B. Harmon has authorized the appointment of the Rev. B. M. Whiteside as pastor of the West Yadkin Charge in the Winston-Salem District. Mr. Whiteside graduated from the Candler School of Theology at Emory University at the end of December, and with his wife moved into the West Yadkin parsonage on December 30.

—Lee F. Tuttle, D. S.

Mrs. Pierce Johnson, president of the N. C. Conference WSCS, entered Duke Hospital, Dec. 17, for surgery, and has requested that until further notice all communications regarding Conference matters be sent to Mrs. H. C. Turlington, Box 587, Durham.

The Thomasville District Conference, previously scheduled for January 14, has been changed to Wednesday, January 8. The meeting will be held at Fair Grove Church, Thomasville, Highway 109, 2 miles south of Thomasville.

Sessions will convene at 9:30 a. m., and conclude at 3:00 p. m. Representatives of conference interests will be heard from 10:40 to 11:15. Lunch will be served by the ladies of Fair Grove Church, by reservation only, at \$1.25 per delegate. You are cordially invited.

Bishop Paul N. Garber has authorized the appointment of the Reverend Joseph Chapman Parker as associate pastor of the Beech Grove Charge, New Bern District, effective December 12.

A. J. Hobbs, D. S.

Book Reviews

Ten Angels Swearing, by Dorothy Edwards Summerrow. (Exposition Press, New York. \$2.50)

All lovers of poetry in sonnet form will be interested in this little book, written by a North Carolinian with a splendid educational background and possessing rare poetic ability. She is a member of the North Carolina Poetry Society, of which she is now vice-president. She has won many awards for her poetry, and she is well-known in the areas where she has given lectures and poetry readings. Besides being devoted to family life, she has maintained a deep interest through the years in such organizations as the Daughters of the American Revolution, the Children of the American Revolution, and the Federation of Women's Clubs, and she has had the honor of serving in all these organizations in high official capacity.

You will find every one of these sonnets to be so interesting and well-written that you will follow through to the end of the book, when once you have started reading it. You will find some of the sonnets to be thumbnail sketches of interesting people, and many on the subjects of friendship, love, marriage, youth, loyalty, and the eternal verities of life. She writes optimistically, always seeking to have an understanding soul and a warm heart toward all people. —Ernest C. Durham.

Christ In Our Hearts, by Charles Duell Kean. Abingdon, \$2.00

This little book aptly brings to problems that vex us all the insights of biblical faith, generously supported by references to literature. The author is widely read. He knows the world in which he lives as well as the thought and faith of the biblical writers.

Kean has a special gift for expression, writing with grace and fluency. The chapters are short and compact, easy to read and to remember. There are fourteen of them.

And when you read them you have the feeling that here is a good preacher speaking his Gospel through the pages of a book as he addresses himself to the themes which properly belong to the Christian pulpit. As a matter of fact, this book is a collection of essays that once were sermons with much of the force of the spoken message still there. —J. G. H.

The Face of my Parish, Tom Allan. Harper and Brothers, 120 pages, price \$2.00.

Most books on the local church assume that relig-

ion is the answer to every problem the church faces. Here is a book that is different. It declares that when a church "gets religion" its problems are just beginning.

The Face of My Parish is more than a story of a small city church in Scotland; it is the story of a Christmas minister wrestling in prayer and in the spirit of the Cross to recover the primary function of the church in the midst of a pagan environment.

The story began because the pastor, Tom Allan, was aware that his church of some four hundred members was surrounded by a large unchristianized population to whom the church was utterly irrelevant. How was he to lead his people into becoming a living, transforming witness to the world around them? He was forced to begin with "lay evangelists" from outside his own parish. Such an approach was remarkably successful. New people in numbers came to the church, and a small group within the church itself awakened to the evangelistic and missionary nature of the church. But here is where problems began to emerge. Much of the church resisted the new movement of life, and it was difficult to assimilate the new members and bring them to accept the church as a vital Christian fellowship of love and service. As a result, the pastor was led to concentrate on building up "a church within the church," a leaven to leaven the whole lump. Success was not always achieved, and there were heartaches, disappointments, and dangers. —Wade Goldston

Subscriptions Received

(Since last report through Dec. 26)
100% Churches

Norman	24
First, Wadesboro	279
First, Pembroke	35
Speight's Chapel	21
First, Dallas	123
Konoak Hills	55
Center Hill, Chowan Charge	10
Trinity, South Mills Chg.	48
First, Hertford	158

More than six subs sent at one time

Moore's Grove	9
Englewood, Rocky Mt.	45
Norwood	56
Central, Monroe	6
West Burlington	18
Clendon Charge	10
First, Gastonia	24
Central, Asheville	9
Creedmoor	13
Kenly Charge	8
West Rockingham	15
First, Mt. Holly	7
Sharon, South Mills Chg.	7
Centenary, Smithfield	28
Robertell	6
Person Charge	9
Pleasant Hill, Robbins Ct.	14
Roper	7
Wanchese	17
United	9
Hopewell	20
Goshen-Keener	6
Bethel, Greensboro	31
Bethel, Cobb Ct.	6
Coldsboro Ct.	6
Shiloh, Stumpy Point	9
Philadelphia	18
La Grange	11
Glen Raven	7
Anderson	13

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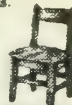
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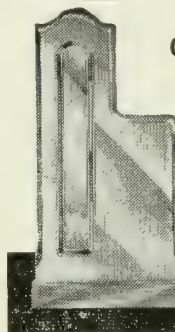


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CITY, ZONE, STATE _____

Print PLAINLY mention instrument you wish to play.



Much to my disappointment, it has been impossible for me to meet all of the district conferences. In some cases, two or even three have been scheduled for the same day, and although the *ADVOCATE* editor can cover ground at a rapid rate, he cannot fly. But the loss is only our own, for we weren't needed. Our district directors have taken care of the speeches and nobody missed us.

I did get to Kinston where A. J. Hobbs was presiding over the New Bern district conference in Queen Street Church on the coldest day of the year. Despite the cold, there was a good crowd and those who came benefited by the absence of the others to the extent of a second piece of pie.

An account of this conference is printed on another page. I would like to mention one thing, however, in this column. Seldom have I attended a conference where the atmosphere of worship was so well maintained. The morning session was climaxed by a full Methodist service, and those taking part did so in such a manner that we were lifted up to God. The prayers, hymns and Scripture readings were read or sung intelligently and reverently, and the sermon by Paul Carruth was not only short but to the point. (Incidentally, that service proved my contention that nothing is gained by cutting out portions of the worship service in an effort to save time. The whole service took no more than forty-five minutes.)

A Look in the Mirror

At first glance I thought that the young man who sat beside me on the bus was only a boy. I would have guessed his age at fifteen, but when he told me that he was in college, I raised my eyebrows in amazement, and he laughed.

"Yes," he said, "They all do that. But I'm not a child prodigy, I just look younger than I am."

He was eighteen, he said, and I gathered

that he was becoming a little tired of being taken for a child, but his courteous manner and his attractive smile kept me from feeling that I had been rude. We talked for two hours, as the bus made its way toward the little town which was my destination. He was going a bit further, he said, and his face lighted up as he explained that he was on his way back home to see his grandmother.

"I used to live there, and I go back every weekend when I can. It's wonderful to be able to go there."

"Yes," I said, "I know all about it. I'm going back to my old home now, but my grandmother isn't there any more." I began to reminisce, as middle-aged people do, and he listened attentively (which endeared him to me immediately).

In the light of a street-lamp as we passed through a small town, I got a better look at the young fellow. There was something familiar about him, I thought. Could he be one of my relatives whom I had never seen? A few questions settled that problem; he was no kin.

And then we talked about college and the courses he was taking. I hazarded a guess as to his interests. "You like English and public speaking," I guessed. "Right," was his answer, and he went on to tell of his desire to become a minister. He was hoping to go on through college and to the seminary.

As we talked, I realized what was happening—I was looking in a mirror and seeing myself as I was at his age—small of stature and very conscious of my lack of athletic ability, interested in books and with a great desire to be a minister. I thought back over those days when, at his age, I was traveling over the country in my vacations, assisting in revival meetings ("the Boy Preacher"), and I came back to the present as he was telling me of his experience in a revival meeting which had just closed.

As the bus neared the little town of Lewisburg, Ky., we said goodbye and I promised to send him a copy of the *ADVOCATE*. He waved to me from the open door, and I went on my way toward the old home where my brother and his wife still live. Somehow, I felt that I had for a little while

turned back the pages of my life and, instead of a graying oldster with a crop of wrinkles, I was a boy again and going home for Christmas.

A Successful Man

He wouldn't call himself successful and there have been times when, I am sure, he felt that his life was a failure. But, as I talked to him that night, I felt that he had achieved something that few people ever grasp.

It was in 1919 that he came home from his service in the Army and took back his job as helper in the family store. He wanted to finish college, but that was not possible, and so he settled down to the job that he liked and soon he was known as the steadiest young fellow in the town. His reputation paid off when it was time for a new postmaster and, young as he was, he got the job. Married to a highly intelligent and attractive young woman, his prospects were good, and he could have gone into other fields and made more money. But he loved the little town and the people, and he felt that someone had to keep an eye on "Dad" and Mother who were not well. And so he went on, evenly and happily for years. Two children were born, a boy and a girl, and the small salary had to stretch a bit to cover the expenses.

And then he lost his job, as a new administration came into power. Back into the store now, helping his father, and times were hard, for the Depression was on. For a few years it was difficult to carry on and when his parents died, it was his task to try to salvage what he could from the estate and pay the bills.

Years went by and financial difficulties piled up and threatened to overwhelm the business. At last he sold the store and went to a large city to find work. Ten years in a hard, back-breaking job aged him, but he was content; his children were educated and able to care for themselves.

Lonely and tired, he went back home to the old house, he and his wife, and the unpainted, rambling building was renovated and repaired as they worked together after hours of clerking in a store.

"It's been hard," he told me, "but it's been worth it, and we are happy. I've got two fine children and two grandchildren. My son is a psychiatrist in a northern hospital; my daughter is married to a young business man, and they have two babies. I haven't got much, and probably will never have much, but what we have is enough to live on."

I talked to the district superintendent. "Yes, I know him well," he said. "He's a leader in our lay work and a fine man."

The postoffice job is open again and he showed me a letter which told of his appointment to the job. "After all these years," he said, "I'll be back where I started."

Is he successful? Well, not by monetary standards. But I think of the parents who have cause to be ashamed of their children, of children who have no love for their parents, and then I think of those two splendid young people who are prospering in every way, due to the self-sacrifice of their father and mother, and I am sure that success is measured in different ways, and by my standard he is a successful man.

Application for Registration

DUKE DIVINITY SCHOOL SEMINARS, 1958

● CHARLOTTE, N. C., January 13-14 ● GOLDSBORO, N. C., January 16-17 ●

Seminar to be attended: Charlotte.....Goldsboro.....(Check one)

Name

Address

Pastor of Denomination

I dodo not desire a room overnight. (Check one)

Enclosed find my check money order for \$4.00 for three meals.

(Draw check to First Methodist Church for Charlotte Seminar, or to St. Paul Methodist Church for Goldsboro Seminar.)

Return this form with check enclosed to:

For Charlotte (by Jan. 10)
Dr. W. Kenneth Goodson
First Methodist Church
Charlotte 6, N. C.

For Goldsboro. (by Jan. 13)
The Reverend Leon Couch
St. Paul Methodist Church
Goldsboro, N. C.

NORTH CAROLINA

Christian Advocate

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Volume 103

Number 2

—Ewing Galloway Photo

Carolina Mountains

By O. L. BROWN

O Carolina Mountains,
You cannot speak,
But in my heart I hear you,
And your voice goes out through all the
earth.

You have no eyes,
Yet you look down upon me,
As my eyes are lifted up to you.
You cannot take me in your arms,
But you can enfold and shelter me.
You cannot instruct,
Yet you point me toward heaven.
You cannot sing,
Yet the music of your streams
And the sighing of the winds
Among the trees lull me to sleep.
You are not a soldier,
Yet you keep watch while I slumber
And stand sentinel until the morning
comes.

You cannot feel,
Yet you are warmed each morning by
the sun
Whose rays light up your face.
You are not a god,
But there is strength in you, the strength
Of One who made you when the morn-
ing stars
Were singing, and the Sons of God
Shouted aloud their praise to their Crea-
tor.

When I am tired and worn, I come to
you.
I stand upon your shoulders, and look up
Into the infinite skies. Entranced,
I breathe the air of heaven and am re-
newed.
With the new vision of majesty and
glory,
I begin my life again.

O Mountains, Carolina Mountains,
I hear you call when I am far away.



ABOUT METHODISTS AND METHODISM

The editor was guest preacher at Centenary Church, Smithfield, on Dec. 15, at the invitation of the pastor, the Rev. Lester A. Tilley.

Methodist Bishop G. Bromley Oxham of the Washington Area was re-elected vice-president of Protestants and Others United for Separation of Church and State at the annual meeting of the organization's board of trustees.

C. A. Holcombe, a member of St. Paul's Church, Asheville, was honored recently by the Greyhound Co., for his 14 years of safe driving. He has chalked up 910,000 miles without an accident.

Governor Luther H. Hodges recently appointed Willard Farrow, business manager of The Methodist Home, Charlotte, to serve on a commission to study nursing homes, boarding homes and homes for the ageing during the coming year.

Trinity Church, Wilmington, had a greater attendance on Dec. 15 than last Easter. The records show that 1,319 persons came to church, a gain of 214 over last Easter. Sixty-seven members pledged to tithe at this service.

Several thousand subscriptions have expired during the last month. Is yours among the number? Send your renewal in, or give to your pastor, as soon as possible, in order that you may not miss any of the interesting features planned for the next four months.

The Rev. Reinhard Brose, a student in the Duke Divinity School and a native of Berlin, Germany, was guest minister at West Bend Church, Asheboro, on Sunday morning, January 5. Mr. Brose served for one year as pastor of a Methodist congregation in the Russian sector of Berlin.

The Stonewall Methodist Church, Stonewall Circuit, reports that the two church school rooms that have been constructed since the last annual conference have been brick veneered and are completed. These, and also the church school rooms in the Bayboro church, are ready for dedication.

The editor was the guest speaker at the recent meeting of the Methodist Men of Christ Church, Greensboro. This club, which has been organized less than a year, has a thriving membership and an active program committee. Christ Church itself is only 18 months old.

The Statesville District ministers and their families gathered for a Christmas party early in Advent at Broad Street Church, Statesville, with the ministers' wives as hostesses. Mrs. J. Elwood Carroll, wife of the district superintendent and president of the ministers' wives association, welcomed the 150 guests. After a covered dish supper, a program of filmstrips on Christmas carols and customs was enjoyed. At the close of the program the superintendent was completely surprised with an old-fashioned pounding.

Muir's Chapel and Christ Church, Greensboro, are co-sponsoring a mission study on the subject "Lands of Witness and Decision" which began on Wednesday evening, January 8. Following sessions of the study will be on Sunday, January 12; Wednesday, January 15; and Wednesday, January 22, at 7:30 p.m.

Dr. Howard P. Powell, pastor of Edenton Street Church, Raleigh, and Mrs. Powell, held open house on December 20 for members and friends of the church. The parsonage, beautifully decorated for the Christmas season, was open to a constant stream of visitors from 3:30 to 6:30 in the afternoon, and from 8:00 to 11:00 in the evening.

The 1960 Census will not include questions on religious affiliation, the Bureau of Census has decided. The primary reason for the decision, said Robert W. Burgess, director of the bureau, was "recognition that at this time a considerable number of persons would be reluctant to answer such a question in the census where a reply is mandatory."

Beginning in the January 16 issue, the ADVOCATE will carry several articles on world conditions as seen by Dr. Embree H. Blackard, pastor of Central Methodist Church, Asheville, on his recent tour around the world. Not a travelogue, these articles are based on observation and research into the conditions in the various countries which he visited. You will not want to miss them.

Grace Church, Greensboro, began a church-wide School of Missions on Sunday evening, January 5. The second session was held on January 8, and the third and fourth sessions will be held on Sunday evening, January 12, and Wednesday evening, January 15. Members and friends of the church are urged to participate in this study of Lands of Witness and Decision.

Miss Louise Best, Methodist missionary from Spartanburg, S. C., was recently made an honorary citizen of Santa Maria, Brazil, the city where she has served since 1922. The first woman ever to be so honored by that city, Miss Best has been connected with Colegio Centenario, an elementary and secondary school, since its establishment in 1922. She has served as its principal since 1937. The honor has come to Miss Best just before she returns to the United States for retirement.

The editor visited Triplett Church, near Mooresville, on a recent Sunday, where he preached in the absence of the pastor, the Rev. M. C. Ellerbe. Triplett will soon have completed a new education building which will adequately care for the growing Sunday school. This is one of the most delightful of western North Carolina's country churches, and has only recently become a station and built a modern parsonage. Mr. C. B. Brawley, lay leader, was in charge of the service, and the guest speaker was entertained in the home of Mr. and Mrs. John McConnell.

The Rev. David M. Lewis, pastor of the Stonewall Circuit, and his family, wish to express sincere appreciation to all members of his four churches for their remembrances at Christmas. These included a new suit of clothes from the Vandemere congregation, a large box of gifts and a check from Bayboro, a box of gifts from Alliance, and a new set of tires from Mr. and Mrs. James Gatlin, of the Stonewall church. The W.S.C.S. also remembered the family with a number of gifts.

The Rev. G. L. Wilkinson, pastor of Polkville-Rehobeth Charge, reports that the parsonage has been made much more attractive and livable in recent months with fresh paint inside and out, and new furnishings and rugs in some rooms. Tile floors were laid in others. Following the completion of these improvements, on the Sunday evening before Christmas, the congregation gave the parsonage family an old fashioned pounding. But Brother Wilkinson states that the greatest blessings of the year have been their two revivals, as a result of which there have been added to the membership 15 on profession of faith and 8 by certificate.

The congregation of St. Mark's, Raleigh, "have two good reasons to believe in Santa Claus this year," says the pastor, the Rev. Harold Rhudy, in the church News Letter. He gives those reasons as (1) a 42-foot well which cost half of what was expected, and (2) the fact that the Raleigh Board of Missions has assumed the cost of the lot upon which the new church will be built. He adds, "The preacher has a few reasons (also) to believe in Santa. On Monday night, as he drove into his driveway, he discovered a big pile of fire-place wood. When the winds blow and the snow drifts deep, and there is no one to hold his hand and keep him warm, he can depend upon warmth from the heat of a cheerful and friendly fire."

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It will afford sweeter happiness in the hour of death to have wiped away one tear from the cheek of sorrow than to have ruled an empire, to have conquered millions, or enslaved the world.

—JOSEPH PARKER

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"Parents Are Letting Us Down"

BUCK HILL FALLS, Pa.—"Alcohol education belongs in the home, but most parents are letting us teen-agers down by not giving us the facts."

That statement represented the opinion of the great majority of 500 youth leaders who gathered here for the 12th International Allied Youth Conference on "Alcohol and Adolescents" recently.

Although representing such diverse sections of the North American continent as the Rocky Mountains, Florida, Texas, Maine and Nova Scotia, the delegates were practically unanimous in stating that parents were wrong by not presenting both sides of a question and flatly forbidding the teen-agers to do something.

The teen-age leaders felt that, were they presented with valid information and permitted to make up their own minds, they'd come up with "the right decisions."

The delegates were also unanimous in the opinion that driver safety courses should be compulsory for anyone under 18 years of age who was applying for a driver's license.

"Going steady" they felt, is a thing of the past. Most of today's teens would rather go with someone "steadily," that is, seeing a lot of a boy or girl without being "tied down" to them.

Girls have no respect for a boy who has to drink to have a good time, and boys admire girls who don't drink.

The issue that brought forth the most controversy was "total abstinence versus moderation." Many delegates attacked the total abstinence position because it made no allowance for wine used during religious observations.

A need for community built drag-strips and community centers was pointed out. These, combined with the teen-agers making it their own personal mission to bring the "5 per cent" of delinquent children into socially acceptable patterns, would provide a strong answer to vandalism and other juvenile community problems.

These opinions were evolved during a series of special seminars conducted by and among the teen-agers themselves under the guidance of selected adult discussion leaders and backed by authorities in the field of "Alcohol and Adolescents."

The Rev. Daniel A. Poling, editor of the *Christian Herald*, seemed to be speaking for the adult observers at the Conference when he deplored the focusing of attention on the "five per cent" and the forgetting of the "ninety-five per cent."

These observers were impressed by the conduct of the delegates to the Conference, particularly since it had been made the responsibility of the teen-agers themselves.

Bob Abernethy of North Mecklenburg, N. C., and Richard Bagby of Coral Gables, Fla., were voted vice-presidents for Projects and Finance for the Publicity and Public Relations, respectively.

Honors for Youth President were shared between Jeanette MacNaughton of Westville, Nova Scotia, and David Parks of Amarillo, Texas. This is the second time in three years that the voting was so close it necessitated a dual presidency.

Allied Youth, founded in 1931, is a service organization, providing interested teen-agers with the facts about alcohol and about personality development. Operating primarily as an extra curricular activity in high schools throughout this country and Nova Scotia, Allied Youth offers members a program of "fun without drinking." The participating teens are also encouraged to take part in community activities leading to responsible citizenship. During this past year, for example, AYers assisted in polio drives and city clean-up campaigns, baby-sat for voters, collected stamps for hospitalized veterans, and conducted Religious Emphasis Weeks in their communities.

Anyone interested in obtaining further information about Allied Youth is requested to write to Public Relations Director, 1709 M Street, NW., Washington, D. C.

Do We Need More Methodist Colleges?

by JOYCE V. EARLY

Our North Carolina Annual Conference has set itself to build two new colleges: namely, N. C. Wesleyan, Rocky Mount; and Methodist College, Fayetteville; and at the same time to strengthen Louisburg Junior College. Are they needed?

Only 238,210 students attended college in America in 1900. Today there are 2,533,000 attending our colleges and universities, or more than those who attended high school in 1900. This year 33% of the college age group in the United States are enrolled in an institution of higher learning. By 1970, only 12 years from now, it is expected that 40% of this age group will attend college. That would mean 5,500,000 would be enrolled in college. If 50% attended, then 6,750,000 would be attending college in 1970. The college population of 1970 are the children who are six and seven years of age now. Will they have a place to go? Colleges are already crowded and hence selective.

The fact remains that our children must and will receive an education, and we will pay for it. Whether the state or church operates these institutions you and I must pay for that education. The church was the original sponsor and promoter of higher education, but in time the church failed her children and the state got into the higher education business. But the church can do the job better and cheaper!—from the bulletin of Grace Church, Wilmington.

Shown in picture is the new parsonage of the Boger City Methodist Church. On Sunday afternoon, December 29, the Rev. and Mrs. J. J. Powell and family held open house from 2:30 to 5:30 for members and friends of the church.



Annual State Pastors' Conference at High Point

The Annual State Pastors' Conference, sponsored by the Pastoral Ministry Commission of the North Carolina Council of Churches, will be held Tuesday, January 28, in First Methodist Church, High Point. Dr. Robert G. Tuttle, host pastor, is chairman of the commission.

Dr. Andrew W. Blackwood, world renowned homiletics teacher at Princeton and Temple University for the past thirty years, and Dr. Waldo Beach, professor of Christian Ethics in Duke Divinity School, will be the lecturers, each speaking morning and afternoon. Those wishing to stay over for the evening worship service will be able to hear Dr. Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D. C., recently elected president of the American Baptist Convention.

Following is a condensed schedule of the conference:

- 9:00 a.m. Registration (\$1.00)
- 10:00 Devotional (High Point Ministerial Association)
- 10:15 Dr. Beach—"The Prophet's Dilemma"
- 11:30 Dr. Blackwood—"Evangelism—What to Preach"
- 12:45 Lunch, Sheraton Hotel—Dr. J. Edward Lantz, Atlanta, Regional Director, National Council of Churches, speaker
- 2:00 p.m. Dr. Beach—"A Ministry of Reconciliation"
- 3:00 Dr. Blackwood—"Evangelism—How to Preach it"
- 7:30 Dr. Cranford preaching

To the best of its ability, the local committee will arrange free overnight lodging for those wishing to arrive the night before or to remain over for the Annual Meeting of the N.C. Council of Churches, January 29. Address requests for rooms and meals reservations to Pastors' Conference, Box 6637, College Sta., Durham.

◇ ◇ ◇

CHRISTMAS EVE

*I seem to hear the passing feet—
The Christ Child in the snow.*

*My heart is open wide tonight
The door is on the latch tonight,
The hearth fire is a-glow;
For stranger, kith, or kin;
I would not bar a single door
Where love might enter in.*

—Author Unknown

Fellowship Teams Ready to Go

The Fellowship Teams of High Point College are ready to begin another year of fruitful service. Last year ten Fellowship Teams from High Point College traversed North Carolina and Virginia, serving churches from Lake Junaluska to Roanoke, from Fayetteville to Brodnax. Now in their fifth year of service an expanded organization of fourteen teams is ready to serve the local Methodist churches and help their young people integrate more fully into the life of the church.

These teams are groups of five trained students who have a concern for others. With youth ready to serve and churches needing youth, these students provide a means of service which can be adapted to any given situation. They visit local churches on weekends to stimulate fellowship among youth and their adult leaders in order to make the total program of their Youth Fellowship more meaningful.

Their purpose is two fold: First, to strengthen the youth program in local churches and to lead youth in more abundant Christian living. Second, to enable High Point College students to gain experience in youth work of the church.

The members of the teams have set five goals which they hope to achieve: (1) to have fellowship teams rather than deputation teams; (2) to develop leadership among the youth with whom they work; (3) to help youth groups to help themselves; (4) to present Christianity on its highest level for all areas of life through programs of worship, singing, planning, and recreation; and (5) to strive at all times to create flexible programs and to build their programs around the needs and interests of the individual churches.

If you would like further information about any phase of the groups' activities, please write: Fellowship Team Committee, High Point College, High Point, North Carolina.

Communion Offerings Increase 15 Per Cent

Methodist churches gave \$404,704 through communion offerings during the last six months to support three agencies composing the Methodist Fellowship of Suffering and Service.

This sum is a 15 per cent increase over the same six months in 1956. The church-wide offering for this purpose last year totaled \$706,019.

Methodist offerings on World-wide Communion Sunday in October, and portions of other communion offerings during the year, are used to finance the work of the Methodist Committee for Overseas Relief, the



Front row—left to right: Dale Lee, Harold Wright; second row: Margette Brown, Ernest Lanier, Mary Lou Craver, Sherwood Nance.

Methodist Commission on Chaplains, and the Methodist Commission on (military) Camp Activities.

However, a great many pastors and church members are apparently unaware that the Methodist *Discipline* requires that a portion of all communion offerings, as well as the total offering on World-wide Communion Sunday, be earmarked for the Fellowship of Suffering and Service and sent directly to the Methodist Council on World Service and Finance, Chicago, or through the Conference treasurer.

These facts were discussed here December 20 at a joint staff meeting of the three agencies concerned, along with the Rev.

Dr. E. Harold Mohn, general secretary, and the Rev. Dr. Oscar L. Simpson, promotion editor, of the Methodist Commission on Promotion and Cultivation.

The group recommended that a special communion service again be held in Washington next October to symbolize national and world aspects of Methodist participation in the observance of World-wide Communion Sunday.

It was also voted to prepare a short drama for local church presentation on the Sunday preceding the observance. The first drama of this kind, "Wings, a Tongue, and a Pair of Shoes," was widely used to emphasize the 1956 observance.

The communion offerings, through the Fellowship of Suffering and Service, serve the MCOR relief and refugee programs, and the church's ministry to military personnel through chaplains and local churches near military bases.

General secretaries of the three Methodist agencies are the Rev. Dr. Gaither P. Warfield, Committee for Overseas Relief; the Rev. Dr. John R. McLaughlin, Commission on Chaplains, and D. Stewart Patterson, Commission on Camp Activities.

Purcell Sends Advocate Into Every Home This Year

Purcell Church, Charlotte, which has put the church paper into every home during 1957, recently voted to continue the plan during 1958.

This growing church has found that the NORTH CAROLINA CHRISTIAN ADVOCATE is an aid to interest among its people. The pastor, the Rev. Edgar C. Price, reports that their biggest problem is to take care of the prospective members. With 116 families, the prospects are bright for the future.



Shown above is the interior of the new fellowship hall of Aldersgate Methodist Church in Chapel Hill, which was formally opened as a temporary sanctuary on Sunday morning, December 15.

The young church, organized in September 1955 with 70 members, has grown to a present membership of approximately 136, and is serving a real need in this suburban area of Chapel Hill. The recently completed structure is the first unit of a proposed three-unit plan. In addition to the fellowship hall, there are rooms for primary, junior and kindergarten departments, a nursery, kitchen, serving area, and narthex. The approximate cost of the building program was \$55,000, \$15,000 of which was provided by the Methodist Church Extension program. This is another church made possible through the Ten Dollar Clubs.

The Rev. A. Kimsey King, pastor, then studying for the ministry, was appointed in 1955 to found the church. He has continued his studies and served the congregation simultaneously. He will be graduated next summer from Duke Divinity School.

The Church at Work

Advances Made in North Wilkesboro District

A number of the smaller churches in the North Wilkesboro District have completed or have under way improvements to their buildings.

The Wilkesboro church has installed a permanent type roof, covered the steeple with copper, and added two rest rooms. Approximate cost, \$10,000. Pastor, the Rev. J. L. Johnson, Jr.

Beulah Church, on the Moravian Falls Charge, needed a new coat of paint, but the congregation decided a coat of bricks would be better. Its appearance has been much improved by brick-veneering.

Dunkirk (Dunn Church) on the same Charge, is planning to make general improvements and add Sunday school rooms. Pastor, the Rev. J. L. A. Bumgarner.

Dirt is being moved and construction started on building projects at Ashley Chapel and Grassy Creek churches on the Helton Charge. Pastor, the Rev. W. N. Blanton, Jr.

A new district parsonage is now under construction in North Wilkesboro. Sizeable grants have been made toward this project by the Board of Missions.

Sparta Church and parsonage are to have new heating systems, according to plans made in September.

Arbor Grove Church, on the Miller's Creek Charge, has started construction of a new building. Pastor, the Rev. Robert G. Russell.

The Boone Church has under construction an \$80,000 educational building. Pastor, the Rev. E. H. Lowman.

Pastors' Retreat a Unique Meeting

Although attendance was cut by the holiday season, the recent session of the NC Conference Pastors' Retreat, held under the auspices of the Board of Evangelism, at Louisburg College, was a delightful and

rewarding occasion, according to those who attended. Highlighting the program were addresses by Bishop Paul N. Garber, Dr. G. Ernest Thomas of Nashville, Tenn., and Dr. A. E. Acey of Danville, Va.

Bishop Garber gave two addresses. The first one was entitled "Evangelistic Emphasis of the Pioneer Methodist Preachers," and contained many examples of the wit and wisdom, as well as the fervor, of the early preachers in this country. Describing the methods of these preachers, Bishop Garber said that few of them ever made notes or wrote sermons out in full, but preached "off the cuff." One backwoods minister prided himself on his ability to preach on any text offered by his congregation. Others often had to subdue unruly members of their audience before they could give their sermons.

The bishop's second address was an informal account of his introduction to the work of the episcopacy when he was sent to Europe as his first assignment and found it almost impossible to secure transportation to his new residence. The post-war troubles of Poland were described and Bishop Garber closed by remarking that if the Methodist Church had been allowed to carry on its work without hindrance from the Polish government we would have had a great revival in Poland, and he told of the faithful-

ness of the Methodist people there in spite of persecution.

The Rev. Hiram K. King, secretary of evangelism, was in charge of the Retreat.

Evangelistic Crusade in Cuba

About 120 Methodist ministers and laymen of the United States will take part in a ten-day evangelistic crusade in Cuba, January 28 to February 6, it was announced by Dr. Harry Denman, Nashville, general secretary of the Methodist General Board of Evangelism.

It is expected that every Methodist church in Cuba will have evangelistic services and home-visitation during the period.

The crusade will be under the leadership of Methodist Bishop John W. Branscomb, Jacksonville, Fla., head of The Methodist Church in Florida and Cuba; the Methodist district superintendents of Cuba; Dr. Denman; and the Rev. Dr. James E. Ellis, New York City, the Methodist Board of Missions executive secretary for Latin America.

The Board of Evangelism and the Board of Missions are promoting the crusade. It is the eighth annual one to be conducted.

Among those participating in the crusade from the Western N.C. Conference are the Rev. J. J. Powell, pastor of Boger City Church, and the Rev. J. E. Carroll, district superintendent of the Statesville District.

♦ ♦ ♦

The first modern medical care for an area of about 40,000 persons in the Himalaya mountains of Nepal is being furnished through the services of the United Christian Medical Mission. A report from Drs. Elizabeth and Edgar Miller, Wilmington, Del., two of four Methodists working with the international interdenominational medical mission, tells of work being done in a clinic in the village of Bungamati. The clinic serves not only the village but an area with a population of 40,000. It is the hope of the mission also to provide the first school in the Bungamati vicinity.

♦ ♦ ♦

Latest figures on church membership in Japan show a total 593,589 Christians of all denominations worshipping in 5,123 churches and preaching places.

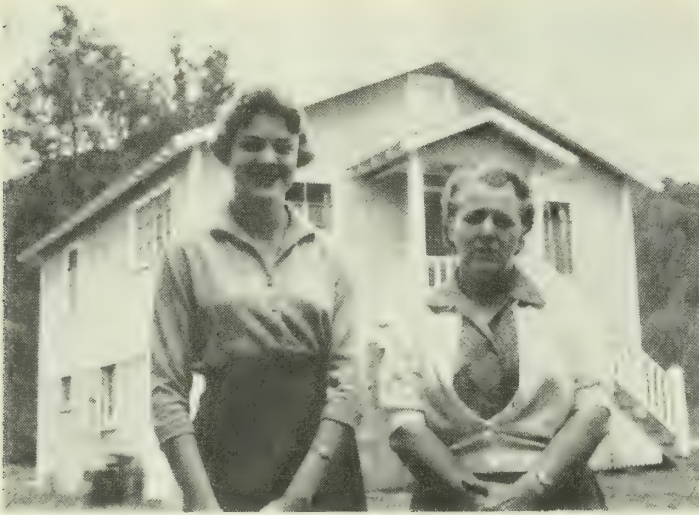
The statistics, taken from the 1957 Christian Yearbook of Japan, give membership in the United Church of Christ (of which Methodism is a part) as 167,971.



The new parsonage at Franklinton, completed last summer at a cost of \$24,000.



Above is pictured the Andrews Methodist Church Junior Choir which was organized last January. They have enthusiastically contributed to the music of the Sunday school and church with specials on Mother's Day, Easter, Thanksgiving and many regular services. The members are: top row, left to right—Barbara Wattry, Mary Cooper, Martha Ulm, Johnny Gernert, Evelyn Morrow, Rachel Carter; bottom row, left to right—Susan Ulm, Cathy Collins, Freeda Rogers, Janet Burnett, Donna Sue Fuller, and Terry Marr. Not showing in the picture—Michael Blake and Sandra Ledford. The choir is directed by Mrs. J. Edwin Carter.



Miss Odessa Benbow, left, and Miss Eleanore Hickock. In background is apartment for WDCS workers at Cherokee.



A charming Cherokee Indian girl

which she served one summer. Her readiness to serve cheerfully in any capacity has won for her an enthusiastic reception by the Cherokees.

This Christmas finds "The Cherokee Indians better clothed than they have ever been" according to Mr. George Owl, President of the Tribal Council. He attributes this to the successful program of the used clothing exchange at the Methodist Center. Here good clothing is always available at a nominal price. No one is made to feel that he is an object of charity. But rather he has that self respect of paying for what he gets and all the income from the clothing goes to provide a more adequate ministry through the two churches on the Reservation. This program has grown so that the exchange building has had to be enlarged this year to provide an office, space for a washing machine, hot water heater, stove and other facilities. Through this program a number of people are given employment in sorting, displaying, and selling the clothing. No one is denied clothing for lack of money but work opportunities are provided for those in need in addition to a welfare fund for those who cannot work.

The pastor reports that one of the significant achievements of the clothing exchange has developed in the Big Cove community. Here clothing is exchanged for baskets and craftwork of the Cherokees in addition to cash payments for the crafts. (For the pastor has involved him in shipping baskets to as many as 20 states). This provides a year round outlet for the Indians for their work. Formerly they could sell their crafts only in the tourist season. Now they can have an income through the winter months. This was so successful last winter that it was not necessary to distribute food in homes in the Big Cove community as it had been in previous winters. The tribal council was so impressed by this program that they voted to set aside several thousand dollars for purchase of crafts during the winter months.

The Woman's Society workers have been delighted in the recent months in enjoying the new apartment built for them. This garage apartment is cozy and adequate and

(Continued on page 16)

Cherokee Christmas Celebration Marks Progress

Shining eyes sparkled, young hearts were brightened, the joy of Christmas was shining in the lighted trees, the Christmas carols, and the brightly wrapped gifts as children and their parents came to the parties at the two Cherokee Methodist churches this year. Appreciation for all the many friends who had made the occasion possible was sufficiently expressed in the cheerful and glowing faces. Workers and leaders of the churches had planned for weeks for the occasion and many friends had sent money and gifts to make it a success. The party at one of the churches became a cherished experience of Christmas for many an Indian child who otherwise would have known such a little of the joy of the season.

The Christmas programs at the Center Church and the new Big Cove Church at Cherokee were in a sense a celebration of a milestone of progress of the mission work at Cherokee for the Methodist Church, work which began in 1822 and has been continuous for 135 years. This milestone of progress marks many accomplishments in the past two years under the leadership of the Rev. T. G. Highfill. These two years have seen the building of the Big Cove church; another worker under the Woman's Society of Christian Service added; the clothing exchange building and program enlarged; an apartment built for the Woman's Society workers.

The Big Cove church was the scene of the second Christmas party held there. Here in the Big Cove community for many years services have been held from time to time for the Indians but they have been held in an old government building. Last year the new church was under construction and a Christmas party was held in it even though there were no lights, no heat and no seats. Yet the joy of the occasion was shared by about a hundred and this year the number was even larger. The church itself, recently completed, is a gift from many friends, churches and the Duke Endowment. Many of the furnishings were given by the Central Church in Canton under the leadership of the pastor, the Rev. Cecil Hefner. The new church had its formal opening in De-

cember but has been in use since March for Sunday school, church and a midweek service. A sanctuary will be planned later to go with the educational unit which is now in use.

Another reason for celebration at Cherokee this year at the two churches, is the coming of Miss Odessa Benbow (a U.S.-2), with her winsome smile and contagious personality, to serve at Cherokee under the Woman's Division of Christian Service with Miss Eleanore Hickok. Miss Hickok, a deaconess under the WSCS, was the first worker sent to Cherokee by the Woman's Society. Her imaginative and successful work brought about the decision of the Woman's Society to send an additional worker to assist in the work of the church school, children's work, youth work and the local Woman's Society.

Miss Benbow comes well equipped for the work. She has an A.B. degree from Pfeiffer College. She is a native of Oak Ridge, N. C., and found her desire to serve in rural work as a U.S.-2 under the summer program of the Conference Commission on Town and Country Work in



Big Cove Methodist Church, Cherokee
Rev. T. G. Highfill
Pastor of Cherokee
Mission Work

Double Trouble Ted

By MARGARET JORDAN SPRINKLE

One thing Ted's mother told him over and over again, "Never throw gum where it might be stepped on."

But Ted was in a hurry. He was almost late for school, and Miss Norris would keep him in. The Tigers were counting on his wicked left curve that afternoon to defeat the Lions in the last baseball game of the year.

"I'll throw it into the shrubbery. It won't hurt there," he told himself as he rolled the pink bubble gum into a ball and threw it as hard as he could.

He had not intended a wicked curve of the bubble gum. Maybe his mind was so engrossed with the afternoon game that he unconsciously threw a curve. Or perhaps his left hand couldn't throw straight. At any rate, the ball of gum made a sharp curve and rolled right on the school walk.

Ted's impulse was to run and get it, but just then the minister came up the walk on his way to chapel. Ted held his breath. The minister had long legs; certainly he would step over the gum. Or he would see it in time.

But the minister's mind was on the talk he was to make at the morning chapel service, and his shining black shoe came flat down on the gum.

"Good morning, Dr. Smith," Ted smiled at his friend, the minister.

"Why, hello, Ted. I hope we are not late this morning."

"Not quite, but I'd better hurry," Ted glanced back hoping to see the gum still on the walk. Dr. Smith's right foot leaving the pavement reluctantly every time he took a step confirmed Ted's worst fears.

Ted slipped into his seat just as the tardy bell rang. "Safe," he breathed.

At chapel Dr. Smith talked about courage to do the right, and Ted felt that he was looking right at him all the time. When the minister turned to sit down, his right foot hesitated; then a long ribbon of gum trailed from the spot where he had stood.

The principal was apologetic; the teachers were embarrassed; and the pupils looked at one another, wondering who was guilty. Ted wanted to say, "I did it; I'm sorry. Never, never will I do it again."

But a little voice inside him whispered, "No one knows. Keep quiet. You might have to stay in, and the Tigers are counting on you this afternoon."

"Courage to do what's right," another voice inside Ted whispered.

"The Tigers are counting on you," the first voice argued.

Poor Ted was so disturbed by the debate taking place in his mind that he missed his spelling and could not do his arithmetic.

It was a bad day for Ted. His teacher scolded him for not paying attention. His perfect record in spelling was spoiled. And the arithmetic problems would not come out right. "All on account of one little ball of gum," he fumed.

Just then the bell rang for recess. Ted reached for his lunch box, fell into line, and marched with relief onto the playground.

"Hurry, Ted." Jerry Jones, captain of the Tigers, sat down beside him. "We've got to practice hard. The Lions are bragging mighty big."

"I'll hurry," said Ted as he started on his last sandwich. "Here, have a banana."

"Thanks. I'll eat it while I round up the team," Jerry raced off, peeling the banana as he ran.

Ted finished his lunch and started toward the baseball diamond. As he ran he swung his left arm in anticipation of the curve that would bring defeat to the Lions that afternoon. He did not see the banana peeling until he had stepped on it and lay doubled with pain on the ground.

"Of all things," he groaned as his teammates helped him to his feet, "to throw a banana peeling on the playground!"

"I didn't think; I was in a hurry," Jerry picked up Ted's lunch box. "Does it hurt much?"

"Looks like anybody would know better than to throw banana peelings—" Ted limped painfully along. "Now I won't be able to play."

"I'm sorry," Jerry nodded. "Here, let me help you to the bench. Maybe you'll feel all right by the time the game starts."

But Ted's ankle swelled larger and larger. Before recess was over he knew it would be many days before he could play ball again.

"I'll ride you home on my bicycle," Jerry said eagerly. "Why did I throw that peeling—I knew better—I—"

"You were in a hurry," Ted's face took on a peculiar expression. "I know."

"You are a good sport," said Jerry as he looked gratefully at Ted. "Gee, you are the best sport I know. If you had thrown that banana peeling, and I had fallen, I'd—"

"Did you see the bubble gum on Dr. Smith's shoe?" Ted grinned sheepishly. "I was in a hurry, too."

"Double-trouble Ted," Jerry laughed with relief. "After this I'll pick up my peelings—when I'm in a hurry."

"Careless Captain Jerry," Ted laughed back. "After this I'll swallow my gum—when I'm in a hurry."

THE TWENTY-THIRD PSALM

(Japanese Version)

God is my father, I shall have no need;
He lets me rest under the blossoming cherry tree;

He takes me to the refreshing waterfall;
He quiets my heart.

He leads me along the path of well-doing
for Christ's sake.

Though I face death, I will not be frightened,

For I will place my hand in His and He
will lead me when I cannot see.

He will give me rice and tea as I need it.
My cup is filled by His love.

His love and peace will surround me until
life's sunset;

And I shall live with Him evermore.

—Author Unknown

A LEGEND

There is an interesting old legend that explains why the Cardinal has a ring of black feathers around his mouth.

In a certain Indian encampment many years ago, the camp fire mysteriously went out. The Indians were troubled, for they knew not where to find live coals with which to rekindle their fire.

The birds heard them discussing their trouble, and three of them—a Crow, a Bluejay and a Cardinal—offered to help. Each offered to fly in search of a live coal, and bring it back to the camp.

The Crow soon found a glowing ember, and started the return flight. But because of his habit of talking so much, he opened his mouth and dropped the live coal in a pool of water.

The Bluejay found a burning faggot, grasped one end of it in his mouth, and started back toward the camp. But his vanity and pride in his stately bearing and brilliant plumage made him stop for attention so often along the way that the fire in his faggot went out.

The Cardinal, after flying some miles further, found a bright red coal, and grasping it in his beak, started a swift flight back to the camp. He looked neither to the right nor to the left, spoke to no one, and kept a straight course to his friends with the living fire.

When he reached the anxious Indians and dropped the live coal on the pile of wood, they noticed that the feathers around his mouth were scorched.

Ever since that day the Cardinal has had a ring of black around his mouth, because he was faithful in carrying out his mission for his friends.

Just a legend, but isn't it beautiful?

CHUCKLE

Teacher: Some fish travel long distances. Can anyone give me an example?

Johnny: Yes'm. A goldfish. It travels around the globe every day.

Bible Quiz

Who Am I?

1. King David was my father, and I built the temple of Jerusalem.
2. I was a prophet, and lived on locusts and wild honey.
3. For a sum of money I betrayed Jesus to his enemies.
4. Before I began following Jesus, I was a tax collector.
5. I loved to prepare good meals for the Master when He visited in my home.

Answers to Last Week's Quiz

1. Moses—Exodus 2:5-6.
 2. The Boy Jesus—Luke 2:41-47.
 3. David—I Samuel 17:49.
 4. Joseph—Genesis 37:26-28.
 5. Jacob—Genesis 25:28.
- (Be sure to read Bible references)

The End of the Map

During the war, a tank division was heading straight into German territory. As the enemy crumpled before its onslaught, the battle wagons moved relentlessly forward until they were across the line, then, with victory in sight, they kept on going. But one tank was found halted by the road, its motor running and its men inside. Coming alongside, the commander inquired what was the trouble.

"No trouble at all," was the reply of the young officer, "but we've just come to the end of our map."

That is the trouble with many of us. We have stopped going, not because of our lack of resources, but because we have come to the end of our map!

Where does our map end? Does it stop just outside our own home, our own community, state, or nation? If it does, our usefulness as a soldier in the army of God is seriously handicapped, for there are no ends to God's map—it goes from here to there and back again.

The writer of Psalm Twenty-two was probably very deficient in geographical information, but he had caught the message of Divine cartography when he wrote, "All the ends of the earth shall remember and turn unto the Lord." Here was a concern that spread out farther than Jerusalem, Judea, or Palestine. It overleaped the boundaries of race and creed and dared to hope, nay, rather believe most certainly, that God would not be forgotten, even to the ends of the earth.

How big is your world? Does it end just beyond the borders of your own community?

In one sense, we have learned to be at home in a vastly expanded universe. We talk glibly about future rocket trips to the moon, and we see our globe as a small and almost insignificant part of the celestial world. Science has rolled back the curtains and has shown us a galaxy of stars where once we saw only a faint nebulous light; it has opened the gate to infinity. But still our world of interest is often limited by our selfishness to a compact little circle which includes only our home, our church, and our friends.

Jesus' world must have been limitless, despite the insularity of his human background. Constantly his sympathy broke through the barrier of tradition. "I am come but to the lost sheep of the House of Israel," he stated on one occasion, but the plight of the alien woman was too much for his loving heart and he stepped over the boundary and healed one of another race. On every occasion he taught the lesson of the wider horizon, and his disciples learned it so well that they found no difficulty in beginning the ministry to the Gentiles.

Paul's world was as wide as his knowledge; his sympathy and love extended to every nation. He was all things to men, not that he had no standards, but, if he were in a Jewish community, he would observe Jewish dietary laws and ceremonial regulations, no matter how free he felt himself to be. He would not offend the conscience of his Jewish friends; but neither would he bind himself by the ancient yoke which was too hard to bear. When he was away from the Jews and among the Gentiles he lived as a Roman citizen, eating whatever was placed before him, striving to fulfil the law of love in his daily life. Here is a point overlooked by earnest Christians who attached undue importance to ceremonial observances and make life miserable for others in an effort to satisfy their own conscience.

Paul would have found much fault with the attitude of many Americans in foreign lands. It is said that our good hearts are known all over the world, but our bad

*O Lord our God, whose blessed Son
came to preach peace to all mankind,
we rejoice in the coming of a great
host from all lands into Thy Kingdom
and Thy Church. Make us conscious
today of the share we have in the
service of Thy world-wide community,
and increase the number of Thy loyal
followers among all peoples. This we
ask, for the victory of Thy peace and
the triumph of Christ's love. AMEN.*

—FROM VESTRY COLLECTS

manners are just as famous. Nothing has done more to endanger our relations with other nations than our habit of expecting everything to be done in other countries just as it is here. No matter how much we protest our friendship, we can never win the love of our neighbors until we meet them on their own plane and respect their traditions and ways.

Aids to Prayer

Four recent volumes of prayers have come to the editor's desk. All four are valuable, but two are directed to special groups. *Pastoral Prayers for the Church Year* (Abingdon. Price, \$2) is, of course, for the minister who feels the need of printed prayers in his worship services. Written by Samuel J. Schmiechen, a Lutheran pastor, this book is based upon the calendar of the Christian Year and gives prayers for the great occasions of the year, as well as a number of selections which are

useful at any time. Our Methodist Publishing House is to be commended for its vision in providing such prayers.

Devotions and Prayers of John Wesley, is compiled by Donald E. Demaray from the writings of the Founder of Methodism and contains short meditations and prayers on various subjects. (Baker Book House, Price, \$1.50)

The John Knox Press, which is the publishing house of the Southern Presbyterians, offers *Prayers for Every Need* (Price, \$1.50), which are written by Dr. William H. Kadel, pastor of First Presbyterian Church, Orlando, Fla. Dr. Kadel is well known for his radio ministry through the Dial-a-Prayer service, and these are some of the prayers which have been recorded. They are short, to the point, and reverent.

For the young people there is a small pocket volume, bound in blue simulated leather, *Youth at Prayer*, edited by Harold and Dorothy Ewing, and published by The Upper Room, containing prayers for all occasions. These are not designed for public worship, but for private devotion. Churches would do well to secure copies of this book for all members of their youth departments and to send copies to young men in the services. (Price, single copy, seventy-five cents; in quantities of one dozen or more, fifty cents. Order from The Upper Room, 1908 Grand Ave., Nashville 5, Tenn.)

Collapsing Movies

A recent news story told of the collapse of a movie star and her attorney following the showing of a new picture. We haven't seen the movie, and don't expect to, but we are not surprised at the outcome of the viewing—not a bit.

If things keep on as they are going, more than the stars are likely to collapse; in fact, it is probable that the entire movie industry will suffer from a state of shock induced by the mounting deficit at the box office.

The movie industry blames the sad state on TV. There may be something in that theory, but it doesn't explain all of the situation. What has happened was to be expected, for the quality of pictures has declined steadily through the years. Now, in a frantic effort to bolster attendance, the producers have turned to the teen-age audience and are providing shows that would not attract anyone who cared about actually watching a movie. Young people, they say, want a picture which can be used as an excuse for holding hands, and horror films are supposed to do this to perfection.

It is to be hoped that the television industry will not go the way of its predecessor in entertainment, but the present tendency toward so-called "adult westerns" bids fair to destroy what is left of sensible television fare.



A Tragedy, A Vision, A Commitment

by R. G. TUTTLE

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up . . ."—Isaiah 6:1

It happened, in the year that King Uzziah died—perhaps this was the reason why it happened. A young man's world crumbled about him—The king had died, the king in whom he had centered his life, about whom he had arranged his order of living. The king had been more than a king to him—a friend, perhaps almost a father.

The king had died. Isaiah walked the streets of Jerusalem in a daze—streets once bright with hope and certainty, now dark with gloom and uncertainty. Where could he go, what could he do, what could he tie to? He stumbled into the temple—seeking a place to be alone, to be quiet, to collect his thoughts, to find himself. There he sat with his face in his hands; he could have dozed, we do not know.

It happened, happened without warning: "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." One of the seraphims shouted to another, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." Isaiah cried out: "Woe is me! for I am undone; because I am a man of unclean lips . . . Then flew one of the seraphims unto me, having a live coal in his hand . . . And he laid it upon my mouth, and said, Lo . . . thine iniquity is taken away, and thy sin purged. Also, I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

Such was the amazing vision that burst upon the consciousness of Isaiah in time of trouble. The visible world became invisible; the invisible world broke through into the visible. He could not put it fully into words, but the glory of the eternal God had burned itself forever into his soul. Uzziah was dead—but Isaiah had seen the King, the Lord of Hosts.

Many thousands of people live and die on the level of life wherein Isaiah walked before his vision. They feel secure in their business, in their social position, in their family, in their educational background—But King Uzziah does not live forever. The king dies; life crumbles.

Some, in adversity, discover the vision of reality that came to Isaiah: in the year that Hazel came howling across the beaches of the Carolinas—in the year the bomb fell—in the year the tornado swept away our home—in the year the flood came—in the year we lost our crops—in the year our little one died—in the year my health failed—in the year we lost our son in Korea . . .

Hugh Redwood suggests: "When we come to the end of our (rope) we remember that God is at the other end." No matter what happens God is still holding on. The king dies and there is God. The depression comes and there is God. Tragedy enters a home and there is God, not bringing these things on us to crush us, but God

there at the other end of the rope seeking to hold us steady, weeping with us, suffering with us, holding a light that we may see, loving us with a love unspeakable, pointing us to the road that lies ahead.

We cannot come into the presence of God without beholding in ourselves unworthiness which formerly we had accepted as virtue. It is said of Charles Kingsley that when he was asked what character he most disliked, answered, "My own." Those who, like Isaiah, have had a vivid experience of God, feel ill at ease unless they think as God thinks, move in God's direction, love as God loves. They see the chasm dividing themselves from God. They cry out, "I am undone. I am a man of unclean lips and live among a people of unclean lips."

This is a hopeless cry. But God takes over: He touches the lips that are unclean. In a deep, unexplainable experience he says, "Thy sins are forgiven, thine iniquities are



A Way of Escape

(Job. 42, 10.)

Under the handicap of physical weakness and disability and constant dependence upon others, it is so hard, dear Lord, to keep free from the blight of self-pity. Give me grace to escape from it. Prevent me from regarding myself as singular in the endurance of this trial. I catch at the thought You prompt, Lord. Somewhere there is someone in just such case as mine, but perhaps less favoured with comfort and care—and that someone multiplied how many times! You are showing me that there is a fellowship in my lot—and a way of enlargement. I can pray for these my fellows in need, knowing their need so well, and that You alone can meet it. Lord, accept now my prayers on their behalf, and give them to know Your strengthening aid. Accept, too, my thanks for this way of escape, and keep the door open. Amen.

(Courtesy of Methodist Recorder)



cleansed." The burden is lifted, we feel at one with God—not by our achievement, but by His grace—and the "God-shaped blank" in our hungry souls is filled with God himself.

Now Isaiah, aware of the world about him, of the needs of humanity, of the spiritual needs of his friends, hears God calling, "Whom shall I send, and who will go for us?" And because of that which has happened to him, because his own sins have been forgiven, his own burden removed, his own life set afire—without hesitation—he answers, "Here am I; send me!" He becomes the "bearer of the contagious life."

Isaiah had found himself as a new man in a new world—And all this was in the year the King Uzziah died!

PRAYER: *Father, if tragedies must come, in them let us discover thy love, thy glory, and thy power. Amen.*

From the Top of Mount Clear

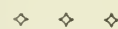
by D. J. REID

In *Pilgrim's Progress*, John Bunyan has it that when Hopeful tried to persuade Atheist to join him and Christian in their journey to the Celestial City, Atheist made the scornful reply that there was no such city. Whereupon Christian spoke up; "But did we not see it from the top of Mount Clear?" What a view that must have been! From the top of Mount Clear to the gates of the City Celestial! Now, to be sure there are valleys through which all of us must pass at one time or another in our lives where the spires of the spirit are obscure and hidden from our view; but everyone, to whom the Lord Christ is more than a name in history, has a "Mount Clear" in their life. It is a place where to you at least, where to your thrilling gaze you can see the consummation of the Christ-like life. This scene puts a thrill and a thrust in your faith. It lifts you from dismal gloom of philosophical speculation to a firm and fixed faith based on the reality of spiritual things. Where there is a "Mount Clear" in our life we will most assuredly avoid the spiritual collapse that has become as common as a cold.

One thing is crystal clear. We need a "Mount Clear" in our life. We need at times, by the power of His grace to scale these lofty heights and stand on this holy ground. These our spiritual eyes can penetrate through the gathering clouds and behold what only the Christ claimed can see. We can see the present facts are not final facts. We can see that God's divine government for our lives is far more splendid than our own. We can see what the sainted Apostle Paul saw and cried "I reckon that the suffering of this present time is not to be compared with the glory which shall be revealed in us." It is from "Mount Clear" that we are enabled to sing "I know Him whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." "Mount Clear" provides for us a pinnacle on which we can rise above the sensual and tinsel things of this life. From this sacred spot we learn that "Where sin abounded—grace does much more abound." Yes, and right here we find release from the tortuous tensions of insecurity and uncertainty which binds and fetters us and renders us invalid to be effective Ambassadors of His great and good news.

From "Mount Clear" we see Him—we trust Him.

Only through Prayer, Worship, Bible Reading and Service can you scale this mountain—build a "Mount Clear" in your life and live.



"If we discovered," the late Christopher Morley observed, that we had only five minutes left to say all we wanted to say, every telephone booth would be occupied by people calling other people to stammer that they loved them."

Why wait until the last five minutes?

—First Methodist
Atlanta, Ga.

Christmas Was Wonderful; Wedding Bells; "Uncle Herb" Visits Home; A Preview

Our Christmas Season

Our Christmas season has come and gone, and everyone was filled with the proper holiday spirit because of the succession of parties that feted our boys and girls. Every year, sororities, fraternities and other organizations in nearby colleges and universities, and the faithful church groups, entertain and give gifts to our children until they surely feel richly blest with so many friends.

We pray God's blessing on all you thoughtful people, who, warm in the circle of your own family groups, do not forget others who are not so fortunate in having the home experience, and share so unselfishly of yourselves in enfolding our little ones.

Christmas Vacation

Many was the bag that was packed by our boys and girls long ahead of time, to be ready to take off for the Christmas holiday with family or friends. Dreams of this happy time began even before Thanksgiving, as vacation-minded youngsters began to count the weeks and days, and finally—hour—away.

By late Monday afternoon, December 23rd, our campus was a lonely quiet place, with only the echoes of gay "Merry Christmases" dying away. But on Wednesday, January 1, the returning of youngsters again warmed the campus with their pep and enthusiasm, as they compared notes on their experiences.

We are grateful to all of you who made ready your homes and your hearts to accept our children and share your Christmas with them. Without you, this holiday experience would not have been possible for many of our boys and girls.

Ensemble Sings for W.S.C.S.

The Ensemble of the Methodist-Lewis School sang for the W.S.C.S. of Edenton Street Methodist Church on Monday, December 9, presenting a Christmas program in song. Members of the Ensemble are: Esther Bland, Linda Carter, Paula Holmes, Betty Landis, Bonnie Messer, Phyllis Mock, Marianna Nicks, Nancy Nicks, Lillian Pruitt, Ruth Salmon, and Diana Thompson.

The program consisted of: "The Snow Lay on the Ground," Traditional; "The Echo Carol," Jungst; "It Was a Night of Wonder," Tellep; "Christmas Lullaby," Polish; "Ukrainian Bell Carol," Leontovich; "Away in a Manger," M. Luther; "As Lately We Watched," Austrian Carol; "Silent Night," Gruber.

Pageant Presented for Methodist-Lewis P.-T. A.

The regular meeting of the Methodist-Lewis P.-T. A. was held on Tuesday, December 10, in the school auditorium. Mrs. G. C. Goddard, Jr., president, presided. After a brief business meeting, the program was turned over to Mrs. Joan Bowling, 6th grade teacher, who directed the pageant,

The Methodist Home for Children

Raleigh, N. C.

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

"The Spirit of Christmas." The musical portion was directed by Mrs. Louise Wilson and Miss Becky Murray, student music teacher from Meredith College.

The stage was beautifully set for the religious theme of the Nativity, with subdued lighting that set the proper mood for each scene, particularly effective, as always, with the manger theme.

The cast included James Pope as the old man, and Ronnie Jones and Frankie Edwards as two traveling boys. The Nativity scene was portrayed by Frances Gatlin as Mary, John Adams as Joseph, Pat McGee and Charles Earp as the shepherds, and Bill Gaskins, Malcolm Oglesby and Ernest Gaddy as the wise men. The angels were Jim Collins, Ann Penny, Margaret Harlow and Scott Honeycutt. Bennie Holeman served as the reader.

Citizenship Honor Roll

The Citizenship Honor Roll for the second six weeks of school has been announced, and this group was entertained by the Fidelis Sunday School Class of Edenton Street Methodist Church on Thursday, December 12, at a Christmas party at the church. Mr. and Mrs. L. A. Peacock were host and hostess, and Mr. E. L. Norton acted as master of ceremonies for the program.

Mrs. C. D. Douglas, story-teller supreme, entertained with appropriate tales that kept the children enthralled. And, a Santa Claus (probably one of Santa's helpers from the North Pole) distributed Christmas stockings and gifts. Refreshments were served at the evening's end.

Sixth grade honor members are: Linda Carter, Frankie Edwards, Patricia Ferguson, Dorothy Goforth, Lillian Pruitt, Ruth Ann Salmon, and Lewis Utley.

Fifth grade: Esther Bland, J. T. Bunting, Mac Burchette, Carrol Gardner, Peggy Humphrey, Phyllis Mock, and Dianne Thompson.

Fourth grade: Peggy Barmer, Pat Cates, Fay Dutton, Vickie Faircloth, Russell Futch, Jennie Hill, and Richard Howard.

Wedding Bells on Thanksgiving Day

Possibly for the very first time, although we have not checked our records thoroughly, one of our staff left our campus a "Miss" and returned a "Mrs." over the Thanksgiving holiday. Miss Barbara Ann Waite, of our infirmary, became the bride of James Gill Shook at a ceremony in Graham which several of our staff attended. May we introduce to you now—Nurse Shook.

Beautiful and appropriate music preceded the ceremony. The bride, given in marriage by her brother, N. J. Shoaf of Winston-Salem, wore a gown of rosepoint

lace over duchess satin with a fingertip veil of French silk illusion, attached to a pillbox of lace with pearls and sequins. She carried a bouquet of American Beauty roses, and wore an heirloom bracelet which belonged to the bridegroom's maternal grandmother.

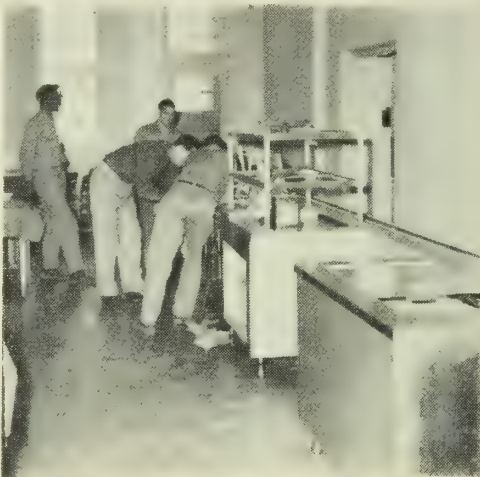
We now know that the couple spent their honeymoon in Jamestown and Williamsburg, Virginia, but they are already back home on our campus. Mr. Shook is a sophomore at State College.

Staff Coffee Party Honors Mrs. Barbara Waite Shook

It was a delightful experience to have a "Coffee" in honor of a bride, and the members of the staff gathered at 9 a.m. on December 2 to receive Mrs. Barbara Waite Shook, who had just returned from her honeymoon trip.

Mr. Herbert Charles Is Thanksgiving Guest

Once again we were privileged to welcome Mr. Herbert Charles of Detroit, Michigan, to our family circle, for the Thanksgiving weekend. "Uncle Herb," as he is known to us, is a wonderful friend to our children, and they look forward to his visits with great pleasure. While his cash and gift contributions are many, they cannot outweigh the value of his love and concern for our boys and girls, and his spiritual leadership and devoutness is an inspiration to us all.



PREVIEW OF COMING ATTRACTIONS

We are giving you a "Sneak Prevue," as the theatres put it, of a new blessing soon to be ready to provide more efficient service in our kitchen. No, the men shown in the picture are not members of the kitchen staff, at least not permanent ones, but they are the engineers installing the shiny new equipment. Very soon, new steam tables will be used in cafeteria-style serving of our meals. This will cut down on the time demanded in the past from our girls who have been on kitchen and dining room duty, and allow them more time for study, as well as expedite the serving of food.

Along with this kitchen improvement, work has gone along on the preparation of four refrigeration rooms. One will be kept at zero degree temperature, and the other three will be for normal refrigeration, for the best preservation of food.

We are proud that we can make this "progress report" from time to time, as each new project is completed.

Conference Workshop on Promotion Held; L. and P. Secretaries Meet in Cincinnati

New Woman's Society Announced

A new Woman's Society of Christian Service has been organized in the Wilmington District, Mrs. W. C. Davis, the district's president, has announced. It is the Shiloh Society on the Town Creek Charge.

Officers elected include president, Mrs. W. J. Freeman; vice-president, Miss Dorothy Watson; secretary, Miss Myrtle Mintz; treasurer, Mrs. J. R. Shew; secretary spiritual life, Miss Ida Mae Mintz. All addresses are Rt. 2, Leland, N. C.

"There was much interest shown, and we believe that the organization will grow," Mrs. Davis reports. "These women all will hold more than one office, but the chairman of membership will soon be so busy that this will be changed."

Significant Workshop Held

By MRS. H. C. TURLINGTON

It is very difficult to adequately express the feelings of those who have just completed a workshop on promotion held for district presidents, vice-presidents, secretaries of promotion, and secretaries of Wesleyan Service Guild. Following the plans of the Woman's Division the president, vice-president, secretary of promotion, and secretary of Wesleyan Service Guild of this conference attended a Workshop on Promotion in Augusta, Ga., last October, and it is their responsibility to lead a similar workshop for the corresponding district officers. This delegated meeting was held at the Hay Street Methodist Church, Fayetteville, November 15-16.

The workshop included such subjects as Meeting Our Tasks Today; Relationship of the Wesleyan Service Guild to the Woman's Society of Christian Service; How Adults Learn. Also, Techniques, Depth Bible Study, Relationship of the Woman's Society of Christian Service to the Local Church, Its Broader Relationships, Committees, and so forth. The whole purpose was to face up to our responsibilities and to find more effective ways of meeting those responsibilities and developing leadership. This meeting will be followed by similar district meetings.

The delegates lived together at the Prince Charles Hotel, and this living together increased our bond of closeness. We feel that we have learned new ways and techniques, but the greatest outcome of the meeting was the inspiration and the feeling of Christian fellowship—a oneness in His service.

Conference officers attending were Mrs. Pierce Johnson, Mrs. H. C. Turlington, Mrs. Henry Maddrey, and Mrs. Norman Wood. The district officers included: *Burlington*, Mrs. Raymond Braxton, Mrs. Frank Houser, Mrs. Monte Denson; *Durham*, Mrs. Frank Hanft, Miss Lizzie Gray Chandler, Miss Mary Opal Shuford; *Elizabeth City*, Mrs. W. E. Brown, Mrs. Richard Peede, Mrs. J. H. Brown, and Mrs. A. T. Lane, Jr.; *Fayetteville*, Mrs. H. R. Odom, Mrs. Clyde McCarver, and Mrs. Fred Lemmond; *Goldsboro*, Mrs. Shelton Boyd, Mrs. Robert Lane,

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

Mrs. Cecil Pate, and Mrs. Grace Carraway. Also, *Raleigh*, Mrs. D. H. Sutton, Mrs. P. C. Perdue, Mrs. M. M. Person Sr., and Mrs. D. C. Fussell; *Rocky Mount*, Mrs. Harold Braswell, Mrs. R. J. Whitehurst, Miss Mary Lane; *Wilmington*, Mrs. W. C. Davis, Mrs. James Harper, Mrs. J. E. Garlington, Miss Nettie Ruth Floyd.

Secretaries of L. and P. Have Meeting

By MRS. P. F. NEWTON

We all like to be a part of the "first," and the secretaries of literature and publications were glad to participate in a meeting of all conference and jurisdiction secretaries, held in Cincinnati, Ohio, November 20-21. It was the first meeting of its kind.

The program began on Thursday morning at 10 o'clock with a worship by Miss Juanita Brown. She spoke on "Forgiveness." Also speaking at the opening session were Mrs. C. A. Meeker, editor, *The Methodist Woman*, and Miss Dorothy McConnell, editor, *World Outlook*. Mrs. J. Fount Tillman, president of the Woman's Division, gave the address. She read John 1:1-5, and said: "Jesus was God's Word. So are we, and we need a background of knowledge which we can get through our magazines and other literature so our words may be true."

The afternoon session got under way with the editors speaking on their particular fields. These were Miss Juanita Brown, program and worship materials, prayer calendar, and field materials; Miss Frances Eshelman, spiritual life materials; Miss Sarah Parrott, study materials. Miss Dorothy McConnell gave the address, "Lands of Decision."

Mrs. J. Fount Tillman presided at the fellowship dinner on Thursday evening. Dr. C. Ernest Thomas, the speaker, used as his topic, "Literature and Spiritual Life." The greatest problem is the vast loneliness of mankind for lack of faith," he said. After mentioning five ways of spreading the good news, he named literature as the fifth way. . . . "The glorious challenge to us is to use the printed page to help solve our problems," he concluded.

Literature Headquarters, which had been only an address to many, became a reality to this group on Friday as they entered this beautiful new building. The chapel in which the morning and afternoon sessions were held is beautiful and worshipful. Miss Adena Goetz, superintendent of Deaconess Bethesda Hospital, Cincinnati, using Genesis 1:1-3 as a basis of her talk, gave a meditation on Light. Mrs. James P. Howell, chairman on the committee on literature and publications, and Mrs. E. LeRoy Stiffler, also brought messages. The afternoon session was given over to promotional planning, with Mrs. Stiffler presiding.

Mrs. C. C. Long presided at all sessions with exception of two.

There was a conducted tour of the building, and truly the half has never been told. The 75 full time employees using the many pieces of time saving machinery were able to handle the literature sale for 1956-57, which totaled approximately \$750,000, and serves the 325,000 subscribers to *The Methodist Woman*.

Miss Parker With Home Dept.

Miss Elsie Parker, until recently North Carolina Conference's representative in Brazil, has been loaned by the Foreign Department of the Woman's Division of Christian Service to the Home Department for a period of one year. Miss Parker has been serving at the Instituto Do Povo, (People's Institute), Rio de Janeiro. Her current address is Bethlehem Community House, 1401 College Street, Chattanooga, Tenn.

Ai Kei Gakuen Celebrates

Approximately 100 youth and youth leaders were present for the fifteenth anniversary observance of the youth department at Ai Kei Gakuen last month, according to Miss Mildred Anne Paine.

Ai Kei Gakuen, a special evangelistic center at Tokyo, Japan, is the older, larger, and best known of all social service institutions in that country. It is a project of the Woman's Division of Christian Service.

Further evidence of the wide-spread interest in the occasion of the observance of its fifteenth anniversary came in the form of numerous visitors and telegrams, among the latter of which was from Murato San, a young man who served for several years as a youth leader at the center. Among the visitors were two brides, former staff members, one of whom brought her one year old daughter.

"The celebration was one of the loveliest and most meaningful we've had," Miss Paine, missionary at the center, writes. "I believe that the messages and greetings enriched and strengthened everyone present."

Children Study Japan

Children of the primary and junior departments of church schools throughout Methodism will be engaged in additional sessions January and February. The foreign study, Japan, is designed to acquaint the boys and girls with the children of Japan, and the creation of a feeling of love for others as its purpose.

Missionary units of study will be used in the regular church school lessons during this period. For the additional sessions the primary children will study "Children in Japan." The juniors will have a delightful "Journey To Japan."

Mrs. Johnson Recuperating

Mrs. Pierce Johnson, president N. C. Conference Woman's Society of Christian Service, is recuperating following an operation performed at Duke Hospital last month. All conference mail for Mrs. Johnson should be sent to the vice-president, Mrs. H. C. Turlington, Dunn, N. C., until further notice.

Week Set Apart for Emphasizing Work with Young Adults in N. C. Conference

by HAROLD D. MINOR, *Director Adult Work*

**Young Adult Week, January
26-February 2, 1958**

A major concern of pastors, youth workers, adult workers, and superintendents, is the dropping out of Older Youth and Young Adults from the church and church school. One way to combat this loss of life is to single out this group for special attention.

Realizing this vital need, the Conference Young Adult Fellowship in its annual meeting at Camp Don-Lee last June 7-9, petitioned the Annual Conference to designate January 26-February 2, 1958, as the official Young Adult Week of N.C. Conference. This was done by Annual Conference in adopting the report of the Conference Board of Education, making Young Adult Week a part of the Conference program, to be carried out in every church. The local Young Adult president is chairman, in co-operation with the pastor, the education commission, and the young adult group.

The theme for Young Adult Week is "Young Adults Actively at Work in the Local Church." Three purposes are suggested as possible results from effective observation of the Week:

(1) To make active Young Adults aware of their actual and potential contributions to, and benefits from the church.

(2) To win the attention and interest of inactive and indifferent young adults to Christ and His Church.

(3) To emphasize for the whole church the need to include Young Adults in planning, and in the entire ministry of the church and church school.

Several activities have been suggested by the Conference Young Adult Council. Each, or all, can contribute to the fulfillment of the above purposes. The Council is requesting each church to carry out at least one of the following, and all, if possible:

- (1) Teach *all* Sunday School Classes
- (2) Lead and speak in Worship Service
- (3) Visit Inactive Young Adults
- (4) Organize New Young Adult Class
- (5) Hold Supper Party for Older Adults
- (6) Hold Spiritual Life Retreat
- (7) Attend and Lead Mid-week Service
- (8) Begin or Complete Some Physical Project

(9) Contribute Financially to Conference Youth Adult Fellowship

We comment briefly on the reason for each of these suggestions:

(1) Young Adults are already teaching in many Sunday school classes. A new mutual appreciation might result from having a Young Adult teach a Middle Adult or Older Adult class, or from having a young father teach in the Children's Division.

(2) Many Young Adults are capable, certified lay speakers, who have participated in the Lenten program of "No Silent Pulpits." Some could gain and give new perspective by speaking primarily as Young Adults. Others could grow through the ex-

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REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.

perience of joining with the pastor in planning and then leading worship.

(3) and (4) For training in visiting inactive Young Adults, or organizing a new class, the filmstrip, "It Can Happen Here," would be very helpful. It is available from the Board office, Box 6667, College Station, Durham. New classes can meet in homes if no space is available at church.

(5) To provide some good times for Older Adults is most rewarding, most appreciated, and most needed. This is a way to "keep Christmas." Be sure to provide transportation to and from the party. Stafford and Eisenberg, *Fun with Older Adults*, has good suggestions.

(6) A Spiritual Life Retreat is the most difficult—both because of arrangements to be made, and because most Young Adults are not very familiar with means for deepening the spiritual life. Some possibilities are: period of silence, with or without directed meditation; study of a book, or idea, or person in the Bible; meal together in silence; discussion of vital problem in spirit of prayer; reading aloud and discussion of small book, such as Cherry, *Beliefs of a Methodist Christian*; use of Spiritual Life Turnover Chart. The retreat can be held at any place, at any time, at any period, during the week. "Where two or three are gathered together in my name, there am I in the midst of them."

(7) It has been well said, "It is as hard to maintain the spiritual glow by worship only once a week as it is to maintain physical strength by eating once a day."

(8) Many churches have no Nursery. Others have no Pastor's Study. Others need rest rooms, painting, equipment, library, landscaping, or bulletin board. Some resourceful and ambitious Young Adult class could even start a new building program at home or in an Outpost Sunday school. (Or pay off a debt.)

(9) To provide Fellowship Teams for helping local church and subdistrict young adult fellowships, for meetings to plan the Summer Workshop at Camp Don-Lee, for mailing expenses, and other items, the Conference Young Adult Fellowship needs a small amount of financial assistance from many local young adult classes. Contributions should be sent to Mr. Richard Cannon Jr., Secretary-Treasurer, N. C. Conference YAF, Vanceboro, N. C.

Any churches wishing to have a Young Adult Fellowship Team visit during Young Adult Week, or in preparation for its observance, may write to Mrs. Fred O'Keef, 725 Westwood Drive, Rocky Mount, N. C. Requests should give alternate possible dates, and the nature of help desired, as well as place and exact time of meeting.

Summer Opportunities

We are pleased to announce at this time that the following Summer Opportunities will be available for Young Adults in 1958.

(1) *Single Young Adults* (and Older Youth) July 9-13, Don-Lee

(2) *Married Young Adults* (no provision for children), June 6-8, Don-Lee

(3) *Two Family Camps* (bring children), August 17-20, Don-Lee, and August 20-23, Don-Lee

Now is the time to begin making plans.



PLANNING SESSION OF N. C. CONFERENCE YOUNG ADULT FELLOWSHIP COUNCIL

From left to right: Rev. Harold Minor, Mrs. Fred O'Keef, Rocky Mount, Vice-president; Preston Pate, Snow Hill; Mrs. Preston Pate, Publicity Chairman; James Smith, Goldsboro; Mrs. James Smith, Director of Study and Worship; Jack Keogh, Burlington, President; Mrs. Jack Keogh.

Not pictured: R. L. Cannon, Jr., Vanceboro, Secretary-Treasurer; Fred O'Keef, Rocky Mount, Director of Recreation; Eldon Winslow, Hertford, Director of Social Action and Missions; Mrs. Adrian Brown, Greenville, Director of Evangelism.

Southeastern Workshop Dates Set; February 19 Is MYF Prayer Day; MY Fund Report

Conference Youth Council Meets to Plan Summer Assemblies

The North Carolina Conference MYF Officers met December 7 and 8 in the Green Room, East Duke Building, on the campus of Duke University, Durham, N. C. Prayer opened the meeting followed by remarks by the Conference Director of Youth Work, the Rev. Robert McKenzie, Jr., and President, Phil Carlton. Saturday afternoon and night was spent on the Louisburg Assemblies, Louisburg Workshop, and Annual Conference Session committee meetings.

Southeastern Recreation Workshop

The Annual Southeastern Jurisdictional Recreation Workshop will be held April 17-24, at Leesburg, Florida. This Youth Workshop is sponsored by the Methodist Church, General Board of Education, Nashville, Tennessee, and the Southeast Conference Boards of Education. Topics of instructions and directors are: World of Fun Folk Dances, Miss Nina Reeves, North Alabama Conference Director of Youth Work; Informal Drama, Jim and Ruth Norris, workers in the professional theatre in New York; Creative Art, Mrs. Rosabell Mann, instructor in New York City High Schools; Leading Square Dancing, R. Harold Hipps, Minister of Education, West Market Street Methodist Church, Greensboro, North Carolina; Leadership Kit, Sergeant Bert Lye, former recreation chairman of the National Conference of Methodist Youth; Music in Recreation, Richard Hunter, Minister of Education, First Methodist Church, Tuscaloosa, Alabama; Cookouts, and Campfires, W. R. Hammontree, Pastor, Wesley Methodist Church, Tupelo, Mississippi; Storytelling, Mrs. W. E. Brobston, Extension Department of the University of Alabama; General Handicrafts, Howard Tanner, 11-year veteran of SE Recreation Workshops; Whittling, Walter Jones, Fairfield, Alabama; Ceramics, Mrs. Lois Long, Ceramic Consultant for American Art Clay Company, and Kirshbaum Center, Indianapolis; Leather Crafts, J. C. Larson, Chicago, Illinois; and Silk Screen Printing, Harrison Marshall, St. Luke's Methodist Church, Chattanooga, Tennessee. The Rev. Gilbert E. Cofer is chairman of this workshop, and John Meares, of the North Carolina Conference, is the program coordinator. As in past years, the workshop has been well-planned and will prove to be as successful as ever.

Station Wagon Fund Incomplete

Although many local and subdistrict MYF's have responded to the request for contributions toward the \$1,500 goal for the new Conference station wagon, the fund remains incomplete. Our president, Phil Carlton, reports that \$300.00 more must be sent in in order to purchase the wagon. Mail your contribution to "Station Wagon Fund," 922 W. Johnson Street, Raleigh, N. C., today. This project was passed by the delegates at Annual Conference Session in August. Have you done your part?

President: PHIL CARLTON
922 W. Johnson St., Raleigh
Publicity Superintendent: JENNY BUTLER
Route 3, Goldsboro
Director of Youth Work: ROBERT MCKENZIE, JR.
Box 6667, College Sta., Durham

North Carolina Conference MYF Prayer Day Set

Your MYF will soon begin to receive material on the North Carolina Conference MYF Prayer Day, February 19. Miss Linda May, Conference Faith Chairman, will mail letters containing suggestions and materials to aid you in preparing for your program. Place special emphasis on this day and make prayer a *daily* part of your life.

Pete Warren Succeeds George Downey as N. C. UCYM Advisor

The new adult advisor to N. C. UCYM is "Pete" Warren, '47 graduate of Leaksville High School, who attended Atlantic Christian College a year before he enlisted in USAF. While stationed in Enid, Oklahoma, he met his wife, Patsy, at a CYF meeting. After his discharge, he enrolled at East Carolina College and served part-time as assistant to the minister in Gordon Street Christian Church, Kinston. In 1955, Pete returned to Enid, where he graduated from Phillips University in 1957 with a MRE. He and his family returned to North Carolina and he is now serving as Director of Religious Education in Gordon Street Methodist Church, Kinston. This summer Pete and John Cooley attended the 1957 UCYM General Council meeting in Estes Park, Colorado. The work Pete does with UCYM is strictly voluntary and requires much time, effort, and talents. UCYM's and MYF's are most fortunate to have him and are truly grateful.

Local and Sub-District News

Former Conference President Leads Recreation at Roxboro—Jim Long, North Carolina Conference President for 1956-1957, directed the recreation for the Person Charge MYF Christmas party at Concord Methodist Church in Roxboro. Each person brought their picnic lunches and spread for the evening meal. Gifts were brought which were sent to the Children's Home in Raleigh.

Mission Party Collections Sent to Methodist Mission in Korea—The MYF of Shiloh Methodist Church, Germantown, held a mission party at which time everyone brought contributions of clothing, food, and household materials. The mission package was to be sent to the Methodist Mission in En Chong, Korea. After deducting \$50 from a fund-raising campaign for a new furnace, the MYF bought needed articles to be included in the package.

Mebane MYF Visits Damascus Home—Some members of the Mebane Methodist Youth Fellowship visited the Damascus Home, a Christian home for men who have become alcoholics. The group gave a medi-

tation and the men joined them in singing several hymns. A wonderful thing happened that night. Many of the men came forward and made their decision for Christ that night, followed by several members of the MYF group. This MYF also has been making plans to attend the Southeastern Jurisdictional Convocation at Lake Junaluska July 21-25, 1958. In order to raise enough funds for the trip, the group served the Methodist Men's Club of the church and are planning more projects.

Raleigh and New Bern Collect for UNICEF—The Raleigh unit of United Christian Youth Movement collected \$1,000 for the United Nations Children's Fund, while New Bern UCYM raised \$266.34.

Important Dates to Remember in This Conference Year

National Conference UN-Washington Seminar—February 23-28, 1958
Board of Temperance District Seminars—March 3-7, 1958
North Carolina Conference MYF Prayer Day—February 19, 1958
Raleigh-Goldsboro-Wilmington Tri-District Christian Witness Mission—April 18-20, 1958
Louisburg Assemblies—June 2-7, June 9-14, 1958
Louisburg Workshop—June 16-21, 1958
Older Youth Assembly—July 9-13
Southeastern Jurisdictional Convocation—July 21-25
Annual Conference Session—August 11-15

Methodist Youth Fund Report

JUNE 1-NOVEMBER 31, 1957

District	Amount
Burlington	\$ 438.73
Durham	455.75
Elizabeth City	331.28
Fayetteville	440.31
Goldsboro	360.75
New Bern	575.59
Raleigh	585.19
Rocky Mount	394.19
Wilmington	283.28
Miscellaneous	769.10

Totals:\$4,634.17

Don't Forget: The Goal for the Methodist Youth Fund is \$15,000. The MYFund year closes May 31, 1958! Let's top our Goal!

◆ ◆ ◆

W.N.C. Conference Credit Union In Operation

The Western North Carolina Conference Credit Union is now making loans to members. Application blanks for loans may be secured from any member of the Credit Committee or from the Rev. I. L. Roberts, treasurer, Box 415, Statesville, N. C.

The Credit Committee will meet on or about the second Thursday of each month to consider applications for loans. Interim loans are also handled by the Committee when time is a factor.

At present the Credit Union can make loans up to \$700. Loans up to \$400 may be secured on the signature of a member. Loans over \$400 require a co-signer.

The Church Is a Fellowship

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Acts 2:42-47; Romans 15:1-9

No matter how disappointed we may be in any particular local church, we can be sure this does not invalidate the claim that the church is a fellowship. John Wesley said "History knows nothing of a solitary religion." Someone has remarked that if all the churches were abolished today more would grow up tomorrow. The very word church comes from a Greek word meaning "those belonging to the Lord." It is, by definition, therefore, a social group.

Moreover, the church is an eternal group. From the days when the Old Testament prophets talked about "the righteous remnant" to the present time, there has always been a fellowship of those who love and obey God. This is the one true church. As we say in the prelude to the repetition of the Apostles' Creed: "Where the Spirit of the Lord is, there is the one true Church, apostolic and universal." This means the church is greater than any one denomination. It means that, no matter how far short any particular group falls from the Christian ideal, there still exists "the church within the church"—the incorruptible remnant.

The Church of Jesus Christ is the most important fellowship to which any of us can belong. No matter how proud we may be of our human groups—families, clubs, societies, etc.—there is no group that can compare with the church. This is because the church is a unique fellowship, similar to other groups in some respects, but utterly unlike them in others. It was William James who once remarked that "the great use of life is to spend it for something that outlasts it." That is what those who live and work for the church are doing. They consider that *what they belong to* is of much greater importance than *what belongs to them*.

Much has been written about the experiment in sharing which was conducted in the primitive church. The quality of their fellowship was such that it overleaped the racial and economic barriers that have so often divided Christians from one another. In Acts 2:44-45 we read: "And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need." This was not an experiment in Communism or Socialism. Nothing is said of such theories in the New Testament. It was a sharing that arose out of pure love, and concern for the welfare of those who belonged to the household of faith. The people who participated in these generous acts had little use for property at this time, since they felt that "the end of the age" was close upon them and the return of Christ to earth was imminent. Later, when the church had settled down to the long, hard business of the conversion of the world, we read no further experiments of this kind. True, the church has always taught, and continues to teach, the obligation to share with those who are in need; but the example cited in the above passages stands alone in the New Testament records.

It is the fashion nowadays to write and speak much of what is known as "group dynamics." Such a group has been defined as one "where one is recognized and recognizes"—or, to put it differently, where each person really counts and is valued for his dignity and worth as a human being. Out of such a group, it is claimed, comes redemptive and constructive values. Now this is nothing new to the Christian faith. This, and much more, has always been true of the church at its best. "We share our mutual woes, our mutual burdens bear" has precious meaning for millions of Christians the world over.

But some may say that all these values may be found in a good club or other secular group. However, there is a vital difference. The church is concerned not only with its own members, but with all men everywhere. Furthermore it is concerned not only with time, but with eternity; not only with social well-being, but with spiritual values. It is when this is clearly seen that we begin to realize that the church is unique among all the human groups to which we may belong.

◇ ◇ ◇

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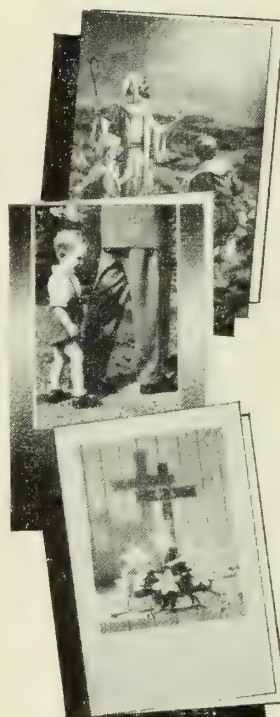
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Announcements

Bishop Noland B. Harmon has appointed George Robinson, a senior in the Duke Divinity School, to serve as pastor of the newly organized Aldersgate Church in Charlotte, beginning January 1, 1958.

Walter J. Miller, D.S.

Book Reviews

By These Things Men Live. By David W. Charlton. Greenwich. \$2.00.

The short, meditative essay is always popular reading, and, when each is splendidly phrased and meaningful, thoroughly worth while.

David W. Charlton has a new volume off the press: **By These Things Men Live.** (Greenwich. 63 pp. \$2.00). For a quarter of a century this well-known minister has been pastor of churches in Virginia and North Carolina (he is now at Wesley Heights Methodist in Fayetteville) and has been a frequent contributor to religious journals in this and other states.

These brief messages are pertinent to today's problems. They follow the old theme of self-analysis and call upon Christians to be realistic in the presence of so many modern-day diverting influences. His is a gospel of the "here and now" to vouchsafe the hereafter. The book is well written, readable, and inspiring.—C. Sylvester Green.

Freedom of the Will, Jonathan Edwards, edited by Paul Ramsey. Yale University Press, 1957. (\$6.50)

This is the first volume of **The Works of Jonathan Edwards** under the general editorship of Perry Miller. Each volume of this edition is to be edited by an important scholar who will give an analysis of Edwards' thought as set forth in the document under consideration.

This volume, entirely concerned with **Freedom of the Will**, is edited by Paul Ramsey, well-known professor of religion at Princeton. The first fourth of the book is an introduction to Edwards' theological treatise and represents the criticism of the editor, Dr. Ramsey. The remainder of this present volume is the treatise itself.

Jonathan Edwards stands among the front rank of American thinkers. Scholars have long recognized his stature and some have said that he is the greatest philosopher America has yet produced. This new edition of Jonathan Edwards' works will afford an opportunity for serious students of the present day to wrestle with thoughts of major importance and lasting value. The material is not to be read for relaxation, nor is it likely to be read quickly; but there is little doubt that it will furnish intellectual nourishment of a very high order to those who will make the effort to read and appreciate it.

—L. A. Scott.

Pictorial History of Protestantism. By Vergilius F. (Philosophical Library. Price, \$10)

Here is another giant picture book, lavishly illustrated by authentic pictures gathered out of the files of the world's religious libraries and explained by a well-written text by the well-known editor of religious books of various sorts. It is a magnificent production. The only criticism which might be offered is that it seems a bit too much pre-occupied with the persecutions and wars between various factions in the church. This reviewer put it down with a feeling of disillusionment and sorrow that the pages of history should have been marred by such horrors as those described in pictures and story.

—R.P.M.

The Centenary Pulpit, Dr. Mark Depp, A Collection of Pastoral Prayers, Huxley House, New York, 67 pages.

In this collection of pastoral prayers one finds prayers for different seasons of the Christian Year. The New Year, Memorial Day, Easter, Independence Day, Christmas Day, as well as prayers for the weeks that lead up to these days. The Living Spirit of God is woven intricately through the entire prayer.

This book should be of value to all ministers and leaders of Worship Services as a resource.

It is handsomely illustrated with signs and symbols of the early Christians.—Robert G. Foster.

The Gospel According To Jesus, Ted Hightower, Revell, \$2.50.

Some of our best books are now being written by pastors of churches. A busy minister will not write with the literary finish nor depth of learning of the professional scholar, but more than anyone else he is the man to take the common truths of the Gospel and interpret them to the common man. For that is both his craft and his calling.

Ted Hightower is a minister who thinks deeply about divine truths, and then offers the results of his thinking in clear and simple terms. The old concepts like "Sin" and "Repentance" and "Forgiveness" which for many have lost their meaning are suddenly alive and relevant again, and even what to some is so pure a mystery as the New Birth becomes in the author's skillful interpretation a real and understood experience for every Christian. —J. G. H.

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Coming together is a beginning; keeping together is progress; working together is success.—Vita-Rays

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In Memoriam

MRS. CARRIE B. WARINER

The members of the Woman's Society of Christian Service of Ruffin Methodist Church, Ruffin, offer this tribute of love and respect to the memory of a faithful and devoted member. Mrs. Carrie B. Wariner. A charter member of the Woman's Society of Christian Service, she served well and gave of her time and talents to her Heavenly Father. Respectfully Submitted, Mrs. Fulton B. Moore, Mrs. Jason Collie, Miss Annie Stacy, Committee.

MRS. AGNES HINTON TALTON

We, the Members of Circle Number Two, of the Woman's Society of Christian Service, of the First Methodist Church of Mt. Holly, wish to pay this tribute of love and respect to the memory of our departed friend and co-worker, Mrs. Agnes Hinton

Talton, who entered into life eternal on November 8, 1957.

Mrs. Talton possessed a spirit of faithfulness, loyalty, modesty, and sincerity. These characteristics endeared her to all of us.

In 1955 she was honored with a Life Membership in the Woman's Society of Christian Service.

We extend our deepest sympathy to her husband, Mr. F. L. Talton of Mt. Holly; Mrs. W. O. Tadlock of Winston-Salem; Mr. N. L. Talton of Charlotte, and Miss Nancy Talton, a sophomore at Woman's College, Greensboro.

A copy of this is being sent to the North Carolina Christian Advocate, and to each member of the family, and entered into the record of the local Auxiliary of the Woman's Society.

Mrs. Frank L. Rankin, Chairman

Circle No. 2

December 10, 1957

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On Writing Letters

Not long ago I received a letter from a friend of mine which seemed rather harsh and critical. It worried me quite a bit, but I consoled myself by remembering what a nice fellow he was and how concerned he must be about me and my mistakes. And then I had a chance to see him and his first words were, "I hope you didn't think I was too critical in my letter. I've been worrying about it."

I thought of that letter when I read the article in a recent *Saturday Evening Post*. The author, in a delightful manner, described the various ways we have of putting our foot in our mouth via letter writing. Not only do we write too many words, but we often say exactly what we don't mean, and say it in a manner which bristles with antagonism.

The average editor or public official could show you hundreds of letters which almost set the paper on fire. But he knows better than to worry about them. Sometimes he can get a chuckle out of the explosion, as did one editor who listened to another brother complaining about his mail.

"Did anybody ever call you a blankety-blank-blank?" asked the worried one.

"No," answered his more experienced brother. "They always fill in the blanks for me."

The *Satevepost* article gave many suggestions on how to write letters that will not catch fire and burn up friendships, but the best advice I ever heard was given to me a long time ago. "When you get a nasty letter, sit right down and write one just as bad. Tell them exactly what you think of them and don't spare the punches. Then read it over and enjoy it. You *told* them, didn't you? After that tear it up and write another one, this time the sort of letter you would like to receive."

More About the Baptists

Our good friend and fellow-editor, Marse Grant of *Charity and Children*, (Baptist) does us the honor of reprinting an editorial every once in a while. Recently he picked up the one which took the Baptists to task for the recent commotion in Raleigh. We hope that his readers didn't think we were putting an oar into the wrong pond. But, after all, it's like an old preacher once said about a young writer, "Anyone who writes as much as that young brother is bound to say a few foolish things." Any church which is as active and as successful as the Southern Baptists ought to have the privilege of making a few mistakes. We have an idea that North Carolina Baptists will profit by any errors of the past year and settle down to their usual co-operation.

Which reminds me that I had the unusual privilege, as a boy, of being trained in two Sunday schools. I went to the Baptist church in the morning and the Methodist in the afternoon. Not only that, but,

being very fond of both churches, I attended preaching services at each and by the time I was nine could give all the arguments for and against baptism by immersion and "sprinkling."

In our little village, the summer revival season usually opened in June and the Baptists, being the largest denomination, often started the series. The Methodists came second and the Cumberland Presbyterians last. But one year someone discovered that such an arrangement wasn't exactly fair to the Baptists, who were being forced to break the ice. They pointed out that by the time everybody in town had attended two revivals, the last one in line got all the converts. After that it was a scramble to see who would be, not first, but last.

The House Next Door

Things have changed quite a bit since that day, but a few years ago I learned that "Coonrangers" (as they are called) still attend revivals enthusiastically. I was on my way back home for a short visit and called up my brother to tell him to put the pot on. The long-distance operator rang the village exchange and the following conversation took place.

Operator One: "I have a long-distance call for Benton Marshall."

Operator Two: (in a lovely Southern accent) "I'm sorry but he hasn't got a phone. But I'll call one of his neighbors."

There was a buzzing sound for some time and then the local operator came back. "Just don't seem like they're at home. I'll call Mrs. Smith. She lives on the other side."

I waited as the phone rang, but nothing happened. Again came the friendly voice. "Guess she ain't home either. Can't think where they're all gone . . . Oh yes, I plumb forgot! There's a revival goin' on at the Baptist church and all his neighbors are Baptists . . . Say, who's callin' Benton, anyway?"

At that I broke in and told my name. "Why, hello Romey," came the voice again. "I thought it might be you. I haven't seen you in a long time." And much to the city operator's amusement the conversation went for some minutes. At last I asked if there was any possibility of my getting a message to Benton.

"Pshaw," said my old friend, "there ain't a chance tonight with all them Baptists gone to meetin'. But when are you comin' in?"

I told her and she replied, "Well, don't worry about it. I'll guarantee there'll be plenty of dinner waitin' for you when you get here."

I knew what she meant, and canceled the call. As I did so the baffled long-distance operator couldn't keep from laughing. "You saved some money on that call," she said, "I'm sure the grapevine will take care of the situation."

And it did. My brother told me that several people brought him the message in plenty of time.

There is a sequel to that tale, for several weeks ago I went back home again and on the way, stopped in Nashville to call. I thought perhaps there was a telephone by now. I found that the situation remained

unchanged and there was no phone at the old house. But progress had complicated things by the introduction of a new dial-system and the veteran operator was no longer at her post. But as I tried to explain the situation to the Nashville office, a voice broke in on the line.

"You'll have to call one of the neighbors," it said. "Benton always gets his calls at the house next door." I didn't learn the identity of the helpful friend until the next day, and then I learned that another friend of ours was now running the exchange in a town twenty miles away and had broken in on the conversation to help me out.

You can't get away from Kentucky hospitality and helpfulness.

Cherokee Christmas

(Continued from page 6)

was built from gifts and Mission Specials from local churches in the conference.

Under the able guidance of the pastor, this program which is so many sided, many people contribute their abilities and service. A Board of Managers of the Clothing Exchange, with the District Superintendent, Rev. Frank Smathers, as chairman helps in setting the policies and planning the program with the pastor. Mrs. George Owl is in charge of the clothing exchange and directs the workers who run it. Mr. Harry Harding acts as maintenance man for the several buildings, grounds, bus and station wagon. Rev. Charlie Bigwitch, a local preacher, assists in the preaching at Big Cove. Miss Eleanor Hickok and Miss Odessa Benbow, under the Woman's Society, work with the pastor in the total program. Mrs. Highfill fills her peculiar spot at Cherokee in the numerous tasks a parsonage wife is called upon to do, but many more. Visitors to this vacation land come by the hundreds of thousands and many of them want to see the Cherokee Mission. Numerous letters of thanks and answers to inquiries of the nature of the work must be answered. The pastor himself, guiding all of this program still has time to work as carpenter and painter along with the Indians who are employed to do the building. In addition he is the minister to the two congregations and their preacher.

Truly there was much to celebrate at Cherokee at the Christmas parties, and in addition it was Christmas, a joyous and happy season at Cherokee for Methodist members and constituents this year.

MISSION SPECIAL OF THE MONTH

A recommended Mission Special of the month is the work budget of the Lonnie Turnipseeds, who with their 7 month old daughter, Jeanie, will be sailing for Hong Kong in late January. Lonnie will be Associate Pastor of the Kowloon Church in Hong Kong. This church, ministering to the refugees from the mainland of China meets in three borrowed rooms of the Y.M.C.A. Sunday school classes are urged to give \$1.00 a Sunday or more for the work of the Turnipseeds and the Kowloon Church. Easter Mission Special Offerings can go to this Special.

NORTH CAROLINA

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Christian Advocate

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Number 3



John Wesley Lived Here

Wrought-iron gates frame the doorway to Wesley's home in London's City Road, where the apostle of Methodism spent the infrequent nights when he was not on the road. Here are found the relics of a busy life—the study, with well-worn, but carefully preserved books and the electrical machine which the curious little man used in his experiments in healing; the small canopied bed where he died, saying, "The best of all, God is with us."

Wesley's dwelling still stands substantially the same as when it was built. He lived in three rooms on the ground floor, and other Methodist preachers occupied the upper rooms. In his *Journal* for December 9, 1787 he wrote:

"I went down at half an hour past five, but found no preacher in the chapel, though we had three or four in the house. So I preached myself. Afterwards, inquiring why none of my family attended the morning preaching, they said that it was because they sat up too late. I . . . therefore ordered that (1) everyone under my roof should go to bed at nine, that (2) everyone might attend the morning preaching."

Seen in the photograph (taken by the editor last summer) is a corner of the famous Wesley Chapel which the founder of Methodism built in 1778 and which is now a shrine for countless pilgrims from all over the world. The pastor, Dr. Ronald Spivey, lives in the manse across the way from Wesley's house and conducts services each Sunday in the beautiful old church. Just back of the Chapel is the modern Epworth Press, the official publishing house of British Methodism.



ABOUT METHODISTS AND METHODISM

The Rev. and Mrs. J. H. Waldrop, Jr., of Grace Methodist Church, Clinton, held open house on Sunday afternoon, January 5, for members and friends of the church.

The World-Wide Church Attendance Movement is receiving rather general recognition by the local churches, as indicated by the publicity being given it in many of the church bulletins.

The Rev. Sherrill B. Biggers, pastor of Main Street Church, Kernersville, taught the course, "Your Home Can Be Christian," in the Charlottesville (Va.) Christian Workers School held January 12-16.

Highland Methodist Church, Raleigh, officially opened its new educational building on Sunday, January 12. The Rev. R. Grady Dawson, district superintendent, and the Rev. Thomas A. Collins, executive secretary of the Board of Missions and Church Extension, were special guests and participated in the service.

Grace Church, Charlotte, is conducting their second school of missions which began on Sunday night, January 5, and will continue each Sunday evening through the month of January. Mrs. N. Sneed Ogburn, who with her husband served as missionaries in Japan for twenty years, will be the leader. There will be worship, study, a film, and exhibits from Japan.

Bennett College, Greensboro, states that while none of their 14 foreign students went "home for Christmas," each was assured a happy holiday season with friends or relatives in this country. One Korean student who last summer married a childhood sweetheart, spent the holiday as a housewife with her husband who is a student at Guilford College. Several went to the homes of college friends and classmates, while others went to New York and Washington.

Cary Methodist Church will observe homecoming on Sunday, January 26. Bishop Paul N. Garber and the Rev. R. Grady Dawson, district superintendent, will participate in the morning worship service, and will officially open the recently completed new buildings. Dinner will be served in the Fellowship Hall. Former pastors and members, and friends of the church are invited to join the congregation on this occasion.

First Methodist Church, Gastonia, observed Layman's Day on Sunday, January 5, and had a guest speaker at the morning worship service, Edwin L. Jones, of Charlotte, who is lay leader of the Western North Carolina Conference, chairman of the Lake Junaluska board of trustees and of the Brevard College trustees. He is also a trustee of the Methodist Home in Charlotte, and of Duke University. Mr. Pat McSwain, lay leader of the church, presided at the service. Dr. Wilson O. Weldon and the Rev. Clyde E. Murray are the pastors.



Fiftieth Anniversary: Mr. and Mrs. J. A. Gawthrop of Main Street Church, Reidsville, will celebrate their 59th wedding anniversary on Jan. 19. Mr. Gawthrop, now 85 years old, has served the church in many capacities, and his latest responsibility has been that of Advocate agent for his congregation. For many years associated with the Bradstreet Corporation (now Dun and Bradstreet), Mr. Gawthrop lived in many places before making his home in Reidsville, serving as secretary of the Chamber of Commerce in Greensboro and in Richmond, Va. The above picture was taken on their 50th anniversary, but they have changed very little since then, says their son, J. W. Gawthrop, assistant secretary of Pilot Life Insurance Co., Greensboro, who is an active member in Christ Methodist Church there.

First Methodist Church, Charlotte, will conduct a Lenten Spiritual Life Mission beginning Sunday morning, February 23, and continuing through Friday evening of that week. Dr. E. R. Thomas, director of the Department of Spiritual Life of the General Board of Evangelism, will be the guest speaker. He will give leadership to a program to deepen the spiritual life and loyalty of the members of the church. Dr. Thomas is conducting Spiritual Life Missions and Spiritual Life Conferences across America. He is considered one of the outstanding Christians in American Methodism.

The Rev. William E. Andrews, missionary to Brazil for the past ten years, was guest minister at First Methodist Church, Granite Falls, on Sunday morning, January 12. Mr. Andrews has been pastor of the Central Methodist Church, Curitiba; district superintendent of the Santa Catarina-Parana District; president of his conference Board of Missions; president of the Bible Society for the State of Parana; regional chaplain for the Boy Scout Federation; member of board of trustees of Centenary College; member of board of trustees of the Evangelical Hospital of Curitiba; and recently elected director of the Instituto Educacional, one of our Methodist schools

in Passo Fundo. The Andrews are sponsored by Trinity Church, Kannapolis, and Central Church, Albemarle.

Tentative Program Set for Junaluska in 1958

A tentative program has been announced for the 1958 season of The Methodist Church's Southeastern Jurisdictional summer assembly grounds at Lake Junaluska, N. C.

As the schedule now stands, the annual program will begin June 4 and end August 29, said the Rev. George E. Clary, Jr., Atlanta, program director and an executive secretary of the Southeastern Jurisdictional Council of The Methodist Church.

Many national and regional conferences, institutes, workshops, and training schools are scheduled, as follows:

June: 4-9, Western North Carolina Annual Conference; 9-16, Student Regional Conference; 10-12, Western North Carolina Woman's Society of Christian Service; 13-15, Western North Carolina Wesleyan Service Guild; 16-21, First Session, Senior Assembly, Western North Carolina Conference; 19-25, Deeper Life Conference; 23-28, Second Session, Senior Assembly, Western North Carolina Conference; 26-29, Conference on Social and Economic Relations; 30-July 5, Older Youth Assembly, Western North Carolina Conference.

July: 2-3, June of the Hills; 4-6, Jurisdictional Guild; 7-14, School of Missions, Woman's Society of Christian Service; 10-13, Young Adult Workshop; 14-18, Ministers' Conference; 14-17, Gainesville District Perachers; 17-20, Family Life Conference; 21-25, Youth Convocation; 25-31, Missionary Conference; 28-August 2, Laboratory School; 31-August 3, Laymen's Conference.

August: 4-9, Institute of Church Music; 4-9, Conference of House Parents and Superintendents; 4-15, Leadership School and Laboratory School; 11-16, Institute of International Affairs; 15-17, Church School Superintendents; 17-24, Camp Meeting and Conference on Evangelism; 18-21, Church Managers' Conference; 18-22, Town and Country Conference; 25-29, Young Peoples Conference, Church of the Brethren.

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Mission Rallies Call To Witness and Decision

by T. A. COLLINS

The five District Missionary Rallies of the North Carolina Conference have thus far emphasized the importance of Advance Specials to the Witness for Christ throughout our world.

Methodists of the Burlington, Raleigh, Durham, Goldsboro, and Rocky Mount districts have heard excellent presentations of the "Call to Witness and Decision." Adopting the quadrennial theme, the four lanes of mission service have been capably presented in film and personal presentation.

The lane of Church Extension has been, and will continue to be, presented by Dr. H. L. Johns, director of the Division of National Missions from Philadelphia. A native of the Louisiana Conference, Dr. Johns has visited widely in North Carolina and is conversant with our needs for new churches in Methodism.

The lane of service through the Methodist Committee for Overseas Relief has been presented with fascination and appeal by Elizabeth Lee, secretary for this committee from New York City. She has served as a missionary to Japan and Latin America, and is a world traveler in the service of Christ through the Methodist Church. Dramatically she has proven that 'You Are There' with your gifts and service through M.C.O.R. when tragedy or emergency arises anywhere in the world.

The lane of service through National Missions has been high-lighted by beautiful color films prepared and presented by the Rev. M. W. Lawrence, Conference Missionary Secretary and pastor of Trinity Methodist Church, Durham, N. C. He has visited recently in some of the Island mission fields of the Caribbean. Mission specials are the difference between gain and loss for Christ in this critical area of opportunity.

The lane of service through world missions has been presented by the Rev. Ed Smith, a member of this conference on furlough from a period of service as a missionary in the Belgian Congo, one of the Lands of Decision this quadrennium. He told of his work at Tunda, then at Wembo Nyama, and the task of training converts for the tremendously important work of the African ministry. We were told why this is one of the critical areas of our world for Christ and His Church today.

In the remaining four districts, the Rev. Linwood E. Blackburn will speak on the service through World Missions. Mr. Blackburn is also a minister of this conference on furlough from the African mission field. He will tell of his work in Angola, Portuguese Africa, and of our opportunity to

witness for Christ through special prayer and giving.

So effective has proven the witness for Christ around the world that this faithful and inspiring portrayal makes all listeners want to do more for the cause of Christ. We are trusting that every Methodist Church in North Carolina will have a mission special for each of these four lanes of service



Upper Left: Miss Elizabeth Lee, of New York City, Secretary of M.C.O.R.; Upper Right: Dr. H. L. Johns, of Philadelphia. Director of Church Extension for The Methodist Church; Lower Left: The Rev. Marcus W. Lawrence, pastor of Trinity Methodist Church, Durham, North Carolina, and Conference Missionary Secretary; Lower Right: The Rev. Linwood E. Blackburn, Methodist Missionary to Angola, Portuguese Africa.

this conference year. We were reminded that fewer than 20 of our 835 Methodist churches failed to have a Mission Special last year, but more than 250 did not share in M.C.O.R. offerings and more than 125 did not share in World Mission Specials. We were encouraged to know more than \$475,000 was given to Advance Specials, but feel we must go beyond this, especially for the world mission task before us.

Four districts will share in these great rallies next week. These are:

New Bern District: Monday, January 20—7:30 p.m., Centenary Methodist Church, New Bern, N. C.

Elizabeth City District: Tuesday, January

21—10:30 a.m., First Methodist Church, Elizabeth City, N. C.

Tuesday, January 21—7:30 p.m., Plymouth Church, Plymouth, N. C.

Wilmington District: Wednesday, January 22—7:30 p.m., Whiteville Methodist Church, Whiteville, N. C.

Fayetteville District: Thursday, January 23—7:30 p.m., Page Memorial Methodist Church, Aberdeen, N. C.

All members of our Methodist churches are invited as well as members of the Commission on Missions in each district.

Training Preachers in South America

Where do the Methodist churches in South America get their pastors? Most of them come from the Union Theological Seminary of Buenos Aires. Of course, Brazil has its own fine seminary, for Portuguese is spoken there. But the Spanish-speaking churches in Argentina and Uruguay on the East coast, and Chile, Peru, and Bolivia, on the West coast, or in the highlands, look to Buenos Aires for their trained ministry. The future leadership of the Methodist Church in these countries depends almost entirely upon the seminary in Buenos Aires.

Methodists are not alone in this seminary. From the very first it was a union institution. It has its origin in a decision of Methodists and Waldensians (a branch of pre-Reformation Protestants from North Italy) to begin their seminary work together, in 1884. Since the reorganization of the seminary in 1917, the Christian Church (Disciples of Christ) has worked with the Methodists in the institution, and during more recent years the Presbyterian Church, U.S.A., entered the seminary to train its Chilean pastors. Of the four churches, the Methodist Church has the largest body of pastors and about two-thirds of the seminary students are Methodists.

The Buenos Aires seminary is a co-educational institution, with a boarding department for both men and women. The mingling of professors and students gives the school much the spirit of a large and happy family. Men and women take many of the same courses, though there are special elective courses to meet the needs of women directors of Christian education, nurses, social workers, and so forth. The Woman's Division of Christian Service has a large stake in the school and carries its share in its support and development.

♦ ♦ ♦

The pleasantest things in the world are pleasant thoughts and the great art of life is to have as many of them as possible.

—Montaigne



A New Methodist Church Will Be Built Here



This picture, taken on the new lot shows all those persons joining the new Church at Boiling Springs on Charter Sunday, plus a few others.

Memorial Window Dedicated to Rev. J. W. Smith

Members of First Church, Pembroke, joined a ceremony dedicating a memorial window to the memory of the late Rev. J. W. Smith. Standing in reverent attention, the Indian congregation heard the present pastor, the Rev. J. F. Minnis, read the words which closed the service: "May his name on this window remind us that we too can make our lives sublime . . ."

The window was made possible by a gift of \$500 from the Smith family to the building fund. For some time the congregation has been engaged in a program of remodeling and new construction. Mrs. Smith, widow of the former minister, and five of their children, were present for the ceremony.

This church is now served by a former missionary to India, who has found inspiration in the work of North Carolina Methodists among the Pembroke Indians, said to be descendants of the Lost Colony, founded by Sir Walter Raleigh. Several churches are maintained among these hard-working and prosperous farm families which live in and near Robeson County. Mr. Minnis is in charge of the Pembroke church, but several Indian congregations are served by ministers who come from the Indian community and have been educated at the Pembroke School, which is maintained by the state.

During the past year, the congregation at Pembroke has completed an education building which provides seven additional classrooms, rest rooms, and a modern kitchen.

Former Greensboro Pastor Dies in Connecticut

The Rev. Daniel A. Morgan, 70, formerly of Greensboro, died on January 6 at his home in East Hartford, Conn. Funeral services were held at Carraway Memorial Church, Greensboro, with the pastor, the Rev. T. G. Madison, officiating.

Mr. Morgan was a native of Guilford County and a retired Methodist minister. He had served several churches in the Greensboro area before his retirement about 15 years ago.

Surviving are his wife, the former Minnie Whitt, and one daughter, Mrs. Ruth Ammons, of South Windsor, Conn.

New Church at Boiling Springs Needs a Name

Before December 15, there were only ninety-nine churches in the Gastonia District. On that date, though, Dr. James G. Huggin, the district superintendent, organized the one hundredth in the community of Boiling Springs, the home of Gardner-Webb Junior College, a Baptist institution.

The Gastonia District Mission Society had already purchased a \$5,000.00 lot for the proposed congregation, and there had been much preparation over the years when the former district superintendent, the Rev.

C. W. Kirby, and the former pastor at the Sharon Church, the Rev. George H. Needham, had worked and planned for the church. This encouragement finally brought the Methodist families in the community into a group with a beginning of twenty adult charter members received on the first Sunday.

tist Church in Boiling Springs have given much encouragement to the founding of a Methodist Church. The college is giving to the new congregation a place to meet in one of their buildings and has been cooperative in many ways.

In addition to the regular Methodist families in the community, there are forty-eight Methodist students out of an approximate enrollment of five hundred in the college. We are most anxious to minister to these students during their all important years in college.

The Rev. Harold Austin, pastor of Sharon Church, some three miles away, has been in charge of organizing the new church and is the pastor of what is now the Sharon-Boiling Springs Charge.

At present, the church is without a name and a "church naming" contest has been decided on. The readers of the *ADVOCATE* are invited to send their suggestions with the emphasis on a Christian name. Also, tell why you think this would be a good name. Send entries to the Methodist Church, Boiling Springs, N. C. One of the main suggestions so far is that it be named, St. John the Baptist Methodist Church!



The Durham district superintendent of the N. C. Methodist Conference joined four trustees of the Methodist Retirement Home in turning the symbolic first shovel of dirt to break ground for the new addition to the Retirement Home. Holding shovels, left to right, are: Dr. C. D. Barclift, district superintendent; M. G. Mann of Raleigh, president of the Board of Trustees; Mrs. D. S. Coltrane of Raleigh, Mrs. Marshall Spears of Durham and M. M. Fowler of Durham, vice-president of the board. Standing immediately behind them, left to right, are: Walter Burgess of Raleigh, representing the architect; Spencer Overton of Durham and the Washovia Bank; Ben Hartsfield of Dunn, general contractor; and the Rev. Joseph Coble, superintendent of the Retirement Home. It is expected that the addition, which will triple the accommodations for residents of the Home, will be completed by the end of the year. The three-story structure will be built at the rear of the existing building.

Durham Sun photo.

Blackard Found Revolutionary Changes In Japanese Life and Customs

by EMBREE H. BLACKARD

Revolutionary Changes

TOKYO—A group of thirty-five Americans flew from Seattle, Washington on July 23 to fly around the world in 75 days and to study many countries which are affecting world conditions today. This group is called "The Christian Century World Seminar," and has as its educational director Dr. Harold E. Fey, editor of *The Christian Century Magazine* of Chicago. It has been arranged for the members of the party to interview and hear addresses by the religious and political leaders of the various countries to be visited. In Japan we have had sessions with the famous religious and welfare worker, Dr. Toyohiko Kagawa, Ambassador Douglas MacArthur, leading Shinto and Buddhist priests, the presidents of leading Japanese universities, Dr. S. Sheva, editor of Japan's leading daily newspaper, Asahi, and many others.

The group came to the Orient by way of Alaska, visiting Ketchikan and Annette Island before going to Anchorage. On Annette Island is a unique Indian colony, Metlakatla, which rivals the Cherokee Indian Village of North Carolina in resourcefulness and culture. It maintains its own hydro-electric plant, sawmill, fisheries and salmon cannery. The profits from these plants belong to the Indian community and are expended by the City Council elected by the vote of the people. The community was founded in 1887 by a group of 823 Canadian Indians led by an English missionary, William Duncan. They left all their possessions in Canada and came to Alaska, where they were offered land, in order to have economic and religious freedom and to govern themselves. No white person is allowed to own property in the community. All members of the group must promise to observe the rules of the community and to sell their property only to members of the Indian Village.

Alaska and Statehood

Alaska is divided on the question of statehood. The people in the southeastern portion are so close to continental United States and are fearful of the financial burden of statehood, that they prefer the territorial status. The people of Anchorage and the north, seeing the advantages of statehood, are working toward that end.

One of the most significant developments in Alaska is the founding of the Alaska Methodist University at Anchorage, for the purposes of training leaders. Alaska is truly still a frontier country, where wages and living costs are high and where the safeguards to morality are not as strong as in more settled communities.

It was a long hop from Alaska to Japan geographically, economically and culturally. For the free world, Japan is the key to the democratic way of life in the Far East. When we remember that within the past 20 years the United States has been drawn into two wars originating in the Far East, we realize how significant this section is to our own welfare.

Since my visit to the Orient in 1931 I find many revolutionary changes have taken place. The defeat of Japan in 1945 marked the first time Japan had ever been conquered by a foreign country. The Japanese military forces which brought on the war had used the Shinto religion for their purpose. The Shintoists believed the Emperor was a descendant of the Sun Goddess and that the Japanese people were destined to rule. With the defeat of Japan the Shinto and also the Buddhist religions went into decline as the people lost faith in the power of their gods to deliver them. The Emperor in 1945 denied his divinity. We have found the Shinto and Buddhist priests most co-operative and cordial. Their conception of religion in contrast to that of the Christian is so different that it is difficult to find a common meeting ground. They are interested primarily in personal religion and the spirit-world of the Hereafter and are very little concerned with the moral conditions of the community.

Dr. S. Sheva, editor of Japan's leading newspaper, with over three million subscribers, told us that the majority of the Japanese people went to the Shrine or Temple only for marriage, special holidays and burial. The people are religious in a superficial way. He himself was married by a Shinto priest. He said he will be attended by a Buddhist priest at death. Otherwise his religion has had little effect upon his life. His ethical ideals came from Christianity, to which faith his mother belonged. As one who holds to the Christian faith, believing in a God who is like a father, who is interested in all of his children and who seeks to build a Brotherhood among all men, I feel that the non-Christian religions in Japan have left a great vacuum. Unfortunately the Christian Church which composes only 1/4 of one per cent of the population has not been able to make itself felt sufficiently. It is true that the Christian Church with 600,000 members has 207 schools, from primary grade to university and post graduate schools, with 7,539 teachers and 133,173 students. Such a group is small in a population of 90 million people, most of whom take religion lightly. It must be said that the Christian community with its schools and churches has had an influence upon Japan far greater than its numbers would indicate.

Natural Resurgence

At the present time there is a natural resurgence of things Japanese with the return of nationalism. The Shinto and Buddhist religions which went into a decline at the end of the war are showing renewed vitality. The Japanese women who adopted western styles to an amazing extent are showing a trend toward a renewed appreciation of Japanese dress and customs.

With the occupation of Japan by General MacArthur and the adoption of the new constitution, women were given equal rights and the vote. Women now theoretically have the same rights and privileges as men. Legalized prostitution has gone. Today 5 million women are working outside the home.

With the new freedom for women and for the family, there have also come liabilities. The aged do not have the security in the family as of old. Juvenile delinquency has risen from practically zero in prewar days to an alarmingly high rate today. This could be due partly to the teaching of violence during the war, and to the breakdown of the authority of the elders.

One of the most delightful experiences of our stay in Tokyo was a visit with Ambassador MacArthur. He is keenly appreciative of the significance of Japan as a bastion for democracy in the Far East and the importance of assisting the 90 million people of Japan in their struggle for economic independence on four islands less in area than the state of California. Due to the help of the United States and the energy of the people, the Japanese are now enjoying the highest standard of living in their history.

Tonight we fly to Taipei, Taiwan, to study conditions on the island fortress of Nationalist China.

(Continued Next Week)

First Service in New Centenary Church

Opening service in the new Centenary Methodist Church, Clemmons, on the Davidson Charge, Thomasville District, was held on Sunday, November 17. The Rev. Everett R. Freeman, pastor, was in charge of the service, with the Rev. Ray F. Swink, former pastor, bringing the morning message.

The new structure, of Gothic design, and valued at approximately \$100,000, replaces the old edifice in which the Centenary members have worshipped for about 75 years. The congregation is a small rural group, numbering about 170 members.



Centenary Church, Clemmons

The Sacrament of Holy Baptism

by HARMON L. SMITH, JR.*

PART I

A basic premise is fundamental to the understanding of any doctrine or theological standpoint. Therefore, this thesis is put forward at the outset: the Christian Church does not have the right, as the saying goes, to be more royalist than the King; and the earthly manner which makes a child a little citizen of our planet, and of whose coming we must rejoice (St. John 16:21), must normally be accompanied by a reception into the church.

People have often discussed the validity of a civil marriage. But however that may be, we think a purely "civil" birth more difficult to support if one takes the references of the New Testament (St. Mark 10:13-16; St. Luke 9:37-43; St. Matthew 18:1-11) seriously. Now, if this carries a new argument in favor of the baptism of infants, the obligation does not follow of insisting, in the liturgy, on the Pauline interpretation of Holy Baptism, as would be necessary to do if St. Paul were the only possible one on the terrain of New Testament teaching. The opponents of the baptism of infants, then, are not all wrong in remarking that the moment of birth is scarcely proper to speak of death and resurrection. For it is a question, before all, of celebrating and consecrating the coming of the infant.

The New Testament, as well as ancient and contemporary biblical scholars and theologians, is not finally clear at this point; at least to the extent of containing a dominant strain of thought relating directly to the reasons for according infants this sacrament of the church. There is, for that matter, wide latitude of opinion about the propriety of a time in the life of a person for reception of the sacrament. D. M. Baillie maintains that in the New Testament, baptism seems regularly to mean the baptism of grown men and women who have heard the gospel and have received it with personal faith and now take the deliberate, conscious step of entering the Church of Christ. Whereas, in all our churches, except those which are in the Baptist tradition, the baptism of adults is the exception and we normally think of baptism as a rite administered to the infant children of the Christian parents at an age when they are quite unconscious of it themselves.

Oscar Cullman, on the other hand, suggests that it seems very unlikely that in New Testament times adult baptism was ever administered to persons who had been born of Christian parents. Either they were baptized in infancy or it was considered unnecessary for them to be baptized at all. And further, it seems highly likely that whether infants born of Christian parents were baptized at all or not, Christian baptism was administered without delay to the children of persons who, by baptism, came into the Christian Church from paganism.

There were, undoubtedly, several reasons for the practice of the baptism of infants in the primitive church. And Schleiermacher submits three of the most convincing reasons for the early and subsequent develop-

ment of this practice within the church: (1) the desire to be able to include among those who die in the Lord those children of Christians who had died before the age of instruction; (2) the desire to make the Christian community more definitely responsible for the children of Christian parents in such cases as the parents themselves were not in a position to implement the obligations for fellowship and instruction; and (3) the desire to separate Christian children from Jewish and pagan children.

In the Roman tradition, of course, the act of baptism itself is regenerative; viz., the act of administering water to an individual, when done through the agency of the church, is efficacious in itself to salvation. Our own fathers in the faith, John Wesley and the Anglicans, believed that baptism "regrafted" the infant to the body of Christ. But later, evangelical groups stressing the doctrines of original sin and total depravity denied any sacramental significance to the act of baptism. Subsequently, the baptism of infants was lost in practice. The need for a radical conversion experience, which was stressed by these groups, left little to be accomplished in the baptism of an infant, since the child could not make a volitional response to the baptismal responsibilities.

Regarding the doctrine of original sin, we continue to affirm that man's radical alienation from God necessitates redemption, and that the act which symbolizes the occurrence of this redemptive act is baptism. And while the doctrine of original sin is of a somewhat different contemporary mould from that given it by Edwards and the Tennants, it is nonetheless as realistic in contemporary theology. The primary parting of the ways appears to occur at the point of transmission of original sin, where contemporary theologians are reluctant to admit to biological or inherent corruption; except as man, as Reinhold Niebuhr points

out, is the victim of an immoral society. The child does begin his existence in a "disordered" state, so that when exercising moral agency he will tend to make himself central in the universe rather than God. But the sin in which man finds himself from birth is not of such a nature as can be eradicated and the man thus regenerated by an act of the church at an age of the individual when he is quite unconscious of it himself.

There is, then, no important place for a program of Christian nurture in such a doctrine of original sin or total depravity. And baptismal regeneration might, in most instances, be construed to be a form of sophisticated gnosticism. In the earlier centuries of Christian history, the baptism of infants was recommended as the safest means of sanctifying the body and soul of those who were growing up (viz., Basil, Gregory of Nazianzen, John Chrysostom, etc.); but adult baptism appears to have been the rule and children were not usually baptized unless they fell ill. Actually, Wesley himself made little advance beyond Luther and Calvin in his understanding of child life and his notions about human nature. We do now hold to his standpoint (largely due to the influence of men such as Horace Bushnell), but rather understand the child in terms of denying inherited depravity and guilt while affirming that as the physical and mental faculties grow and develop, so also it is with the conscious and meaningful religious experiences. As a result of this, then, the child has been the recipient of an entirely new interest on the part of the church; and his religious growth and development are encouraged in a whole series of educational and training devices aimed directly at the religious nurture of the person from infancy to old age.

(Continued Next Week)

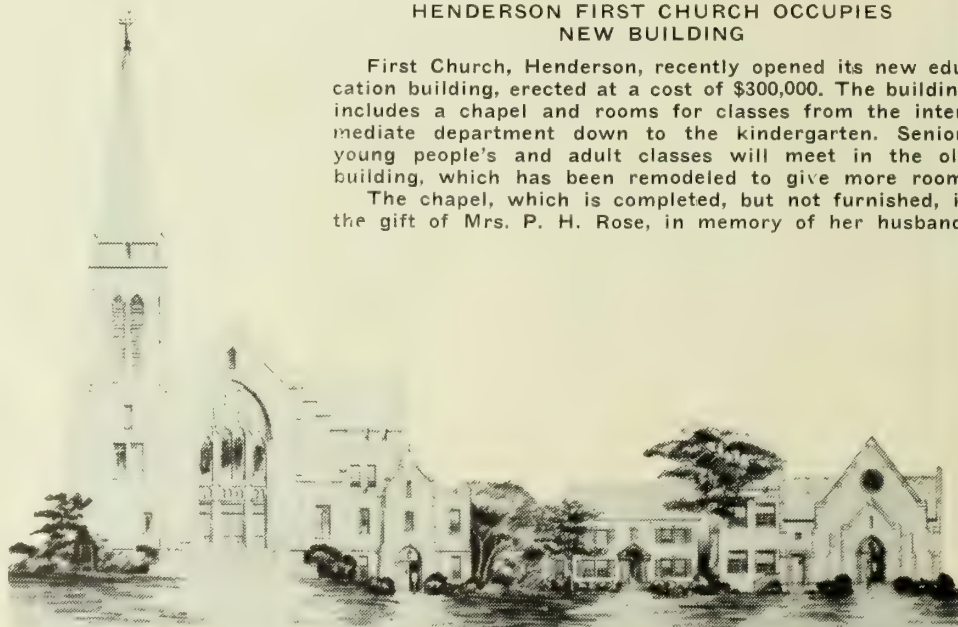
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Faith makes a man a Christian. His life proves he is a Christian. Trials confirm him as a Christian. Death crowns him a Christian.—*The Defender*

HENDERSON FIRST CHURCH OCCUPIES NEW BUILDING

First Church, Henderson, recently opened its new education building, erected at a cost of \$300,000. The building includes a chapel and rooms for classes from the intermediate department down to the kindergarten. Senior, young people's and adult classes will meet in the old building, which has been remodeled to give more room.

The chapel, which is completed, but not furnished, is the gift of Mrs. P. H. Rose, in memory of her husband.



The Begging Bears

By R. P. MARSHALL

Sandy and Grumpy were two little bears who lived in Yellowstone Park. They had been born during the long winter and had spent their first month or so in a warm cave, playing around sleepily in the dark while Mother Bear finished her winter's nap. But now it was summer, and they had already learned many of the secrets of the great outdoors. There were many lessons to be studied, for bears must learn their lessons just as little boys and girls. Mother Bear was a good teacher, rewarding them for their good achievements with an affectionate hug, but punishing any disobedience with a prompt cuff with her big paw that sent them tumbling head over heels.

Bear cubs come in two colors, black and brown, and you can guess that Sandy was the brown one and Grumpy the black one. "Grumpy" was not what his mother called him, but it was the name I gave him when first I saw him sitting up in a tree, whining and complaining because he had to climb down all by himself. Sandy was a cheerful little cub, and he took quite a bit of bullying from his brother without losing his temper. But when he did! Well, there was no doubt as to who was the best fighter in the family.

One morning they started out from their cave, and the cubs sensed that somehow this day was different from the ones that had gone before. There was a new and strange excitement in the air. Even the chipmunks sat up straighter, and the jays were chattering away like mad. Sandy and Grumpy couldn't understand their language, or they would have learned all about the marvelous thing that was happening, for jays always know what is going on in the big woods.

The little bears whined and sniffed and took off after Mother Bear as she lumbered down the hill with her nose in the air. "What is it, Mother Bear?" they asked as they overtook her. But Mother Bear wouldn't say. She just kept on going, over the little creek and up the next hill, as if she had a date with somebody very important. They followed and at last were at the top. Their mother walked to the edge of the cliff and stood looking down.

Sandy looked around at Grumpy. "What's she looking at?" he said. Grumpy, as usual, didn't answer. A little bit scared, they tiptoed over to the edge and looked down, and what they saw then almost made them fall over the cliff. Far away down there, past the camp of the forest rangers, came a strange procession. At first the little bears thought that the things were animals like them, but they soon realized that they were not walking or running, but moving along very fast. Sandy and Grumpy sniffed the air, and the smell that came up to them was a strange one.

"They don't smell right," said Sandy as he wrinkled up his little black nose and sneezed. "Be quiet!" growled Grumpy and slapped at his brother.

But Mother Bear wasn't at all concerned about the strange things. Instead, she seemed pleased and happy. Propping her-

self up against a tree, she calmly began brushing her glossy brown coat. "I've got to look my best," she said. "This is an important day in our lives. Every year at this time they come, and more like them. The park is full of those little houses on wheels and the man-creatures that come in them. They don't stay here all year round, like we do, but they come back every summer.

"You know," she said solemnly, in her teaching voice, "there is a time for everything. Grass grows in the spring, snow falls in the winter, and these peculiar creatures start swarming in the summer. If they weren't so big, I'd think they were something like bees."

Sandy and Grumpy pricked up their ears. They already knew about bees and honey.



LIFE'S ARITHMETIC

*We have the wisest teacher,
And she has given us this rule
That helps us with our lessons—
You can use it in your school.*

*Always add a smile or two
When things are going wrong;
Subtract the frowns that start to come
When lessons seem too long.*

*Then multiply your efforts when
The figures won't come right;
Divide your pleasures, day by day,
With everyone in sight.*

*Now if you always use this rule
You'll have a happy day,
For lessons then are easy,
And the hours fly away.*

M. S. VAN DER VEER
In *Youth's Companion*



"M-m-m," said Sandy. "Do they store up sweet stuff in hollow trees?"

"No," said Mother Bear. "As far as I can see, they don't do anything useful. They just ride around and sit around at the camps and expect to be fed. They don't even build their own hives. They just live in the old ones left over from last year. No, they don't make honey." As if remembering something very nice, she licked her lips and cast a glance around her.

"M-m-m," she said, "I do wish they would make honey! What a lot of it there would be! But," and she brightened up a bit, "they do have food with them, and I know how to get it. Come on, children, it's time for us to do practicing."

"Practicing!" yelled Grumpy, with his nose in the air. "I don't want to practice. It's too much like work."

Thump, thump! Just like that, and Grumpy went head-over-heels into a blackberry bush. "That'll teach you not to be so sassy," said Mother Bear calmly, dusting off her paws. Sandy didn't wait to be boosted

on his way, but trotted obediently behind his mother as she walked down the path toward the road. Sniffing a bit, Grumpy followed.

(Continued Next Week)



EXCEPT YE BECOME AS A LITTLE CHILD

Mrs. Louise Goosman, author of our delightful "Mr. Mischief" stories, spends many happy evenings baby-sitting with little boys and girls in her city. They all know and love Mr. Mischief, and other intriguing stories, and some of them say to Mother, "Please ask Mrs. Goosman to come and stay with us while you and Daddy are out."

When story-time is over, and little eyelids are getting heavy, she prepares them for bed, and has the precious experience of hearing their bedtime prayers. She has told us of Davy's New Year prayer, which we want to share with you:

"It was New Year's Eve. Bedtime had come, and five-year-old Davy knelt solemnly to say his prayers. I was sitting beside him, expecting the usual 'Now I lay me down to sleep' Knowing Davy, I should have known better.

"With his little hands folded, he said, 'Thank you, God, for electricity. Thank you for that stuff at the North Pole that makes things go. Thank you for things made of rubber and steel. You know it isn't so, but that's the way it looks to me. Amen.'

"I was speechless! But in my heart I said, 'Thank you, Davy, for the expression of a little child's faith in God's infinite understanding of all things.'"



JUST FOR FUN

Dick's mother came in the kitchen just in time to see him lingering in the vicinity of the pantry. He had to think fast, and then blurted out, "Mummy, didn't you tell Jane always to keep the pantry locked?"

"Yes, I did," she replied.

"Well," Dick said, "I found it open a few minutes ago, so I ate a couple of cookies, to teach her a lesson."

—*Methodist Recorder*



Bible Quiz

1. What is the most famous stone mentioned in the Bible?
2. What little boy said, "Speak, Lord, for thy servant heareth"?
3. What tree was in the midst of the Garden of Eden?
4. What was St. Paul's occupation, in addition to being a missionary?
5. Where were the ten virgins going with their lamps?

Answers to Last Week's Quiz

1. Solomon
2. John the Baptist
3. Judas
4. Matthew
5. Martha

The Soviet Plan for World Conquest

Several years ago it became apparent that the Soviets had a master plan for winning the cold war. Several commentators called attention to that plan, but we have heard little mention of it in the last twelve months, at the very time when it has obviously paid off.

That plan is essentially simple and direct, although it is carried out in a way which is exceedingly devious. The blueprint calls for several steps short of war, all of which could have been, and probably were, foreseen by our leaders.

1. The primary base of Soviet aggression was to be in the minds of men. Accordingly, there would be at one and the same time a campaign of terrorism and one of conciliation. Just as in "brain-washing" the victim is alternately tortured and comforted, the non-communist peoples of the world would be subjected to terrorist tactics which would be followed by a sudden about-face. We have seen this method used in the last few months: The massacre of Hungary was followed by a slackening of pressure and open-handed offers of peace and friendship.

2. Stemming from this basic idea comes the implementation of the program. The free nations must be convinced that they are not free—that they are being "used" by America and Britain for the extension of imperialistic designs. One by one the Asian countries, only slightly awakened from the sleep of centuries were to be convinced that all of their troubles stemmed from their connection with "imperialist" nations. Colonialism would be the whipping boy, but the Soviet domination would be concealed by the cloak of independence. The result of this strategy is seen in the ferment among the peoples who owe their modern progress to Britain and America. Playing upon the natural love of liberty, the Russians have convinced millions of awakening Asians and Africans that Communism offers them the only hope of national survival.

3. The third item in the plan was to convince the world that resistance to Soviet aggression was useless. This was to be done by means of spectacular achievements in the field of scientific warfare. This has been the motive behind the Sputnik launching and the claim that even more startling accomplishments are soon to be announced.

4. By means of these three steps the free world was to be paralyzed by fear, bankrupted by war preparation, and hamstrung by internal dissension. To some extent, this, too, has happened. Faced with the prospect of ever-increasing expenditures for "preparedness" and seeing no signs of a release from the pressure, smaller nations are clamoring for peace at any price, and it will not

be long before the leaders in this country begin to give in to Russian demands.

This was, and is, the Soviet master plan. Check it carefully against the events of the past ten years and you will see that it is advancing on schedule. Given the advantage of absolute power, the Communist leaders can set their course and follow it through. They do not have to get the consent of the voters, nor do they have to even pretend to act upon moral grounds. Like all Machiavellian schemes, this one

Almighty God, our Father, who art ever ready to hear the supplications of Thy children, and even before we call dost answer our petitions, give ear to our prayers, we beseech Thee, and speak to us all, both preacher and people, that Thy peace and joy may fill our hearts; through Christ our Saviour. AMEN.

—FROM VESTRY COLLECTS

has the merit of being perfectly logical and scientifically foolproof. Assuming the worst of every man, expecting nothing but treachery and deceit and giving no quarter, the tyrant always succeeds—at first.

But, as in the first century, when a loathsome, disease-ridden despot died upon his throne in the very act of receiving homage as a god, the tyrants die, but the Church lives on! Kingdoms rise and fall, nation succeeds nation, civilizations appear and flourish for a time and then are no more. But justice still triumphs, goodness thrives in dungeons and hope springs from the ground which drank the martyr's blood.

The masters of the Kremlin thought of everything but one. They forgot God!

What Happened to the Babies?

The report of the Board of Evangelism at the recent Goldsboro District Conference called attention to the fact that 51 out of 105 churches in that district had no report of infant baptisms during the year. That condition could be duplicated in many of our districts. It reflects the attitude of many North Carolina Methodists toward this rite, which, due to the pressure from other denominations, we have allowed to become forgotten.

The small number of infant baptisms cannot be blamed upon the pastors. We have talked with many who bewail the fact that their people will not permit their children to be baptized.

The report continued with a question,

"Are no little Methodists being born . . . ?" The answer is that babies are coming into the world in the usual number, but that parents are not concerned about making them "little Methodists." It will take a revival of the teaching of Methodist doctrine to bring back the understanding of the place of infant baptism in our church.

The first installment of an article entitled "The Sacrament of Holy Baptism" will be found on page 6 of this issue. It is written by one of our young ministers who believes that Methodists should be Methodistic. We commend it to your attention.

Church School Literature

From time to time we hear criticism of our Methodist church school literature. It is said that it is not based upon the Bible; that it is too high-brow; that it does not appeal to the pupils.

After careful study of our literature, we have come to the conclusion that never before have we had such theologically conservative teachings or such usable lesson plans.

Last fall there appeared a new set of lessons for small children. We have just reviewed them carefully, and we are convinced that they are sound in theology and show a great advance over the material formerly used. Where once the emphasis was upon nature, now the stress is upon God. The "birds and the bees" have taken a back seat, and even the small children are taught in simple terms the great doctrines of our faith.

Perhaps the greatest difficulty faced by our church school leaders is that of finding a way to get parents to read the material which is used in Sunday School. As they know nothing about what is taught, they easily fall prey to those who try to tell them that Methodist literature is no good.

If you have doubts about the quality of our curriculum, don't accept the word of another; read it for yourself and see if it does not measure up to standard. You will be surprised.

Time to Renew

Do you remember the advertisement for Fisk Tires? It had the picture of a sleepy little boy holding a candle and bore the caption, "Time to Re-tire." We haven't seen it in a long time, but it just popped into our mind as we thought of all those subscriptions which are coming to an end, unless the subscribers send in the money right away.

It's far from being time to *retire*, but it is high time to *renew* your subscription to the N. C. CHRISTIAN ADVOCATE.

DEVOTIONAL

The Glory Way

by ELIZABETH WHISNER

Mose had for some time been assigned to the boiler room of a factory, where he kept the engines and boilers in good working order. It had been noticed that no caretaker before him had kept the black metal so clean, or the shiny parts so bright. When asked one day why he did such an exceptionally good job, he replied, "Well, you see, I's got a glory in what I do."

There is the familiar story of three sculptors chiseling away on a block of marble. When one was asked what he was doing, he replied, "I'm trying to make a living." The second man, when asked the same question, replied disinterestedly, "I'm chiseling on this piece of marble." The third man answered with a smile, "I'm making an angel." All three men were assigned to produce the same figure, but the third had the vision of an angel before it ever took form in the block of marble; and though he was weary and white with marble dust like the others, the angel in his soul gave him a glory in his work. The street sweeper and the trash collector are actually workers with God in His plan of cleanliness and beauty, and their work can be more than a job and a wage if they feel a glory in their contribution to life and happiness.

Eugenia Price, one of the great Christians of our day, gave up her successful career in worldly broadcasting when God captured her life and called her to be His own. There were months when funds ran low, as she waited in faith for Him to open His door of opportunity for the use of her talents. Once when the going was particularly difficult, and there was not enough money for rent and little for food, she hired herself out to her landlady as janitor and carried out trash and garbage, swept the porch and alley, and tended the yard—she who had known fame and prestige, and a full pocket-book. But for the sake of her blessed Lord she found a glory among the trash cans and in the push of the broom. When later He opened His door for her, she praised Him for the joy of the alley and for the song in her heart as she swept away the dust and dirt.

Dr. Rufus M. Jones pays tribute to a shoemaker in a little island town who toils through long, trying hours to make shoes for unknown customers around the world whom he will never see nor know, and yet he whistles and sings as if he were making shoes for a king.

Also to the daughter who lays aside her fond personal dreams in order to care for an invalid mother, and because of her devotion finds a glory in it all.

And what of the consecrated Christians who leave family and friends to minister to the physical and spiritual hunger of benighted children of God in other lands? Often they are misunderstood, and even pitied for their so-called "sacrifice," when actually we are the ones to be pitied for

our failure to comprehend the glory that they feel as they bring joy to hungry hearts and sight to darkened eyes.

At the close of a long and trying school day, a weary teacher smiled as she said, "I explained that lesson to Johnny twenty times, and was about to think I had failed utterly, when I decided to try once more. After the twenty-first attempt he lifted his big brown eyes to mine, and with a smile said, 'Sure, I see it now, and it isn't a bit hard, is ti?' Bless his heart! I'm glad I tried one more time!" A true teacher has a glory in her work as she builds, slowly and patiently, the temple of a child's immortal soul.

To perform any task, however great or humble, with a "glory" is to crown it with dignity and honor, and to know the real joy of achievement.

CONTENTMENT

*The lonesome wail of the wind and rain,
The ground covered with snow,
The tinkle of sleet on the window pane,
Two chairs in the firelight's glow.
This cozy room and you, dear heart,
Surely were heaven sent,
These walls and you are my whole world,
And I am well content.*

—VIOLA VICK BRASWELL

Steeple Echoes

by T. R. JENKINS

Bishop Edwin Mouzon once defined the HOLY CHURCH as "A Church broad enough to embrace all who worship and serve Jesus Christ, and preaching a gospel large enough to meet all the spiritual needs of all men." That certainly represents the broad spirit of Methodism. The Methodist Church is in accord with its founder who declared, "I desire a league offensive and defensive with every follower of Jesus Christ." In keeping with this spirit, therefore, Methodism stands for an inclusive Christianity. It believes that the things which unite Christians are more important than the things which divide them. For that reason, it has no exclusive doctrines, rites or ceremonies. In the words of Wesley, it would say, "If thy heart be right with my heart, give me thy hand."

Archer Wallace, in "The Autograph of God," tells of a distinguished bishop of the Church of England who was walking recently with a man of another religious persuasion. They were discussing the rival claims of the different churches. The bishop drew a circle in the sand over which they were passing. From the center he drew lines to the outer rim. Then he said, "That large circle represents Christ himself, and those spokes represent the branches of His Church. And notice this—that the nearer

the center they are, the closer they are to one another."

It would be an exception to hear of a Methodist being brought to trial for unorthodoxy in theology; but it is no rare thing in the annals of Methodist history to note that one may be rigorously admonished for impropriety of character.

Bible Translators

by HENRY B. LEWIS

We have heard of many translations of the Bible, the King James, the Revised Standard Version, Moffat's, Weymouth's and Goodspeed's. These men were translators from the Greek and Hebrew into the English.

But there is another kind of translation that is far more important.

Once a young man invited another to go to a meeting of the Bible Society. His friend asked, "What do you do at the meeting?"

The young man replied, "I'm a translator." The friend exclaimed, "What, you a translator?" "Why what languages do you know?"

The young man answered, "I know the English Bible and the language of daily life, and I am busy every day translating the New Testament into my daily life."

Now that is what I call a "modern" translation. It is a better translation than Moffat's, Weymouth's, or the Revised Standard. This is the "Revived Standard Version," the version that is lived again and again.

It is very hard work to actually translate the Bible from one language to another. It is also hard work, and persistent work, to translate the New Testament into your life. It is exacting work. But a life that is the translation of the Spirit of Christ has a greater effect on a church and community than any other kind of a translation.

Read: II Corinthians 3:1-3

How Earnest?

In reading the prayers of some of God's gifted and most fruitful servants one is impressed with the earnestness of these men. Herein, assuredly, is the secret of their fruitfulness. For example, George Whitefield, the famed British evangelist, used to cry out to God: "O Lord, give me souls, or take my soul!" No wonder that his prayers were heard and answered bountifully!!

When we pray, how earnest is our praying? Do we really mean business with the Lord when we petition something for Him? Is there sufficient desire within us for the souls of men, for us to beseech, in all fervency, as did "Praying"Hyde: "Father, give me these souls, or I die?"

How earnest are we, really? When nothing matters so much as to be in God's will and to be used of Him to bring lost sinners to Christ, something will happen: multitudes will come to know Him as Saviour and Lord.—Our Hope.

Science Department At Pfeiffer in New Quarters; Emphasis on Promotion

Service of Remembrance— Bennett College

The second Service of Remembrance for Dr. David Dallas Jones, president of Bennett College in Greensboro from 1926 to 1955, was held in the Annie Merner Pfeiffer Chapel at the college on Sunday, January 12, at 4 p.m.

Dr. Mordecai Wyatt Johnson of Washington, D. C., was guest speaker.

The trustees, faculty and student body of the college, as well as many friends of the college, were present for the service.

Pfeiffer College News

"The science equipment is being moved in and the Science Division will begin the second semester in the new quarters," says Miss Mary F. Floyd, deaconess at Pfeiffer.

"The Division has nine professors, six of whom have their Ph.D. degrees. It is believed that we will have one of the finest Science Departments of any Liberal Arts College in the south. We are happy here to place an emphasis on science in this new day when it is sorely needed. We are equally delighted to say that there is no divorce between science and religion at Pfeiffer and to present science and religion as walking hand in hand is a significant contribution for Pfeiffer to make."

Miss Floyd also says that the contract has been let for a new sewer system and sewage treatment plant and that the new athletic field is being graded and filled in.

She tells of two girls, Bobbie Leonard and Esther Hartsoe, who will enter work with the Woman's Division of Christian Service next summer, Miss Leonard on the three-year plan and Miss Hartsoe as a US-2.

The Missions Club at Pfeiffer has twenty girls on its roster of membership. This group plans a trip to western Carolina to see Allen School, the Brooks-Howell Home for Retired Workers in Asheville and the Cherokee Center at Cherokee in the near future.

World Day of Prayer

Methodist women all over the United States are making plans to take part in the observance of a World Day of Prayer on Friday, February 21.

The theme for 1958 is, "The Bread of Life." The children's service has as its theme, "God's Steadfast Love."

A list of suggested materials is printed on the back of the January issue of *The Methodist Woman*, and committees planning to have such a service or to co-operate in having a service, will find the "Guide for World Day of Prayer Committee," very helpful.

Three dramas are listed for use, "Thy Will Be Done," "The Day Thou Gavest," by Ruth M. Worrell and "The Drama of the World Day of Prayer."

One president of a local society said, "There is something about a play—something personal, not only in taking part in the drama, but in the way the audience listens, that makes it most effective!"

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Children's Work

January and February are the months for additional sessions for the children of our Church in their study of missions. Japan is the country to be studied this year.

Mrs. J. Elwood Carroll, conference secretary of Children's Work, says, "Methodist Manuals should be used. They are, for primaries, Children of Japan, by Cooper, and for juniors, Journey to Japan, by Wolcott. These may be ordered from Literature Headquarters at 50c each."

Mrs. Carroll also says, "Our newly elected secretary of Children's Work for the Woman's Division of the Board of Missions, Miss Mona E. Kewish, has some very helpful suggestions for children's workers in the September, October and November issues of *The Methodist Woman*. I would call these to your attention and would urge all the children's workers to read carefully each month the section on children's work in *The Methodist Woman*, as well as material pertinent to our work from *Child Guidance in Christian Living* and *The Christian Home* magazines."

The studies on Japan are in conjunction with the Woman's Society study, "Cross and Crisis in Japan."

Mission Study

During the present quarter, many local societies will have their Bible study classes on the "Gospel According to St. Mark." The book to be used is, "Disciples to Such a Lord," by Albert E. Barnett.

Many leaders of the class are fortunate in having a study outline of this book used at the Annual School of Missions at Pfeiffer College in August. The outline was prepared by Dr. J. Lem Stokes II, who taught the class at Pfeiffer.

As an introduction, Dr. Stokes lists 12 questions, which are very helpful to all teachers of the text. These are thought provoking:

1. Why does Mark's Gospel not contain the story of the birth of Jesus?
2. Why was Jesus baptized?
3. What was Jesus' attitude toward the Sabbath?
4. What do you believe about the miracles of Jesus?
5. What brought about friction between Jesus and the religious leaders of the day (Scribes and Pharisees)?
6. What was Jesus' attitude toward divorce?
7. What did Jesus teach about riches?
8. Was Jesus loyal to Caesar?
9. Could Jesus have escaped the cross?
10. Why did Judas betray Jesus?
11. Why does Peter deny Jesus?
12. What does the empty tomb mean to you?

A playlet, "One by One," by Betsy S. Wolfe is an effective introduction to the study.

January Is Guild Month

"The purpose of the Wesleyan Service Guild shall be to provide a channel through which employed women can achieve spiritual enrichment and Christian fellowship and take an active part in developing a world Christian community."

"Go therefore and make disciples of all nations."

The Guild-O-Gram lists three special things to be done this month: (1) Plan a joint meeting with the Woman's Society; (2) Work on your membership, make a survey of the employed women in your church, look on the job; (3) Work with the secretary of promotion in the Woman's Society to organize a Guild for the Young Girls.

District Workshop on Promotion

The four purposes of the Workshop on Promotion to be held in each of the eleven districts of the Western North Carolina Conference within the next few weeks are similar to the purposes of the Conference Workshop held in Statesville.

These are:

1. To refresh leaders in the work and purposes of the Woman's Society of Christian Service.
2. To present new skills to be used in working with others.
3. To provide opportunity to use these skills in every local church.
4. To develop leaders to see the possibilities of future development.

The Workshop for the Asheville District was held on Saturday, January 11, from 1:30 p.m. to 5 p.m. at Central Methodist Church.

The session was planned for the presidents, vice-presidents, secretaries of promotion, and corresponding officers of the Wesleyan Service Guild of the local societies in the Asheville district.

Mrs. Thomas E. Frutchey, president; Mrs. J. H. Bancroft, vice-president; Mrs. Hubert Carter, secretary of Promotion, and Mrs. J. W. Russell, secretary of Wesleyan Service Guilds, were in charge.

Quotes to Remember

"Every area is a mission field. Every church is a mission station. Every Christian is a missionary."

"Every *Methodist Woman* should have a *World Outlook*."

"The Woman's Division needs one hundred new workers each year to maintain the level of the present work."

"The way each project was started is that somebody dared to go out and initiate it, as a challenge to follow Him."

"Keep pace in religious things as in other things."

"Our missionary projects—and your church—are not a mass of bricks, but rather the people that go out from them."

"As you cultivate yourself, you are helping to build a stronger organization." "The sun never sets on the work of the Woman's Division of Christian Service."—All from Mrs. John Hoyle's discussion in her class on "The Outreach of the Woman's Division of Christian Service."

Banquet Closes Successful Season; MYF Holds Candlelighting Service

The Christmas Play

The Children's Home presented its annual Christmas program on the evening of December 20 at eight o'clock in the school auditorium. The play was entitled "The Shoemaker's Guest" and presented the Christmas story in a slightly different manner. The traditional Christmas music was retained, however. About a hundred boys and girls participated as actors, actresses, and singers. Many others were actively engaged as designers, builders, and arrangers of the properties. Others served as prompters, costume tailors, and make-up artists. The production was a truly co-operative enterprise of the students and faculty.

Football Banquet

Our annual football banquet was held December 5 in the central dining room. This banquet honors all our football teams, which include the varsity, junior high, and towel tag teams. Among our guests were Mr. R. G. Stockton, Miss Mary Garber, Mr. and Mrs. Dan Drummond, Dr. Robert Underdall, the varsity cheerleaders and our staff members. The following awards were made: Most valuable player, Weldon Brigman; best blocker, Jerry Murdock; sportsmanship, Roy Byrd. Monogrammed sweaters, presented by Mr. and Mrs. Drummond, were awarded to thirty-three boys.

We finished the football season with a record of seven wins and three losses. We had a chance to tie for the championship but we lost our final game of the season to Statesville by the score of 14-6. The season was a success in more ways than one. First, I think our entire student body enjoyed the games. Second, the spirit and desire of the boys to do well was wonderful to see, and third, we had no serious injuries.

John's "Swan Song"

At the football banquet each year the senior boys are given an opportunity to "say a few words." Instead of making a speech John Speight read a poem which he had written for the occasion. His poem follows:

It is my desire to reveal
My gratitude and respect
To those who in retrospect
Have never given to the neglect
Of my welfare, and the goodwill
To all they never did conceal.

To many assembled here tonight
Go my thanks for the boost
That this bird needed from the roost
Of ingratitude, disrespect, and being unjust
To those who have helped me in my plight
To be a better person and live the right.

May it never be said of me
That I never did tell each of you,
What you have done for me since I was new
To this Home of friends so true
And I hope that each of you will see
Me become what you thought I would be.

I hope my stay here was not in vain,
Because I want to become
Someone who will help spread like rain,
The feeling I have about this Home
To many, and in their minds may it remain.

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by
the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor

Looking back over the past twelve years,
I find it is too much for me to say
How I feel about several things without the
tears
Of happiness coming into my eyes almost
right away.

A credit I hope to be,
To this Home of good cheer
And people who are friendly
To each person who comes here,
Just as they were to me.

May this Home prosper and grow
Until it is known all over;
And may it be a place one can go
To receive help and kindness now and for-
ever.

The Christmas Vacation

All but eleven of our boys and girls were away from the Home from December 25 to January 1 for their Christmas vacation. This was the smallest group that we have ever had left at the Home. We needed that group to get the things done that have to be done from day to day. The cows have to be milked during Christmas vacations just as at all other times. In fact, Mr. Shaver, our dairy manager, was saying to me yesterday that our production at this time is excellent.

Quite a few of our young people were able to have their vacations through the kindness of friends of the Home. Several of them went with their people. We could

have placed several more with friends and we are most appreciative of this desire on the part of so many to have our young people in their homes at this most significant time.

Impressive Program

Our Intermediate and Senior Youth Fellowship groups met together in the church on Sunday evening, January 5, for an impressive candle-lighting service, directed by our pastor, the Rev. Ross Francisco. The theme of the service was that Jesus Christ is the true Light of the World, that each person has the guiding light in his heart and can cultivate or destroy it, and that by giving himself to Christ he can spread the light and enable others to see more clearly.

After a period of meditation in the candlelit sanctuary, with organ music provided by Miss Delores Stephens, the service began with narration by Mrs. W. C. Clary. Three ways in which we may turn our backs on Christ were illustrated by three candles carried to the altar and then extinguished. They were called the Candle of Conscience, the Hidden Candle, and the Candle of Small Talents. A fourth taper, the Candle of the Willing Soul, was carried to the altar, where its bearer knelt before a mirror which reflected a well-known painting of Christ. The candles that had been extinguished earlier were then re-lighted from a candle representing the Light of the World.

The congregation was then invited to go in procession to the altar where each person lighted a candle and placed it on the altar rail, as a symbol of the rededication of his life. Following the singing of a stanza of a hymn of dedication, the pastor directed the leaving of the church in a recessional which passed the altar and gave each person an opportunity to see the painting of Christ reflected in the mirror. The service was impressive and inspiring and a very fitting one for the first service of the new year.



Weldon Brigman, Roy Byrd, Jerry Murdock, and Coach E. T. Gibson

District Conferences on Christian Education

Our schedule calls for one district meeting in each of ten districts and two meetings in the Waynesville district to consider Christian education in vacation church schools, youth activities week, and the work of the adult division. Six of these meetings



John Carper

are being held the last of February and the others in April. Dates and places have been cleared with each district superintendent and with pastors of host churches. The schedule for February meetings is as follows:

SALISBURY DISTRICT, FEBRUARY 23 Trinity, Kannapolis, 3:00 p.m.

Again we have the privilege of meeting in the new church facilities at Trinity, Kannapolis, on Sunday afternoon, February 23, at 3:00 p.m. Kannapolis is the most central meeting place where adequate facilities are available. Paul W. Townsend is the district superintendent and Charlie White is the host pastor. For a number of years the people concerned have requested a Sunday afternoon meeting because it is a more convenient time for most of the membership of this district. Our district directors are Mrs. W. P. Moore, Worth Sweet, W. F. Heffner and David Cowart.

WINSTON-SALEM DISTRICT FEBRUARY 24

Centenary, Winston, 7:30 p.m.

Centenary Methodist Church will again be the host church for this district meeting. Dr. Mark Depp and J. C. Auman are the pastors. Dr. Lee F. Tuttle is the district superintendent. The facilities of this great church are always available for the Methodists of the district as generously as to its own constituency. The meeting is scheduled for the Fellowship Hall, Centenary, Monday, February 24, at 7:30 p.m. Our district directors are Mrs. Kathryn B. Young and Ed. M. Heath.

GREENSBORO DISTRICT, FEBRUARY 25 West Market, Greensboro, 7:30 p.m.

West Market, Greensboro, is another natural center for the Methodists of that district. We are indebted to West Market and to other churches mentioned for generosity in making facilities available for district

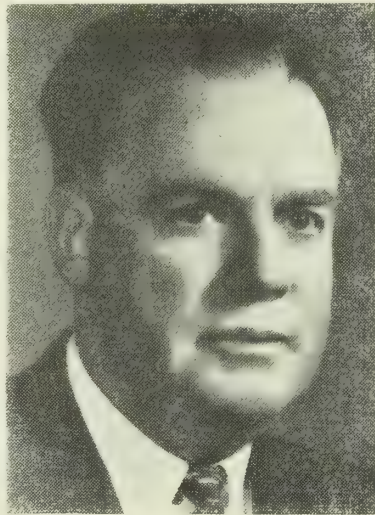
occasions. Our meeting is scheduled there for Tuesday, February 25, at 7:30 p.m. Dr. J. Clay Madison is the district superintendent. Dr. C. P. Bowles, R. Harold Hipps and T. A. Summey are the host pastors. The district directors are Miss Blanche Norman, Miss Hollyce Highfill and George Starr.

THOMASVILLE DISTRICT, FEBRUARY 26 First Church, Lexington, 7:30 p.m.

The fine people of Lexington share their beautiful new church generously with their fellow Methodists of the Thomasville district. Our sessions will be held at First Church, Lexington, Wednesday evening, February 26 at 7:30 p.m. John Carper is the district superintendent and Ralph H. Taylor is the host pastor. Mrs. W. F. Perkins and Everett Freeman are the district directors of this district.

CHARLOTTE DISTRICT, FEBRUARY 27 Central, Monroe, 7:30 p.m.

Central, Monroe, is fast becoming a favorite meeting place for activities in this great district which serves the churches of Mecklenburg, Union and Anson Counties. Thursday evening, February 27, at 7:30 p.m. is the time and place for this district occasion. Walter Miller is the district superintendent and Lee R. Spencer is the host pastor. We appreciate the hearty welcome



Lee Tuttle

that comes from the good people of Central from year to year. Our district directors are Miss Kate Crowell, Glen Lanier and Gilbert Miller.

STATESVILLE DISTRICT, FEBRUARY 28 Broad Street Church, 7:30 p.m.

Persons responsible for activities mentioned above will gather at Broad Street Methodist, Statesville, Friday evening, February 28 at 7:30 p.m. from every church in the district. Dr. J. Elwood Carroll is the district superintendent and Julian Lindsey is the host pastor. Our district directors are Mrs. S. A. Rhyne, Gilreath Adams and J. S. Bellamy.

TEACHING YOUR TEACHERS FOR VACATION CHURCH SCHOOL

The purposes of these sessions is to give vacation church school directors, teachers and children's division superintendents a preview of methods and materials to be used this summer.

TEXTS AND OUTLINES

Textbooks will be on sale at these meetings. Please arrange in advance for your representative to have the money with which to purchase the texts. Mimeographed outlines will be available free for persons in attendance.

WHO SHOULD ATTEND?

Any person selected to teach in the vacation church school will be benefited by participation in these discussion groups. A minimum from each church should be the minister or director of the vacation school, a kindergarten worker, a primary worker, a junior worker and an intermediate worker chosen in advance for leadership in the vacation school for 1958.

VACATION CHURCH SCHOOL FOR INTERMEDIATES

Plans for Intermediate vacation church school are essentially the same as in the children's division. Even though the intermediates are in the youth division, all planning for vacation schools may well be done by one group in the local church. Regular teachers and counselors of intermediates as well as teachers for the intermediate vacation school are invited to this discussion group.

YOUTH DIVISION ACTIVITIES

The vacation season also affords excellent additional opportunities for Christian education for youth. There will be a consideration of the purpose, organization and administration of a program for Youth Activities Week. Persons who should attend from each church are superintendent of youth division; adult counselor for senior department; adult counselor or directors concerned with youth activities in the local church or with the youth program at Camp Tekoa or Lake Junaluska.

FOR WORKERS WITH ADULTS

There will be two workshops for Adult Division workers. Ministers, directors of Christian education and adult divisions superintendents are asked to get the proper persons to attend each.

Workshop I "How to be an Effective Adult Class President"

Workshop II "The Christian Education of Shut-Ins, Inactive Older Adults, Parents of Very Young Children, and Other Adult Home Members"

This workshop will emphasize guiding principles for your church's work with Adult Home Members.



Clay Madison

New Director, President, and Vice-President Introduced; Greetings From Japan

Introducing Our New Director

Paul Duckwall began his service as Conference Director of Youth Work on January 1. He moved his family from Archdale to Salisbury on December 31 and is living at 1005 North Jackson Street. He will now also receive his mail at Box 828, Salisbury.

Paul is a native of Oklahoma. He was born and reared at Tuttle, which is in the central part of the state. He did his undergraduate work at the University of Oklahoma where he received his A.B. degree in 1940. During his college days he was active in Wesley Foundation work, having served as president of the group during his senior year. He was one of a delegation of Wesley Foundation students attending a weekend program at the Uniting Conference in Kansas City in 1939. While a senior in high school, he was a delegate to the Memphis Youth Conference in 1936. He was greatly impressed with messages by Kagawa, Allen K. Chalmers, Charles Gilkey, W. A. Smart, Bishop Paul B. Kern and others.

Paul first came to western North Carolina to participate in a caravan training conference at Junaluska in 1940. He requested a caravan assignment in the Carolinas and was sent to South Carolina where he served for three consecutive summers. During those years he was a student at the Boston School of Theology where he received his S.T.B. degree in 1943. He came to Dilworth, Charlotte, May 1943, as assistant minister and Director of Christian Education. He was admitted to this conference on trial at the annual session in 1944 and was assigned to the Weddington Charge where he served for three years. In 1945 he was married to Katherine Hudson of Waxhaw. They have three children, Paul, Jr. 11, Michael 9, and Rickey 4.

Paul was pastor at Long's Chapel, Junaluska, for five years and at Midway for five years before going to Archdale in June 1957. He attended the National Convocation of Methodist Youth at Purdue in 1955 as a representative from the Thomasville District. He has served effectively as District Director of Youth Work in the Charlotte, Waynesville and Thomasville districts. The district work has always prospered under his leadership. Without hesitation he says

that he has loved youth work from his high school days and that it has been his chief hobby through the years. He has worked closely with the Boy Scout program of his church as scoutmaster and as representative of the church, civic clubs and other groups sponsoring scout work. He comes to his new position with the approval of Bishop Harmon and his Cabinet and as the unanimous choice of the executive committee of the Conference Board of Education.

Our Conference President

Martha Turnipseed, president of the Conference Youth Organization, is from Broad Street, Statesville, and is now a junior at High Point College. She is from a fine Methodist family that has demonstrated its loyalty

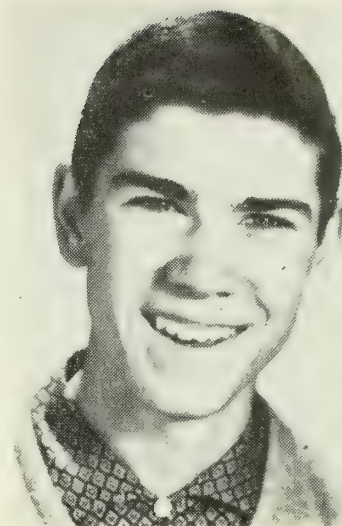


Martha Turnipseed

to Broad Street Church and to the mission of the church around the world. During her high school days, she served on the annual staff, glee club, the Bible club and was a leader in other extra curricular activities.

Before entering High Point College in the fall of 1957, Martha was enrolled at Mitchell College for two years. Her qualities of leadership were again recognized as a member of the French club, as secretary of the Student Christian Association, member of the choir, representative on the student council, co-editor of the annual and in other ways.

After serving as MYF president in her own church for one year, her leadership ability began to be recognized by conference youth groups beyond the local church. Martha served as the president and corresponding secretary of the Iredell County subdistrict. She was also chairman of Christian Faith for older youth. In 1956 she served as counselor at Camp Tekoa for five weeks. During the summer of 1957 Martha was employed as fulltime director of Christian education at Race Street Church, Statesville. Her experience, her training and her natural abilities commend her as a leader in any group with which she becomes associated.



Wally Riddle

Wally Riddle, Vice-President, Conference Youth Organization

Wally Riddle is also a member of Broad Street, Statesville. He is a senior in high school and as vice-president of the conference youth organization will preside over our high school workshop at Junaluska. In high school Wally has served as president of his junior class, president of the projectionist club, secretary of the key club, junior Civitan and has participated in athletics, having qualified for low hurdles, 100-yard dash, 220-yard dash, and as right halfback on the football team.

In his own church he has served as MYF president and is an Eagle Scout. He attended the National Conference for Methodist Youth at Denver in August 1957 representing the youth of our conference.

MESSAGE FROM DAVE SWAIN

30 Shinanomachi, Shinjuku, Tokyo, Japan

For the fifth time since joining the WNC Conference, I have had to be content with looking over the conference journal after the event. Under other circumstances the perusal of statistics, name lists, and minutes of meetings might be considered hard labor. But viewed from afar the Conference journal has been my yearly contact with each of you, and the shifts in appointment and address, motions brought forth, carried or defeated, the various reports, all make my home church a vivid, alive thing once again.

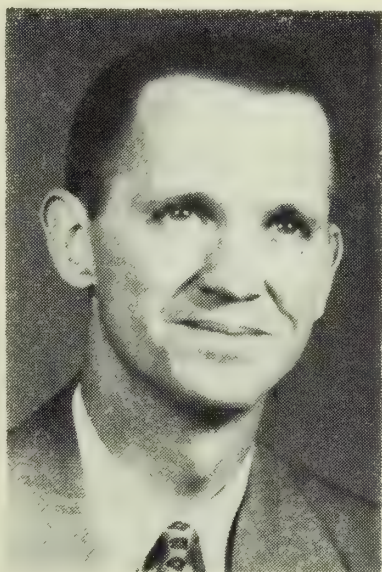
Mission of the Church

Even the raising of funds and the reports and appeals speak up, saying, this is the Church of Christ trying to meet the challenge of an increasingly complex society while being true to its own peculiar nature and mission. A stretch on the so-called "mission field" sharpens one's perspective and sense of appreciation of the fact that Church is mission wherever it is, and the continuing sensitivity and concern for the broad range of the Church's work—from evangelism in the neglected areas to the privileged groups in higher education—make me quite proud of my Conference, and thankful to be a member of it.

Coming Furlough

We are looking forward to our first furlough in this summer of 1958. It seems appropriate for us to send a message that we are still alive and are really enjoying our work, and that we will descend upon you during the summer months.

Yours in Fellowship,
Dave Swain



Paul Duckwall

The Church Organized for Service

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Acts 6:1-7; Romans 12:3-8; I Timothy 3; 5:17-22.

Organization is simply the best arrangement for getting things done. It is a means to an end, and should never be an end in itself. The passage from Acts shows us the primitive church in its first attempt at organization. Notice that this came about, not merely because somebody wanted to have an organization, but there was a definite need to be met.

Sometimes we hear a person say: "Ours is the New Testament Church." But according to Dr. Streeter, one of the world's greatest authorities on primitive Christianity, "there was no single system of Church Order laid down by the Apostles. During the first hundred years of Christianity, the church was an organism alive and growing—changing its organization to meet changing needs . . . It may be that the line of advance for the church of today is not to imitate the forms, but to recapture the Spirit of the Primitive Church." (Wesley Quarterly)

The organization we set up for any sort of accomplishment will depend upon what it is that we are planning to do. To produce material substances like steel or textiles we need machines as well as men. But how shall we plan for spiritual objectives? In the Scripture selection from Paul's letter to the Romans (12:3-8) we have the church presented as an organism, like the human body. In fact Paul often used the term "the body of Christ" to describe the church. For a physical body to be healthy all parts must work together in harmony, each fulfilling its purpose. This is true also of the church. Each person is to put his talents to the best possible use. These will vary from one person to another, but all of them are needed. Some will be speakers, others will serve by giving, others will render specific acts of service to those in need. This recognition by all of the peculiar value of the work of each will reduce boasting and promote a spirit of mutual appreciation in the membership of the Church.

Not only are all the members of the Christian community to have an opportunity to contribute to the well-being of the church, but their attitude toward their work and toward others must be right. Paul warns against an exaggerated sense of one's own importance and against conformity to pagan worldly standards of conduct. These will surely reduce effectiveness of leadership in the church. What was true then is true now. Modern Christians might well ponder these suggestions.

In the selected verses from the book of I Timothy more is said about the kind of leadership that is needed in the church. Among the qualities that are considered necessary are these: (1) a blameless reputation, (2) self-control and personal discipline, (3) hospitality, (4) ability to teach, (5) ability to get along with people, (6) freedom from greed, especially with reference to money, (7) a well-regulated family life, (8) experience and proven character, (9) be well-liked by all, both Christians and non-Christians, (10) temperate, (11) willingness to go through a period of testing or probation before assuming full responsibility.

As to the attitude of the membership towards its leaders the following points are strongly suggested: (1) they deserve the respect of the congregation, (2) they should be adequately paid, (3) charges against leaders should not be believed until proven by witnesses. Timothy is further enjoined not to be in a hurry to ordain men to the ministry

lest he find himself responsible for their mistakes.

To sum up the lesson, we can say that the church, to do its work properly must be organized; that great care should be exercised in choosing leaders; that these leaders are to be held accountable to the church for their conduct and administration; that the leaders have a right to expect the support and co-operation of the membership.

The Living Word

by Luther A. Weigele

The unnecessary "even"

The adverb "even" is used 1,032 times in the King James Version of the Old Testament, and in 928 of these cases there is no corresponding word in the Hebrew text. This surprising fact is due in part to the disposition of the translators in 1611 to write "even so" for "so," "even as" for "as," and "even unto" where we should now say "to" or "up to" or "as far as." It is due chiefly, however, to their use of "even" to introduce an additional word or words intended to explain more clearly or fully some preceding word or words. The word "even" was for them a sign of equivalence or identity; it meant that the person or thing or subject referred to in what followed was the same person or thing or subject referred to in what preceded.

For example, "the men of the city, even the men of Sodom" means "the men of the city, the men of Sodom"—the same persons are meant by the two phrases (Genesis 4.4). So also "the man, even Lot" means "the man Lot," (4.19). "Jacob set up a pillar, even a pillar of stone" (Genesis 35.14) has no "even" in the Hebrew. In such cases, the word "even" has a function similar to "namely" or "that is."

The use of "even" in this colorless sense is now obsolete, and it has become a misleading feature of the King James Version. "Even" is now to indicate an extreme case or something not to be expected. So the reader of Genesis 10.21 is likely to wonder what was the matter with Shem to occasion the statement that "even to him were children born." So too "even with Isaac" (21.10), "even before he came near" (37.18), and "even by the God of thy fathers" (49.25) are stated more accurately if the "even" is omitted.

The revised versions omit the inserted "even" in most cases. In Genesis, for example, the King James Version uses "even" twenty-six times, of which twenty-one were cases of insertion without a corresponding Hebrew word. The Revised Standard Version retains "even" only in 27.34, 38 and 46.34.

The use of "even" in the King James New Testament is more restrained, and the cases of sheer insertion are not many. Yet the revised versions are more cautious. I have had occasion to examine this in the gospels of Matthew, Mark, and Luke and in 2 Corinthians and 1 Thessalonians. In these five books the King James Version uses "even" eighty-eight times, and the Revised Standard Version reduces this to twenty-seven. In 1 Thessalonians 3.13 "God, even our Father" is now translated "our God and Father." Compare also the two versions of 1 Thessalonians 2.19.

Jones and I

A Modern Parable

My neighbor, Jones, and I live side by side. We have never been very good friends, but we manage to get along, until one day a friend of mine tells me that he has just heard that Jones has bought a bulldog and has said that he will set him on me, if I ever cross the line over into his yard. Angrily, I buy a bigger bulldog. He gets a pistol; I buy a high-powered rifle. He counters with a machine gun and I train a trench mortar on his house.

When the neighbors ask about it, we both reply that we don't intend to fight, but that we believe in getting ready, in case the other fellow should start something.

Our families suffer from lack of food, but it takes a lot of money to buy guns and bulldogs. The race goes on, and now the neighbors are making money selling us arms and ammunition.

One day I get to thinking about what a silly thing we are doing and I start to go across to speak to him. Maybe we could make up. I start to yell over the line, "I'll quit if you will." But the neighbors interfere. It would be cowardly to back down now, they say. I know now they didn't want to lose all the money they have been making out of us. They won't let us quit, although they talk a lot about what a pity it is that we are so warlike.

Finally I get tired of doing nothing. A real battle couldn't be any worse than this preparation without action. I go to the window with my rifle and draw a bead on his house. The fight is on.

Soon my house is in flames, but before it burns down I succeed in blowing up his. A spark from the conflagration sets fire to another building and the whole town goes up in smoke.

When the fire dies down I crawl out of the wreckage to find Jones lying beside me.

"What were we fighting about?" I ask. "I haven't the slightest idea," he says, and dies.—R.P.M.



LETTER TO THE EDITOR

The Editor:

I have been reading the *Advocate* for fifty years, and it is my belief that it is better today than ever before. I like it, and "In Passing," I congratulate you.

J. C. Sales

Fletcher, N. C.

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The Advocate Forum

REVIVALISM AND HOLINESS
by L. A. Scott

"The world's greatest need is a revival," says a poster, advertising a series of preaching services in a church which actually had a "great revival" six months ago.

"Revivalism has distorted our view and distracted us from the real need," say many who have been disillusioned by the sight of those so addicted to emotionalism that they must have ever more frequent and ever increasing amounts of "inspirational preaching."

Where is the truth as between such statements, both of which seem to carry elements of truth and conviction and which yet seem more than a little contradictory?

Certainly no one could deny out of hand the first statement. There is a very important sense in which it is almost a truism. Obviously, we need to be revived spiritually. Furthermore, there is a profound and widespread hungering and thirsting after righteousness to which the church must minister if it is to save its own life.

But surely sensible people have been right in pointing out the failure of many revivals and the dangers of addiction to the purely inspirational or emotional approach. We see people every day who are fed on "inspiration" and who expect to be stirred emotionally at frequent intervals. Between times they are supposed to feel a certain "peace of mind." Too often we see the same people day after day living just like they always did, the basic springs of action hardly touched! We see "great revivals" where church life, civic life, and family life go untouched. What are we to say? What do we really need?

It would seem that, with all this revivalism, there is a desperate need for real holiness. We need the kind of holiness suggested by Paul when he said, "I speak as to sensible men ... whether you eat or drink, or whatever you do, do all to the glory of God." (I Cor. 10:15, 31) The multiplicity of revivals does not necessarily produce this desired result. We are in great need of the kind of holiness which is real wholeness and which touches every facet of man's life and experience.

Is it not fair to expect a revival to affect the way a man votes? May we not expect a real revival to lead men and women to look on their work as a Christian vocation and an opportunity to be helpful and useful? Is it too much to expect the "revived" person to be a better steward of his time and his talents and his money?

It is not enough to shout, "We need a revival!" Of a certain kind we have had enough! Too much. But neither is it enough to sniff at emotionalism and then proceed by "ritualism" or "the scholarly approach" to dry up the springs of action and reformation. Surely we can rightfully expect the leaders of our churches and those who receive their ministrations at least to tackle some of the deadly issues which confront us. Do we actually have nothing to say on the subject of the increasing militarization of life in Christian America? Have we no principle to guide us in the dangerous racial problems which indeed we share with the greater part of the civilized world? Is it nothing to us that more and more alcohol is being consumed in places where it can do the most harm? Should we not expect a revived church to do something about the growing amount of filth in magazines, in movies, and on television? Of course!

Our only hope is in the sensible holiness suggested by Paul, that whatever we do, we do all to the glory of God. And we have a right and a duty to demand that revivals bear fruit, not in more emotionalism and greater addiction to inspirationalism, but in a changed life, a changed nation, and a changed world.

Announcement

The Rocky Mount District Conference will be held on Sunday, January 26, from 2:00 to 5:30 p.m. at Bethel Church, Bethel. Persons representing causes of our church will be welcome to this conference.

Walter S. Ball, D.S.

WANTED—MORE LETTERS

The most interesting department in any magazine is often the letters to the editor section. To our sorrow, we have noticed that our readers are not writing as many letters as in the past, and we would invite more contributions of this nature.

Do you agree with an editorial or an article? Then write us a letter about it. Do you disagree? Then tell us frankly why. Perhaps you have had an unusual experience in your own life or in your church which will make interesting reading, or you may wish to call attention to a special need in Methodism, or to commend some movement. Whatever you want to say—if you can say it in 300 words—will be very welcome. Of course, you will remember that we do not print letters attacking persons, nor do we use anonymous communications of any sort.

Book Reviews

Understanding Grief. By Edgar N. Jackson, Abingdon Press, 1957.

As he points out various patterns of behavior of the grief-stricken, and their attempts to find peace of mind, the author seems to emphasize the mechanistic reactions to death to the extent that the reader feels that the sufferer is one who cannot help himself without the help of someone else who should understand the patient's "machinery."

In some of the author's examples of behavior which he uses to support a point, he manifests a certainty that his interpretation of causes is the interpretation when it is apparent there may have been several other possible causes. The author seems to be on the fence concerning mechanistic and spiritually induced behavior.

The volume as a whole is not one for general reading or for the novice student of behavior. But taking these foregoing statements into consideration, much is presented to help the professional person to recognize grief, and to help him to guide those who mourn on to a healthy and beneficial recovery.

—Leopold M. Hays

Under the Steeple, by Gabriel and Dorothy Fackre. Abingdon Press, 128 pp.

This excellent little book, seeks to explore the mission of the church in terms of the movements in a child's finger game:

"This is the church;
This is the steeple;
Open the doors;
See all the people."

The title, *Under the Steeple*, is well chosen. For the thesis of the book is that under the steeple of the church there are many clans which too often tend to isolate themselves from allegiance to Christ the King. The various clans under the steeple of the church who are often smug in the pursuit of their own pattern, are described as the forum clan, the altar clan, the camper clan, the our-gang clan and the table clan.

The author very succinctly points out that Christ is often made the front for the clans. He is often treated as a lackey instead of a King. He is pulled down into the back yard of the clan and chained to the post of the clan's own spiritual ideas of moral standards. What must happen, according to the author, is that the clan

must break out of its bonds and become part of the body of Christ. The clan must extend itself into soething larger than its own ends. It must recognize a higher law; the law of Christ the King. The little island kingdoms on the underside of the church must renounce their self sufficiency and their isolated relationship to the Lord, the King; and pledge their allegiance anew to Him and His Kingdom. Christ must be Lord of His Church, not the slave of its clans.

This little book is highly recommended for reading by pastors and laymen; particularly those laymen (or laywomen) who have become slaves to the clan instead of Christ the King. Here the church can see itself in true perspective and be prepared to do something about its predicament.—Brunson Wallace.


◆ ◆ ◆

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Longview Church, Raleigh, Consecrates New Building

On Sunday afternoon, December 22, Longview Church in Raleigh consecrated for service the new O. W. Dowd Memorial Educational Building, under the leadership of the Rev. W. C. Walton, Jr., pastor, the Rev. T. A. Collins, executive secretary of the Board of Missions and Church Extension, and the Rev. R. Grady Dawson, district superintendent. Following the consecration service, open house was held, when members and friends of the church inspected the building and were served refreshments in the new parlor.

Mr. Dowd, to whom the building is a memorial, is remembered by many of his friends throughout the conference as one who served as a consecrated minister for many years, and who in retirement had the church extension program of Methodism in eastern North Carolina very close to his heart. He served on the Raleigh Board of Missions and Church Extension from the time of its organization in 1949 until his death last year. As a member of that board he aided in the organization of six churches in the Raleigh area, of which this church was the second.

Longview Church is less than five years old. The annual budget for all purposes (including the self-sustaining Day School for 78 children) is in excess of \$36,000. The present membership is 315. Over 139 persons have been baptized. Buildings and equipment are valued in excess of \$130,000.

Trinity, Kannapolis, to Observe Anniversary

Trinity Methodist Church, Kannapolis, will be fifty years old in January, and in observance of this significant occasion special services will be held January 19-22.

Bishop Nolan B. Harmon will be the preacher at the opening service in this series when he preaches at the 11 o'clock service January 19. He will be assisted in this service by the Rev. Paul W. Townsend, district superintendent, the Rev. W. B. Shinn, retired minister of Kannapolis, who played an important part in the early life of the church, and the present pastor, Charles D. White. After this service a picnic dinner will be served in the dining hall of the church.

Sunday night through Wednesday night four of the young men who are now serving as ministers in the Western North Carolina Conference but who went into ministry from this church, will preach. They are the Rev. J. Edgar Cochran, pastor of Hanes Methodist Church, the Rev. G. W. Rudisill, Conference director of adult work, the Rev. Jack C. Smith, pastor of Cold Springs Methodist Church, and the Rev. W. C. Sides, Jr., pastor of Grace Methodist Church in Kings Mountain.

Other men going out from Trinity include the Rev. D. P. Grant, the Rev. M. C. Henderson, the Rev. J. C. Brown, the Rev. C. E. Williams, the Rev. N. C. Williams, Jr., the Rev. H. M. Williams, the Rev. John W. Hoyle III and the Rev. John M. Rufty,

all in the Methodist Church; the Rev. Philip Widenhouse of the Congregational Church, and the Rev. R. F. Gardner of the Baptist Church. Two members of the congregation are in school preparing for the ministry, Gene Simpson at High Point College and W. H. Whitley, Jr., at Wofford College. At least two others plan to enter the ministry.

The first services were held in January 1908 under the direction of W. L. Hutchins, the first pastor. Services were held in store buildings and the Y.M.C.A. under the pastorates of J. H. Sellars and J. W. Clegg. Under the leadership of W. B. Shinn, a church building was started which was completed during P. W. Tucker's ministry and in June, 1914, Bishop McMurray preached the opening sermon. The name Trinity was given to the church in 1920.

Other additions were made across the years during the pastorates of G. W. Vick, A. R. Surratt, R. A. Swaringen, J. E. Moser, J. P. Hipps, N. C. Williams, E. M. Jones, W. A. Kale, W. A. Rollins, and John Hoyle, Jr. During the ministry of Cecil Hefner an intensive drive was started for funds for a new church. Ground was broken on November 30, 1952, while J. G. Winkler was pastor, and the new half-million dollar church was occupied for the first time December 18, 1955, having been completed under M. Q. Tuttle's leadership.

Eight charter members were in the original church. Of these, only one, Mrs. D. A. Sides, is now living.

Trinity has assisted in the establishing of other congregations in Kannapolis, having played major roles in the founding of Jackson Park, Memorial and Royal Oaks churches. Since 1947 the church, along with Central Methodist Church of Albemarle, has been supporting the Rev. W. E. Andrews, now home on furlough from Brazil.

Keep Accurate Expense Records in 1958!

WASHINGTON, D. C.—Methodist ministers and all other persons who have travel expense allowances, or who are reimbursed for such expenses, are advised to keep close tab on their expenditures during 1958.

The Internal Revenue Service has announced that future income tax returns will require classification of all reimbursed and out-of-pocket travel expenses. A special form, No. 2106, will be available to aid taxpayers in properly itemizing such expenses.

Expenses that must be classified include local travel expenses, as well as out-of-town expenditures and deductible automobile expenses.

Ministers and others who receive funds for automobile expenses, or who are reimbursed, must detail the cost of gas and oil, lubrication, washing, garage and parking fees, repairs, tires, etc.

The income tax rule on travel expenses has been in effect since 1921, but strict enforcement will begin with 1958 returns, a spokesman for the Internal Revenue Service warned.

Christ Hospital Kapit, Sarawak

(A Week of Dedication Project)

The Iban people, former headhunters of Sarawak, are a people in the midst of revolutionary changes in their way of living and in their religious beliefs and practices. The old ways have lost their meaning. The people are in search of something to take their place. Thousands of Ibans have found in Christ quenching for their spiritual thirst and thousands more are waiting to hear the words of Eternal Life.

As a part of the total witness, The Methodist Church has established the Christ Hospital in Kapit, Sarawak. The temporary hospital was dedicated by Bishop Hobart Amstutz of the Singapore Area, but is already inadequate and the staff is overcrowded in the cramped quarters which were available.

The Government of Sarawak has granted a free lease of land for the new hospital and staff quarters. Plans have been drawn for a forty bed hospital unit with operating, maternity, and sterilizing suites; an Out-Patient-Administration block which will have clinic offices, laboratory, X-ray and administrative offices. Equipment has already been purchased and is being used in the temporary hospital.

Money from the Week of Dedication offerings will provide the Division of World Missions' half share in the cost of buildings and equipment. The other half will be provided by the Woman's Division of Christian Service. Christ Hospital is a joint project of both Divisions.



Temperance puts wood on the fire, meal in the barrel, flour in the bin, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body.

—BENJAMIN FRANKLIN



THE BURNING BUSH

Wherever a man's drift
is stopped,
And his purposeful living
begins;

Wherever a man's running away
from himself is halted,
And he marches boldly into life
once more;

Wherever a man is made to pause
in his wandering,
And turn aside from the routine of life
to wonder;

Wherever a man is made
to face himself,
And recognize
his own failings;

Wherever a man receives his clear call
from God,
And accepts that call;

Wherever a man comes face to face
with God,
And knows it—

That is holy ground!

—ROBERT G. TUTTLE

NORTH CAROLINA

Christian Advocate

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JAN 24 1958
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Number 4

—Ewing Galloway Photo

In This Issue

Features

The Turnipseeds Sail

HORACE R. McSWAIN

Sacrament of Holy Baptism

HARMON L. SMITH, JR.

Visit to Formosa

E. H. BLACKARD

Editorials

Jesus in a Stetson Hat

Better Than a Drug

Bible Quoting vs. Bible Living

→
Sharon Methodist Church
in the Gastonia District



ABOUT METHODISTS AND METHODISM

The Rev. and Mrs. Kenneth R. Moore, of Weddington, announce the birth of a son, David Lee, on December 27. The Moores have two other children, Robbie and Cindy.

The Methodist Men of First Church, Charlotte, at their supper meeting on January 20, had as guest speaker Dr. Millard P. Burt, assistant director of North Carolina Prisons, who is especially charged with the rehabilitation of prisoners.

Dr. C. P. Morris, executive secretary of the N. C. Conference Board of Education, was guest speaker at the Workers' Conference of Edenton Street Church, Raleigh, on Tuesday evening, January 7. Dr. Morris spoke on the general topic of "Leadership Education in the Local Church."

Paine College, Augusta, Georgia, a senior college of liberal arts for Negroes, founded seventy-five years ago by the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church, is celebrating its Diamond Jubilee January 22-24.

Hill's Chapel, Lowesville Charge, announces its coming revival to be held March 16-21, with the Rev. G. H. Allred, from Lowell, bringing the messages. Their last revival was for those within the church. The coming series of meetings is being planned especially to reach those outside the church.

Dr. John W. Turner, specialist in Jungian Psychotherapy, is conducting a weekly course at Shaw University, Raleigh, from January 29 through June. Classes designed to help young ministers, both white and Negro, in treating emotional and minor mental disturbances, will be held on Wednesday evenings from 7:30 to 9:00.

First Church, Gastonia, has recently voted to make a gift of \$10,000 toward the construction of the first unit of the new St. John's Methodist Church in Gastonia. This was recommended by the minister, Dr. Wilson O. Weldon, approved by the Official Board, and voted by the congregation. It will assist St. John's in beginning their building program some time in the spring.

The Rev. James A. Auman, pastor of the Hertford Methodist Church, will lead the 1958 Methodist Youth Caravan to Europe, as announced by the Rev. Thomas A. Collins of Raleigh, chairman of the Caravan Committee. This will be the ninth consecutive Caravan to Europe sponsored by the N. C. Conference Boards of Missions and Education.

First Methodist Church, Gastonia, had as guest minister on Sunday night, January 12, Dr. G. Ray Jordan, Professor of Preaching in the Candler School of Theology at Emory University. Dr. Jordan is a member of the Western N. C. Conference, and has been pastor of Dilworth Church, Charlotte, Wesley Memorial, High Point, Centenary Church, Winston-Salem, and First Church, Charlotte.

Duke Memorial Church, Durham, in joining the simultaneous revival services March 9-14, sponsored by the Conference Board of Evangelism, announces their services will be led by Dr. John Bishop, pastor of Simpson Methodist Church, Peterson, N. J. Dr. Bishop is one of England's distinguished Methodist leaders, and is known to ADVOCATE readers through his articles which have appeared in its columns.



Seen at Pastor's Retreat: Above—The Revs. Wade Goldston, registrar; Cecil Robbins, president, Louisburg College; W. L. Clegg, Barton Heights, Raleigh; and Hiram King, Executive Secretary, Board of Evangelism. Below—Dr. A. E. Acey of Virginia and the Rev. Vergil E. Queen of Duke Memorial, Durham, discuss the latest books.



The Methodist Men's Club of First Church, Thomasville, announces that Dr. George Heaton, industrial relations consultant and frequent speaker to labor-management groups, will be guest speaker at their supper meeting at 6:30 p.m., Friday, January 31. Dr. Heaton is the former minister of the Myers Park Baptist Church, Charlotte. The other Methodist Men's groups in Thomasville are invited to this meeting.

Dr. D. E. Wassen, professor of economics at Pfeiffer College, who escaped imprisonment behind the iron curtain by a margin of two hours, was speaker on Thursday night, January 9, at the dinner meeting of the Men's Fellowship Club of First Methodist Church, Gastonia. Mrs. Wassen, a native of Austria, delighted the audience with several vocal selections, one sung in German. Dr. Wassen is a native of Bulgaria, and gave a graphic account of life in Communist-occupied countries.

The *Advocate* has received word of a disastrous fire on New Year's Eve which completely destroyed the home where the Rev. W. C. Teachey lived, on Route 2 Chadbourn. Mr. Teachey lost all of his clothing, sermons, books, records, type writer, church mimeograph machine and supplies, and all other possessions. He is in his fourth year as pastor of the Cerro Gordo-Olivet Charge, and is also district director of youth work.

Dr. James Thomas Blackwood, of Mont eagle, Tenn., believed to be the oldest Methodist minister in the country and possibly in the world, died at his home at the age of 100. A scroll presented by Bishop Roy H. Short of Nashville to Mrs. Blackwood at the celebration of his 100th birthday, stated that Dr. Blackwood had "served the Methodist Church continuously since October 15, 1879, making his ministry cover a longer period than any living Methodist minister."

Page Memorial Church, Aberdeen, the Rev. D. Edwin Bailey, pastor, reports having an excellent response from their people in connection with the World-Wide Church Attendance Movement. On Sunday, January 5, the church was filled, with chairs brought in for extra seating. Quite a number of people have signed cards indicating their desire to unite with the church. A membership class for the instruction of children will be conducted in a few weeks.

The 11 o'clock worship services of *West Market Church, Greensboro*, Dr. Charles F. Bowles, pastor, are being televised during the months of January, February and March through the facilities of station WUNC-TV, Channel 4, of the University of North Carolina, Chapel Hill. They are being carried by six other stations across the state, as follows: WFMY-TV, Channel 2, Greensboro; WRAL-TV, Channel 5, Raleigh; WNCN-TV, Channel 7, Washington (N.C.); WSOC-TV, Channel 9, Charlotte; WTVD-TV, Channel 11, Durham; WSJS-TV, Channel 12, Winston-Salem.

You cannot hold a man in the gutter unless you stay in the gutter yourself.—Booker T. Washington.

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The Church at Work

Highlights of Statesville District Conference

by C. MARVIN BOGGS

The Statesville District Conference was held recently in the beautiful Bethlehem Church, Claremont, with the Rev. Dr. R. Dwight Ware, host pastor, presenting the devotional.

The program, arranged by the district superintendent, the Rev. Dr. J. Elwood Carroll, provided opportunities for the various directors of the lines of service to speak to their reports which were contained in a booklet distributed to the delegates.

Among those interpreting their written reports were: D. B. Alderman (statistician); J. S. Bellamy (Adult Work); G. G. Adams, Jr. (Youth Work); Paul D. Lowder (Christian Vocations); Fred R. Barber (Evangelism); F. Doyle Freeman (Temperance); D. K. Funderburk (Bible Society); F. S. McFarland (NORTH CAROLINA CHRISTIAN ADVOCATE); Robert M. Hardee (World Peace); D. W. Charlton, Jr. (Golden Cross), and C. Marvin Boggs (Missions).

The statistician's report includes the following facts: World Service, apportioned, \$47,515, accepted, \$48,056, paid-to-date, \$22,544; a total acceptance of \$15,870 in Advance Mission Specials; paid, \$9,099; received on profession of faith, 89, received otherwise, 229, total accessions, 318.

Beyond the routine reports were the following special features: "A Singing Church," by Mr. Larry Lowder, minister of music, First Church, Hickory; "All-Family Plan for Together," by the Rev. Albert F. Gordon, Terrell charge; "Camp Meeting at Rehobeth," by the Rev. J. J. Powell, pastor, Boger City Church (an offering for erecting a historical marker at Rehobeth Church (Terrell Charge) was received in the amount of \$72.30); "Operation: Fellowship," by the Rev. J. A. Lindsey, minister, Broad Street Church, Statesville, and "Youth Camping," by the Rev. C. Marvin Boggs, minister, Catawba Church.

Four candidates were granted license as Local Preachers: William Grady Benfield, First Church, Troutman; Richard Alan Clark, Broad Street, Statesville; Olin Bernis Isenhour, and Charles Andrew Keys, of Fairgrove Church.

Mr. James E. Pugh, president of the District Camp Council, reported that \$2,737 had been paid into the camp fund. He also stated that several camp sites were under consideration.

The Rev. Dr. Wilson O. Weldon, minister, First Church, Gastonia, delivered the conference sermon, "The Church: A Fellowship of the Concerned."

The Rev. F. Doyle Freeman, Concord-Hopewell Charge, and the Rev. Paul D. Lowder, Harmony Charge, were presented silver dollars as a token of the birth of their children, the youngest in the ministerial family of the district.

Representatives of Conference organizations in attendance included the following: the Rev. Dr. Carl H. King (Board of Education); the Rev. C. W. Kirby (the Methodist Home for the Aging); the Rev. A. C. Waggoner (Hospitals and Homes); M. T. Lambuth (the Children's Home); the Rev. Horace R. McSwain (Board of Missions

and Church Extension); the Rev. Dr. H. G. Allen (Brotherhood), and the Rev. Dr. Fletcher Nelson (Higher Education).

The 1958 session will meet at Broad Street, Statesville.

Progress Made in North Wilkesboro District

More than 325 people attending the "Call to Witness and Decision (Missions) Rally," a two-year increase in ministerial support of nearly 12%, three laymen reopening churches and holding services regularly, a 3% annual increase by professions of faith, 170 young people in the first District Youth Rally,—these indicate something of the spirit and program of the new North Wilkes-



St. Paul's Church on
Elkin Circuit
F. J. (Buck) Rogers, pastor

boro District created in 1955 from parts of the Marion, Statesville and Winston-Salem Districts.

The 9,000 Methodists in six northwest North Carolina counties, grouped in 93 churches in twenty-six pastoral charges, are served by twenty-seven pastors. The district, ninety miles long and fifty-five miles wide, borders the Holston Conference in Virginia and Tennessee for about a hundred miles.

Fifteen of the pastors are members of the conference. Six of the supply pastors are students. Pastoral support is currently \$73,000.00 per annum.

New patterns of pastoral administration are being introduced, which provide that supply pastors work as apprentices with members of the conference. The first step was taken in 1956 in the appointment of the Rev. Arthur Pearce as pastor of the thirteen-church Creston-Green Valley Charge with the Rev. Joe Bill Davis as his associate. In 1957 the Rev. John H. Christy was appointed pastor of the three charges in Avery County with the Rev. Brown T. McKinney and the Rev. James O. Prichard, his associates, living in the

other two parsonages. At this same time the Rev. E. H. Lowman was named pastor of the Watauga Charge, as well as the Boone Charge, with the Rev. Ralph Surratt, his associate, for Watauga.

With the generous assistance of the Board of Missions, the district undertook the construction of a district parsonage in the fall of 1957. Similar to the house built for the Statesville District, the parsonage will contain four bedrooms, living room, dining room, kitchen-den and office.

Other construction in the district includes the \$80,000.00 educational addition for the Boone Church, the Rev. E. H. Lowman, pastor; Arbor Grove Church, Miller's Creek Charge, the Rev. R. G. Russell, pastor; educational additions at Ashley and Grassy Creek Churches, Helton Charge, the Rev. W. N. Blanton, pastor; Sunday school rooms at Dunkirk Church, Moravian Falls Charge, the Rev. J. L. A. Bumgarner, pastor; and a fellowship building at Hiddenite, the Rev. L. E. Barden, pastor. Wilkesboro Church, the Rev. J. L. Johnson, pastor, has completed a \$10,000.00 renovation and remodeling program. New furnaces are being installed in the church and parsonage at Sparta, the Rev. W. T. Forbis, pastor.

The beautiful half-million dollar building at First Church, North Wilkesboro, the Rev. Roy E. Bell, pastor, constructed during the pastorates of the Rev. Russell Young and the Rev. John Carper, was dedicated by Bishop Nolan B. Harmon on November 25, 1956. The new Miller's Creek Church, the Rev. R. G. Russell, pastor, is almost ready for dedication.

This year, for the first time, every charge has an Advance Special. Most of these are directed to the District Special—the Dawson Rural Center near Maringa, Brazil.

Forty-eight churches have Woman's Societies of Christian Service. There are four Wesleyan Service Guilds.

Each year about sixty lay speakers help provide a service in every church every Sunday during Lent.

Three laymen hold services regularly in four churches. Through the untiring efforts of F. J. Rogers ("Buck" to his friends), a steamfitter at the Chatham Manufacturing Company, the Traphill and Antioch churches have been reopened and are to be reorganized soon. Buck has a local preacher's license now. R. Don Laws of Moravian Falls has built new life into Dunkirk Church on that charge and Jay Church, also of Moravian Falls, has revived the church at Ferguson. These two brethren have bought a set and a half of the *Interpreter's Bible* to help them to serve. More laymen like these three would revolutionize our Methodism. James H. Council, Boone, is district lay leader.

North Wilkesboro, Boone, Miller's Creek and Hiddenite churches and the Elkin Circuit have Methodist Men Clubs.

For the past two summers an Intermediate Camp has been held for the district at Camp Albert Butler near Roaring Gap. The Rev. L. E. Barden, Director of Youth Work, is camp director.

Cox's Chapel community on Allegheny-Grayson charge has just won the national first prize of \$10,000 awarded by the national Grange for community service. Mrs.

(Continued on page 13)

Rev. and Mrs. Lonnie Turnipseed Sail January 27 for Hong Kong

by HORACE R. MCSWAIN

The Rev. and Mrs. Lonnie Turnipseed of Statesville and their 7 months old daughter, Jeanie, will sail for Hong Kong on January 27 from San Francisco. Both Lonnie and his wife, Olive, are thrilled with the privilege of going into one of American Methodism's newest missions and one of its most challenging assignments. This mission work was begun only 6 years ago by Bishop Ralph Ward of Hendersonville, who has spent more than 45 years as a missionary to the Chinese in China, Formosa and Hong Kong.

British Methodism established mission work in this British Crown Colony many years ago, but found itself swamped by the hundreds of thousands of Mandarin speaking Chinese refugees from the mainland of China. Natives of Hong Kong speak Cantonese instead of Mandarin. American Methodism was invited in to minister to the refugees, especially since many of the Christians were from American Methodism's mission work in China. In a brief ten years following the war the population of Hong Kong tripled, from about three-quarters of a million to almost three million!

CROP's December report on these refugees in Hong Kong says: "Here is the world's greatest concentration of human need. Government welfare and voluntary agencies work closely together in the care of more than a million Chinese refugees—300,000 of whom are entirely destitute and starving." The Methodist Committee for Overseas Relief (MCOR) works in this joint program for the destitute and starving. One of the most dramatic projects in this has been MCOR's building of Wesley Village in Hong Kong to help house some of the destitute refugees after more than 50,000 were burned out of their shacks in the devastating Christmas fire of 1950. Dr. Lee F. Tuttle, district superintendent of the Winston-Salem District, a member of MCOR, was chairman of the committee that brought in the recommendation to build Wesley Village.

Lonnie Turnipseed will be associate pastor of the Kowloon Church in Hong Kong which ministers to this tremendously needy

refugee people. He will be associate to the pastor, the Rev. Chester Yang. Chester, a Chinese, came to America to get his theological education at Perkins School of Theology at Southern Methodist University. Chester's wife and daughter only recently were permitted to leave China and come to Hong Kong to be with him.

The Kowloon congregation of refugees have no church home and meet in three borrowed classrooms of the Chinese Y.M.C.A. Sixty thousand dollars is necessary to buy a lot and build a church. Many churches in the Western North Carolina Conference have assumed and paid Mission Specials from \$50 to \$2,000 in the past year to help build this church. These generous gifts along with the sacrificial giving of the Kowloon congregation have reduced the amount still necessary to build the church to \$40,000 according to Bishop Ralph Ward. Reports indicate that Specials carried last year are all being continued and many other churches are adopting Specials to help build this church in which Lonnie will be associate pastor.

"Rooftop Evangelism" will be part of the ministry to the refugees in which the Turnipseeds will participate. The government has built apartments for the refugees. Roofs of these buildings are made available to churches and other groups that will use them for schools and other programs for the children. The Methodist Church is participating in this program and have opportunities to work with the children through schools and other programs in this "Rooftop Evangelism," giving the children opportunities for school that they would not otherwise have.

Dr. Sidney Anderson, more than 40 years a missionary to the Chinese, says that one of the challenges in the Kowloon Church area of Hong Kong, is that of establishing three or four congregations and building small chapels for these at a cost of about \$5,000 each.

Two other intriguing facets of the mission work in Hong Kong for the Turnipseeds are in the long range plans of the Board of Missions. It is thought that the Church in China will in time want to make contact with the churches in the West. Already a delegation of churchmen from China have visited India. Also there is the slim possibility that at some future time China may open up for a limited mission work from America. Ten missionary couples are being recruited to minister to the ten million free Chinese scattered throughout Southeast Asia, to be prepared, both to receive any delegation of churchmen from China who should desire to contact the church of the West, and also to be ready on short notice to go into China, if any limited missionary opportunity should present itself. The long range nature of these plans is indicated by the fact that the Board of Missions is recruiting new and young missionaries for the task. Lonnie and Olive are the first of these couples; another is now



in training to go; eight other couples are now being sought.

Dr. M. O. Williams, secretary of missionary personnel, says of Lonnie and Olive, "They are such a splendid missionary couple. We could send them to do any mission task we have to do anywhere in the world."

Lonnie is from the Broad Street Methodist Church in Statesville, the son of Mr. and Mrs. R. L. Turnipseed; a graduate of Davidson College with a B.D. and M.A. from Candler School of Theology at Emory University. Mrs. Turnipseed is the daughter of Mr. and Mrs. Frank Wilkinson of Newnan, Ga. She is a graduate of Agnes Scott College and has an M.A. degree from the General Assembly's Training School.

Churches in the Western North Carolina Conference are urged to adopt Mission Specials for the work budget of Lonnie and also for the Kowloon Church. The salary of the Turnipseeds has been assumed by the First Methodist Church in Morganton (\$3,000) and the Calvary Methodist Church in Charlotte (\$3,000).

MISSIONS SPECIALS OF THE MONTH

The Rev. Lonnie Turnipseed's Work and Equipment Budget: Set of Interpreter's Bible, Audio-Visual Equipment including camera, tape recorder, projection equipment, etc., Funds for Rooftop Evangelism, Wesley Village program, refrigerator, washing machine, car and travel fund, funds for a second Wesley Village; funds for building the Kowloon Church, in shares of \$50 or more; work among refugees. Sunday school classes are urged to assume Specials of \$1 or more per Sunday to help build the Kowloon Church. \$50 will provide housing for one in the church school or one in the sanctuary. This is the equivalent of \$1 per Sunday for a year.

AGENDA FOR THE COMMISSIONS ON MISSIONS, JANUARY AND FEBRUARY

- Complete plans for the Church-wide School of Missions in January, February or March. (If it has not been held) Adopt an extra mission Special as an Action Project of your School of Missions.
- Work with the Commission on Education to give strong emphasis to the study in every Church School class—the Church School studies missions in Japan. Get Sunday School classes to adopt Mission Specials of \$1.00 or more a Sunday as an action project of their mission study.
- Receive the traditional **Communion Offering for the Poor** sending part or all of it to MCOR.
- Plan Week of Dedication program and offering February 16-23.
- Plan Special Sacrificial offering for Easter.

The Sacrament of Holy Baptism

by HARMON L. SMITH, JR.

PART TWO

In the earliest days of the missionary activity of the primitive church the candidates for baptism appear to have been adult converts. But when sacramental efficacy began to be connected with the act it came to be performed for the benefit of children, for even the deceased (I Corinthians 15:29). Especially in St. Paul's doctrine of baptism is there contained an explicitly sacramental mysticism which cannot be understood directly on the basis of Hellenistic Judaism. For St. Paul, salvation is not fully ours; but rather it is a promise for the future which faith now seizes upon, cf. Romans 8:24. At the beginning of this process of salvation is the decisive act of justification and new birth through the spirit of baptism. And Josephus, in his *Antiquities* (18, 117), adds further support to this concept by noting that baptism did not signify the washing away of any sort of transgression, but the sanctification of the body after the cleansing of the soul has been completed. Hans Lietzmann has suggested that Josephus is a poor witness, for he has the obvious tendency of translating Jewish matters into terms of Greek philosophy and ethics, thus making them more to the taste of his readers. So we could, then, be suspicious of this reference to baptism—except that it is in full accord with the Gospel tradition.

By the sixth century the baptism of children was all but universal, and the rubric enjoined the priest to repeat the baptismal formula with his hand on the children's head. But even at this time, the benefit of baptism remained as the washing away of original sin (to be distinguished here from "concupiscence") and incorporation into the Church. Roman Catholic theologians have continued to insist on baptismal regeneration, with "character" given in the act. But Protestants have normally held to a more "declaratory" conception of the sacrament. This view arose in Protestantism in reaction, largely, to the Augustinian view that unbaptized babies cannot be saved, though their place of abode—the "limbus infantum"—was not regarded as one of torture. Zwingli first denied the necessity of baptism for salvation; and Calvin held to the salvation of elect infants. But the Arminians and most modern evangelicals include all infants among the elect, and thus candidates for salvation.

Our Articles of Religion (XVII) contain the statement that "baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the Church." And John Wesley (Sermon L) quotes Marcarius, an Egyptian anchorite, on the continuing work of sanctification: "The unskillful, or unexperienced, when grace operates, presently imagine they have no more sin. Whereas they that have discretion cannot deny, that even we who have the grace of God may be molested again . . .

We go from grace to grace . . . It is thus that we wait for entire sanctification, for a full salvation from all our sins . . . or, as the Apostle expresses it, 'go on unto perfection.'" Wesley was a pragmatist long before William James had popularized the term. And his theology, as reflected in the *Standard Sermons* among other places, is one in which doctrines are realized and tested by human experience.

Our contemporary Methodist understanding of the baptism of infants, and the sacrament of Holy Baptism for adults as well, is that what is offered in the sacrament is precisely what is also offered in the sermon; namely, the good news of God's love revealed through Jesus the Christ. And this gospel is available to the worshipper through the sermon upon the same condition that it is available through the sacraments, and vice versa. God gives to the soul only that grace which the soul is spiritually capable of receiving. So, however abundant God's grace, man profits nothing thereby unless he exercises faith.

While this notion seems to express, generally, our contemporary concept it seems to limit this activity of God's to the temporal circumstance of man himself. A more realistic view would be, I think, the recognition that in God all things are eternal . . . even his grace. And this means that the means of grace that convey God's grace in especial ways are likewise eternal; not limited by time, space, or man's unresponsiveness to them. This is properly Augustinian; this is to say, that if grace is being conveyed through these means it is also active, whether man recognizes it or not, and is subsequently efficacious, viz., expressing the power of God's grace to the individual.

An example of this idea can be seen in the objection to the baptism of infants that is based upon a false individualism which is as far removed from the plain facts of life as it is from the biblical outlook. A new-born child is the beginning of an eternal soul, but it is not yet an independent soul. Decisions have to be made for him, by his parents and by the Church; and these cannot be postponed because life goes on and the child grows up in one way or another. So the Christian Church and Christian parents choose the Christian life for their children. Does this mean that the benefits of the sacrament come to the child in response to the faith of the parents and the Church? Yes, it does. And they claim God's promise for the child, by faith. It is vital to realize that childhood is as much a part of God's plan as manhood or womanhood. We cannot force upon little children an adult type of experience. It is His will that so long as they are children they should really be children, and if we do violence to that plan we may turn them into abnormal children who will grow up into the wrong kind of adults. It is, I believe, God's will that children should have such an experience of his grace and love as befits their stage of growth; in short, that they should be Christian children; and as such, entitled

to all the privileges and assistances to that state that the Church affords.

Just as the life of the home and the parents conditions the child to personal and moral affections; so also the Sacrament of Holy Baptism brings the child into a new environment, the environment of the Church of Christ which Calvin, following Cyprian, called the Mother of all who have God as their Father. D. M. Baillie adds that "a Church which practices infant baptism with real belief and understanding inevitably has an attitude to its children which makes it in a peculiar sense a means of grace to them; and every time the sacrament is administered to an infant 'in the face of the congregation' the Church and especially the parents are brought afresh into that attitude. In such a Church a child is indeed brought through baptism into a new and supernatural environment."

We who are adults believe that God has, in some way, accommodated himself to our capacity for understanding and perception. And in the same way the infant child can know the love of God through the grace of Jesus Christ. The wise men who authored the Westminster Confession (chapter 28, 6) were undoubtedly aware of this when they wrote: "The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time."

We must remember that a sacrament is a sacred sign which God uses for the quickening of our faith. And, in the case of baptism, the sign is given only once in the life of the individual but its efficacy continues working through faith as we look back. So Calvin maintains that infants are baptized into "future" repentance and faith, the seeds of which are implanted in their hearts by the Holy Spirit; and that according to the New Testament teaching "the thing signified" need not precede the sign, but may come after.

The New Testament seems to support, then, the following conclusions: (1) baptism by water and baptism by the Holy Spirit could coincide, but the coincidence is not invariable; (2) there may be baptism by water and still no baptism by the Holy Spirit, as in the case of those of Corinth who, baptized though they were, so wrangled about baptism as to show that the Holy Spirit never touched them; (3) and, finally, there may be baptism by the Holy Spirit where there has been no baptism by water (cf. Acts 10:44f).

Of this much we can be sure: no action or inaction of man can make either valid or invalid an action of God. So baptism, whether for infants or adults (and consistency at this point demands that the sacrament be identical in its theological implications for both) is, of its essence, a rite of initiation into the fellowship of the Church. And whether it automatically guarantees vital participation in that faith which created the fellowship is another question. Suffice it to say here that no rite can assure a faith-relation, and a faith-relation cannot

be hindered by the non-occurrence of a rite, or even its so-called "faulty" administration. The only faith that can unite the soul with Christ, and hence with the Church which is his outward manifestation, is the soul's own faith.

Thus, baptism, again whether for infants or adults, means incorporation into the outwardness; but this leaves for a future time to determine whether there is to be incorporation into the inwardness of the fellowship, depending, of course, upon the

baptism of the Spirit which may or may not coincide with the celebration of the visible act.

Our faith is only a response to what God has done for us: first on Calvary, then in Holy Baptism, and then in Holy Communion. God's initiative always precedes our faith, and our faith follows. And just as surely, it is in subsequent faith going on right through a man's life that, above all, the sacrament becomes efficacious and a channel of the grace of God.

would give it serious consideration, but he was sure she did not want him to become a Christian just to win his wife. After they were married they decided to have family devotions at 5:00 a.m. The Generalissimo came dressed in his full uniform "to meet his Commander-in-chief." The President and Madame Chiang have personal devotions daily, and hold their church services regularly. Each Holy Week the President and Madame each speak on one of Jesus' "Seven Words from the Cross" on a nation-wide radio hook-up.

Students Migrate

One of the great universities of China on the mainland was Soochow University. During the Japanese occupation, its faculty and student body migrated from Soochow to the deep interior. With the coming of the Communists many of its faculty and alumni have gone to Taiwan. Bishop Ralph A. Ward is the leading spirit in reestablishing Soochow University at Taiwan. Already there are 1,200 students studying in rented quarters. The Nationalist government has already recognized the new Soochow University. A new campus has been selected and building will be started as soon as funds are raised in the United States.

We found in Taiwan many evidences of practical Christianity. We were told there were 100 orphanages, like the one we saw, each caring for 300 children. There are leproseries on the island where lepers are housed and cured. Madame Chiang has established a "Women's Anti-Aggression League" with units all over the island. Over 200,000 women have volunteered to gather and sew for the soldiers. Each morning and afternoon there is a fifteen minute break for voluntary devotions which are led by one of the Christians. Many of the women have come in this way to know the principles of the Christian religion. The Madame established a prayer group of forty-five. Each member of this group went out and established her own group.

The leaders of Nationalist China are seeking to make Taiwan an "ideal for democracy" in the Orient. There was everywhere a very friendly attitude toward the United States. The riot which took place in Taipei several weeks ago as a result of the acquittal of Sergeant Reynolds was not the result of Anti-Americanism but was a protest—which got out of hand—over what the Chinese and many Americans felt was a miscarriage of justice.

Sunday in Taichung

On the Sunday we were in Taipei we flew to Taichung to be the guests of Mr. William (Bill) Rhoades of Asheville, N. C., who is connected with the U. S. Embassy Language School. I was asked to preach at the Methodist Church where the Rev. Don McInnis is pastor. He and Mrs. McInnis are supported by the Centenary Methodist Church, Winston-Salem. Not far from the city of Taichung is located in new Tung Hai University which has been built at a cost to date of over 1½ million dollars and will care for 800 students. This university is being built with accumulated funds from endowments which could not be used on the mainland.

Dr. Blackard Visits Formosa; Tells of Migration of Soochow University

by EMBREE H. BLACKARD

(Second in a series)

Four days is entirely too short a time to fully understand the vast changes which have taken place in Nationalist China as its government, controlling over 500 million on the mainland, has been evacuated to Taiwan (Formosa) where it has under its authority only nine million. The keystone of the program of the Taipei government is the return to the mainland. When President Chiang Kai-shek asked if the 35 members of the Christian Century tour were comfortably housed at the Grand Hotel, he said our hotel was modeled after the summer palace in Peiping built by the Empress Dowager. He added: "I hope to invite you to the summer palace upon your next visit to China." It is generally understood that the Nationalist government has about 600,000 well-trained soldiers who are eager to invade the mainland with the hope that an equally large number of guerrillas on the mainland will join in the invasion.

Religious Development

China has been one of the most favored mission fields for Christianity for many years. Both the large and small denominations have maintained excellent educational, medical and evangelistic institutions on the mainland. The graduates and members of many of these institutions have been evacuated to Taiwan and are taking their places in the Christian Church there.

Before the war Taiwan had been allocated as a mission field, by a comity agreement, to the Canadian and English Presbyterian Churches. The people there spoke mostly the Cantonese dialects. With the evacuation of over two million people from the mainland, most of whom spoke the Mandarin dialect, the denominations already at work there welcomed other mission groups, especially those who had worked on the mainland and spoke the Mandarin dialect. Today practically all the larger denominations and many of the smaller sects are carrying on an aggressive mission program.

Our most fascinating experience in Taipei was a visit to the summer home of President and Mrs. Chiang Kai-shek. For Mrs. Blackard this was especially interesting as the madame and she were students together at Wellesley College. In an interview with President and Madame Chiang Kai-shek, I asked the Madame if many people were



turning to Christianity in Taiwan. She replied with great feeling: "When people enjoy prosperity they ought to be thankful to God, but when people go through tragic experiences they are thrown back upon God. Because of the suffering China has experienced in war and under the Communists its people are turning to God in increasing numbers." I said to her that sooner or later all of us reach our extremity and are thrown back upon God. "Yes," she replied, but some people don't have enough sense to realize it."

Devout Christians

The President and Madame Chiang are devout Christians. North Carolinians will remember her father, Charles Soong, who came to Wilmington as a stow-away on a ship and later was converted there in a Methodist Church. With the help of Gen. Carr, of Durham, he graduated from Trinity College (now Duke University). Later he returned to China and established a Christian home and, with his wife, gave to the world four children who have become outstanding Christian leaders. When President Chiang asked for Madame's hand in marriage, her mother asked him if he would become a Christian. He replied that he

The Begging Bears

By R. P. MARSHALL

(Continued from last week)

After a while, Mother Bear halted and looked down the mountain. In the distance she could see the long line of cars coming around a bend. They seemed near enough, but she knew that it would be some time before they reached the nearest point on the highway. Plenty of time to do what she had to do. Turning around, she smiled at the gloomy cubs. "Don't take it so hard," she said. "You'll learn this lesson in a hurry, and won't you be surprised at what it brings you!"

Greatly relieved at her change of manner, the little bears grinned back at her and wriggled like puppies. They went through a patch of short pines and came out on the side of the road. "Now I'll show you what I mean," said Mother Bear, as she sat down in the sunshine. "They'll be here pretty soon," she continued happily. "I look forward to this every year. It's sort of lonesome when these funny creatures aren't around. As long as they're here there's something happening every minute. It's really fine to live in a place like this Park, where there's something going on and you can see so much." She eyed them solemnly. "I do hope you children appreciate your opportunities."

"Yes, Mother," answered Sandy and Grumpy dutifully, although they hadn't the slightest notion what she was talking about.

Fanning herself with one big paw, Mother Bear went on talking. "Now listen, children. I'm going to show you what to do when the creatures come by. If you mind your mother, you'll have the finest meal that you ever ate."

At that, Sandy and Grumpy sat up and listened, for like all little bears, they never got enough to eat. Mother Bear carefully explained what they had to do.

"Sounds silly to me," piped Sandy before he thought, and then tried to dodge the slap that he knew would be coming to him. When he picked himself up out of the blackberry bushes, Mother Bear went on talking as if nothing had happened.

"It is silly, but you weren't supposed to say so. The point is that it works. You do just as I tell you, and everything will be all right. My mother taught it to me when I was a cub, and all of my brothers and sisters thought it was silly until they saw how it worked."

By this time Sandy and Grumpy were getting excited, and they could hardly wait until the cars came. At last they saw the first one approaching around the bend of the road. Closer and closer it came, while the little bears were trembling in excitement.

"Now?" whispered Sandy.

"Now?" asked Grumpy.

But Mother Bear shook her head. "Not yet," she said.

When the first automobile was not more than fifty feet away, she growled a throaty NOW!

Then the little bears went into action with a will, and the long line of tourists

halted, as the men, women and children looked out at the strangest sight that most of them had ever seen.

For there on a little rise of ground beside the road Mother Bear and her two cubs were putting on a show that could have been in a circus. Tumbling, rolling, and posing in mock seriousness, Grumpy and Sandy were irresistible. While camera shutters clicked, they carried on their act, and Mother Bear walked up and down the long line of cars—taking up the collection!

"What did she use for a basket?" you ask. Why, her mouth, of course. But, fortunately, she could not eat it all, and there was a big pile of food left over. When the last car had left its contribution, she called the cubs and they waded into the mound of pickles and cheese, bread and bacon, and sausage and pie, while the astonished tourists laughed and wondered out loud how two little cubs could be so smart—and eat so much.

"You see," said Mother Bear, as they waddled home that evening, "I was right about it, wasn't I? Mother always knows best. Aren't you glad you did what I told you to do?"

Sandy and Grumpy lifted up their little black noses and nuzzled at her face. "Yes, Mother," they said meekly. "But what do you do for a stomach ache?"

WHEN DADDY PRAYS

*When Daddy prays he doesn't use
The words the preacher does;
There's different things for different days,
But mostly it's for us.
When Daddy prays the house is still,
His voice is low and deep;
We shut our eyes, the clock ticks loud,
So quiet we must keep.
He prays that we may be good boys,
And later on, good men;
And then we squirm, and think we won't
Have any quarrels again.
You'd never think, to look at Dad,
He once had tempers, too;
I guess if Daddy needs to pray,
We youngsters surely do.
Sometimes the prayers get very long
And hard to understand,
And then I wiggle up quite close
And let him hold my hand.
I can't remember all of it—
I'm little yet, you see;
But one thing sure I can't forget—
My Daddy prays for me!*

—First Methodist Messenger
Atlanta

A WORD TO THE WISE

"What a boy you are for asking questions," said the father. "I wonder what would have happened if I'd asked as many questions when I was a boy."

"Perhaps," suggested the young hopeful, "you'd be able to answer some of mine."

A GIFT TO OLD PETER

Little Helen was standing on the doorstep with a small basket in her hand, when her father drove up and said, "I'm glad you are ready to go out. I came to take you to the park to see the deer."

"Oh, thank you, Daddy, but I can't go this time. I have an errand to do," said the little girl.

"What is it, my dear?" asked her father.

"I'm going to carry this somewhere," and she held up the basket.

Her father smiled and asked, "Who is this errand for?"

"For my own self, Daddy—but Oh no, I guess not—it's an errand for God."

"Well, I shall not hinder you, my little dear," said the good father tenderly. "Can I help any?"

"No, sir. I'm going to carry my orange to old Peter. I saved it from my dessert."

"Is old Peter sick?"

"No, Daddy; but he never has anything nice, and he's good and thankful. Big folks give him only meat and broken bread, and I thought an orange would taste good to him and make him happy. Don't you think that poor folks need comfort sometimes, as well as poor sick folks?"

"Yes, dear child; but I think we too often forget them until sickness comes. You are right—this is an errand for God. Climb in the car and I'll drive you to old Peter's and wait until you have done your errand. Then I'll show you the deer. Have you a pin, Helen?"

"Yes, Daddy, here is one."

"Well, here is a five-dollar bill. Pin it on the skin of your orange."

Little Helen looked very happy when, a few minutes later, on her errand for God, she knocked on old Peter's door and presented the gift.

—Alabama Christian Advocate

Dorothy overheard her parents talking about Bible names.

"Is my name in the Bible?" she asked.

"No, dear."

"Why, didn't God make me?"

"Yes, dear."

"Then, why didn't he say something about it?"

Bible Quiz

1. Whose horses and chariots were drowned in the Red Sea?
2. What kind of lighting did they have in Palestine?
3. What book in the Bible could be called the "Book of Missions"?
4. Who was put in prison by King Herod, and later beheaded at the request of Herod's wife and daughter?
5. Name two famous gardens mentioned in the Bible.

Answers to Last Week's Quiz

1. The stone that was rolled away from the Sepulcher—Luke 24:2.
2. Samuel—I Samuel 3:1-9.
3. The Tree of Life—Genesis 2:9.
4. Paul was a tentmaker—Acts 18:3.
5. The Ten Virgins were going to a wedding—Matthew 25:1-13.

Jesus in a Stetson Hat

Marcus Bach, writing in the *Christian Century*, tells of his conversation with the founder of one of the "prosperity cults" who asserted that if Jesus were here today he would be driving a Cadillac and wearing a Stetson hat.

Somehow that doesn't quite jibe with our ideas about the Man of Galilee, but it is in line with many modern notions of religion. It is on a par with the teachings of the various radio "religious" programs which combine a high degree of commercialism with a low boiling point.

Some years ago we ran across a character which we will call Cyclone Sammy. He boasted of his wild-west heritage and prided himself on his breezy style and knock-down-and-drag-out tactics. He was ready to fight at any time—all for the sake of the Prince of Peace. Such an attitude seemed to delight the listeners to his radio sermons, and he preached in most of the churches with great success, according to Sammy. His morals were a trifle mixed up and his handling of finances was unorthodox to say the least, as he juggled accounts in three banks and kited checks with great finesse. But his faithful followers would believe no evil of him, or, if they did, they accepted it as the natural enthusiasm of a great man.

Listen to some of the radio programs today and you will hear some of his followers. Their voices are harsh and their "gospel" a mixture of superstition and hatred. It is from such "fringe" groups that come the Ku Klux preachers such as the one who shouted that he had two pistols which he would use if need be to preserve "white supremacy." True, he lists himself as a member of a highly respected denomination, but that connection seems to be nebulous indeed.

What would Jesus say of such men who pervert his gospel of love into a witch's brew of hate? What would he say to those who call upon him to bless the very things that he condemned?

There are many areas of disagreement today among Christians. Not all of us agree upon the method of handling social problems, and most of us have very decided opinions on one side or the other. But Christians cannot afford to forget Christ. They cannot afford to teach another Gospel from that which He taught, if they are to call themselves Christian. Whatever our opinions upon social problems and their solution, we must express them in the spirit of love.

But there is another side to this picture. All of the blame is not to be laid at the feet of the itinerant evangelists and the Bible-pounding sin-killers who seem to get so much pleasure out of consigning others to hell. On the other hand, there are those who are at ease in Zion, who boast about

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A President's Prayer

"Almighty God, who has given us this land for our heritage; we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning, and pure manners.

"Save us from violence, discord and confusion; from pride and arrogance, and fashion evil ways. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues.

"Endow with the spirit of wisdom those to whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth.

"In time of prosperity, fill our hearts with thankfulness and, in the day of trouble, suffer not our trust in Thee to fail; all of which we ask through Jesus Christ our Lord."—From Thomas Jefferson's prayer book.

their foam-rubber pew cushions and their air-conditioning, who make the Gospel an easy thing and would neither hurt nor help anyone for fear of causing an uplifted eyebrow or a sour note in the symphony of sentimental selfishness.

"Jesus in a Stetson hat" is one side of the picture of modern religious decadence; Jesus in a Cadillac is the other.

Newspaper Commends Church Attendance

The following editorial appeared in a recent issue of the *Kannapolis Daily Independent*. It presents a good picture of what is being done by one of our many churches engaged in promoting the Church Attendance campaign. The *ADVOCATE* would like to express its appreciation to the editor of the *Kannapolis* paper for his assistance in publicizing this great movement.

BETTER THAN A DRUG

Members of Trinity Methodist Church and their pastor, the Rev. Charles D. White, deserve a pat on the back from all who feel that religion plays a vital role in the American way of life.

Trinity last Sunday kicked off a movement which could make a remarkable difference in the church's attendance figures.

They are participating in the World-Wide Church Attendance Movement, sponsored by a group in Nashville, Tenn.

One of the first steps in Trinity's plan was to distribute loyalty pledges and attendance record cards to every member of the church.

The pledge card merely affirms that the

individual is a member of the church and as such, will endeavor to uphold the church by attending as often as possible.

The church attendance card has two blanks for each Sunday from January through Easter.

That is the period of the campaign and the leaders are asking each member to make every effort to attend at least one service each Sunday—either morning or evening.

There will be a follow-up after Easter to encourage regular attendance throughout the year.

That is where the secret, if there is one, of the campaign lies. If members can be brought into the church at least once each week for a little more than three months, the chances are good that a habit will have been formed.

This is not by way of saying that church attendance should be based on habit, but it must be remembered that this campaign is being directed toward individuals who are already church members.

They have already shown their interest in the church, and if that interest can be revived, there is nothing wrong with using a "conditioned response" to achieve the goal.

But the real point of this is that Americans are today tossing about, looking for purpose and security. America's founding fathers measured their judgment with strong religious principles and it has been proven through the years that religion offers purpose and security for those who seek it.

If the campaign is successful in bringing members back into the church, it will do more good for the individuals than America's best tranquilizing drug.

Bible Quoting Vs. Bible Living

We are inclined to agree with the editor of the *Christian Century* when he says that "knowing everything 'the Bible says' is a far cry from knowing anything that the Bible means."

The editor was referring, of course, to the embarrassment of sincere Bible enthusiasts when the outstanding example of Biblical information on TV turned out to be somewhat of a shoddy character as far as personal living was concerned. It seemed that he could remember the Bible better than he could remember how many wives he had or whether he was supporting them.

Which reminds us that the most indefatigable Bible-quoter in our town was an old fellow whose personal life wouldn't bear scrutiny and whose words always had to be taken with two grains of salt. He knew all about Melchizedek, but he never could seem to make up his mind to become a Christian. He merely used the Bible as a club with which to beat down his adversaries. Of course, such a use of the Book of Books is not unusual; many people study the Bible for no other reason than for the purpose of argument.

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Kneeology will do more for the world than theology.

Applied Christianity

by RICHARD BRAUNSTEIN

A minister announced on his bulletin board that his subject the following Sunday morning would be "Applied Christianity." Applied Christianity? Is there any other kind that meets the approval of logic? Religion as a mythical system does not appeal to thinking and practical people. It is the religion of the Christ. He was no more interested in the theological hair-splitting of the Pharisees than He would be in the speculative wisdom of contemporaneous churchmen.

A beggar by the wayside, a demoniac boy, a sick girl in a ruler's house a wounded traveler, an ostracized sinner, and, today, the racial purges, herded refugees, displaced persons, mean more to Him than all the hand-washings and Temple ceremonials. These were important to Jesus, for his was an *applied* gospel.

Jesus not only applied His gospel to the subtle diseases of the soul but to the obvious distempers of the world of folks. According to His teaching, men who persecuted widows and shunned orphans needed the application of the gospel as profoundly as magdalenes or thieving publicans. It is easy to imagine what Christ would think of the sins of the "underworld"; but what would He think of the sins of the "upper-world!" Not the adulteries and the ineptitudes of the social elite, but the cruelties of the masters, the indifference of the well fed, the greed of the melon-cutters and coupon-clippers; might not the latter draw his attention today?

"Stick to the gospel" is the admonition sometimes given to our preachers, who touch with prayer and speech upon world events. But how can they stick to it unless they show its bearing upon corrupt government and selfish business and barbarous nations? The gospel is for hurtful codes as well as hurt souls. It must prevent as well as cure. It demands a living wage as well as chastity for the working girl. It ordains justice upon employer as urgently as honesty upon the employed. It means playgrounds, as well as church schools. It insists upon healthy fathers and mothers before golden texts for the children.

Some years ago a radio commentator remarked, "There is no crisis in Europe." Perhaps he was trying to calm his listeners. His thoughtfulness was appreciated, but as it happened that there *was* a crisis in Europe. There is always a crisis—in Europe and elsewhere. We find a constant crisis wherever there are people. We find a crisis in individual hearts and collective situations. And there is always a remedy. We have had this remedy for twenty centuries. It is the gospel of Jesus Christ—applied.

Given an uncorked medicine and the patient is in danger of death. It ceases to be a true gospel when it stays unapplied. It does not begin to be the gospel until it is applied.

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THE GETHSEMANE WINDOW

In my church a wondrous window

Brings to me a message clear,

And I feel a peaceful silence

As His presence lingers near.

Cares that press so hard upon me,

Thoughts that cause me much unrest,

Vanish—Hark! my Saviour whispers,

"Lay thy head upon my breast."

*'Tis midnight in the Garden of
dark Gethsemane.*

My suffering Saviour prays alone

His prayer—meant for me.

And then a cruel Cross appeared.

I cried, "Dear Christ, forgive."

"Oh, Child of little faith," He said,

"I died that ye might live."

Inspired by the voice of the preacher

Those words rang clear in my ear

As the light from the old church window

Brought the Saviour I love so near!

Yes, brought Him so near that I knew Him.

But my heart was pained to see

That His eyes so full of sorrow

Alas! were fixed on me!

Very softly then He whispered

"Dear child, my Peace I give

To all who thirst and hunger,

Stoop down and drink and live!"

Weary heart, the path He traveled

Awaits both you and me—

Defeat or victory, we face

Our Gethsemane!



A Prayer Out of Church

THE DEAF EAR

Yes, I know, Lord; I made a poor showing—I ought to have reacted differently to the challenge. But I was preoccupied; I had that other difficulty on my mind. And my nerves were a bit frayed. I have had a lot of responsibility lately, and the work of the Church has taken all my leisure. I am naturally rather sensitive, a little hair-triggered, perhaps—You know I am made that way, and . . . Lord, I believe You aren't listening . . . it's as though the line has gone dead . . .

No, I hope You were not listening to that. I withdraw my vain excuses. Forgive me, gracious Lord, for sin lies at my door. I by-passed You and ignored Your grace which was ready for my aid. I wouldn't listen to You, and it is right that You should be deaf to my false pleading. But You are listening now. The broken and the contrite heart You will not despise. Speak the blessed word of pardon, and enable me to make amends for the hurt I caused, for the sake of Your atoning blood. Amen.

The Yearning Heart of Jesus

by D. J. REID

"He had compassion." That is a phrase the writers of our Bible used to describe the mood of Jesus on any number of occasions. Nothing ever written or unwritten, spoken or unspoken gives a more faithful portrait of our Master than these few words. Jesus had a *Yearning Heart!*

Sit with Him in the lonely shadows of the evening—over-looking Jerusalem. He had, in a sense, lost Jerusalem. He had prayed there, He had taught there, He loved Jerusalem. Now He is saying "How often would I have gathered you, but you would not." You can feel the warmth of His heart here.

Then, there He is on another occasion—He was being pressed by the multitudes. They were anxious to be near Him, to hear some word of hope, to have their spirits lifted. Looking beyond that sea of strained faces, Jesus read their troubled and tormented hearts. He was aware of their soul hunger. He knew their anxiety and their deep inner longing for spiritual peace. They were foot sore and soul weary.

"Come unto me all ye that are weary and heavy laden and I will give you rest." *What Compassion!*

Stand with Him on the porch at the well in Bethesda. Here is a man buffeted by the storm of illness for thirty-eight long tortuous years. Discouraged, hope gone, alone and broken he sits there helpless and He thought, friendless. Then Jesus came! "Do you want to be made whole?" says the Master Mender—then take up your bed and walk.

Along the dusty roads he pauses to heal the blind, cleanse the leper, forgive, lift some fallen soul or speak some kindly word. Or standing at the grave of His beloved Lazarath, or confronted with a sinning woman—it was always the same. *"He Had Compassion."*

Exactly what does this mean to you? It means that this same Jesus has the same compassion for you, He yearns for *you* to have a complete commitment to Himself. He yearns to be the sympathizing strengthener of the tempted and tried. He yearns to be our companioning presence through the ebb and flow of life. He yearns to be the loving forgiver of every sin. And to do this a cross has been planted in this world and he whispers to you—"You have not chosen me, but I have chosen you."

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"Will you please tell me in a word," said a woman to her minister, "what your idea of consecration is?" Holding out a blank sheet of paper, the pastor replied, "It is to sign your name to the bottom of this blank sheet, and let God fill in as He wills."—*Christian Victory.*

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Praise has different effects, according to the mind it meets with; it makes a wise man modest, but a fool more arrogant, turning his weak brain giddy.—*Feltham.*

Hello to the New Year, Goodbye to Christmas; Town Children Now Have Honor Roll

Happy New Year!

With the turning over of the last page of the calendar each year there comes the moment of reflection on the events of the year just closing, and the inspiration for "bigger and better" things in the New Year.

We cannot say farewell to 1957 without expressing our sincere appreciation for the interest and loyalty of our friends throughout the Conference who have done so much for us in both an inspirational and material way. Our boys and girls have indeed been helped to a richer and fuller life at our Home, thanks to your friendship.

Our hope for the New Year is for the continuing fine relationship we have with all of you, and our prayer is for guidance and strength as we direct our efforts toward giving our boys and girls the opportunity that they deserve in this life through Christian education and leadership.

May all of you experience God's richest blessings throughout 1958!

Farewell to Christmas

Though Christmas 1957 is well behind us, there are many events which were not elaborated upon on our last page. And while the tinsel and balls have been put away 'til next year, and only a few stray pine needles linger on, we have wonderful memories of "Christmas past" which we wish to share with you, even at this late date.

How many parties were there at our Home and around town for our boys and girls? Somewhere we lost count, although Mr. Nicks has a complete schedule of the events which is too long to report here. But it is not so long that we cannot express our thanks to the individuals, and the groups, who so generously entertained our youngsters.

The sororities and fraternities at State College here in Raleigh, University of North Carolina at Chapel Hill, and Duke University at Durham, outdid themselves in wrapping up a Christmas package of parties, complete with gifts, all through December. Organizations from several of the local Methodist churches sponsored parties and wrapped gifts to be given to our children, and the reception room in the Vann Building was kept gay with Christmas wrapped boxes for them.

In addition, the District Chapter of Woodmen of the World held a Christmas party in our auditorium on December 19. Along with toys and sacks of fruit, nuts and candy, a substantial cash gift was presented to Superintendent Nicks by Mr. L. G. Woodward, District Manager of the W. O. W. We sincerely appreciate the support of this fraternal organization, and the fine men who make it up.

As has been the custom for the past many years, the Josephus Daniels, Jr., family filled the nearly 200 stockings with fruit, candy and nuts at the Home Christmas party. This generous contribution at

The Methodist Home for Children
Raleigh, N. C.
Owned and maintained by the North Carolina
Conference
REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Christmas is one of the outstanding treats of our Holiday season, and we are grateful for the continued thoughtfulness of the Daniels family.

The Edenton Street Methodist Church party on the eve of the children's departure for their vacations wound up activities on campus, and the wonderful gifts contributed by the various church circles created a round of smiles as the packages were unwrapped. Our thanks seem continual to the membership of Edenton Street for their constant service.

Sunday night the cottages had their own "family" parties under the Christmas trees set up in each home. At this time, two silver dollars were given to each child by Mr. Austin of Austin Poultry Co., Robersonville, N. C., via the house mothers. His generous gift assured every child of spending money, or of a "treasure" to keep, and we sincerely thank Mr. Austin for this thoughtfulness.

This culminated a nearly month-long round of events, as the house mothers wrapped up the campus Christmas in this homey way. Our sincere thanks to all of you who brought so much Christmas cheer and pleasure into the lives of our boys and girls. It may take some time for the many individual thank-you letters to reach you, but our gratitude will be none the less deep for the delay.

Staff Christmas Party

The holidays cannot be passed without at least a brief mention of the very delightful luncheon given by the Rev. and Mrs. Robert L. Nicks at Warlick's Restaurant in Cameron Village for the members of the staff.

On December 17 the entire staff took time off to enjoy a respite from the rush of dressing children for parties and escorting them back and forth, to don their best dresses and suits to enjoy the wonderful fellowship and fine food at their own party.

The host and hostess had an excellent menu planned, and the U-shaped tables were gay with Christmas candles and pine decorations. Presents were exchanged, and Mr. Nicks presented each one of the staff with a gift.

Christmas carols were sung, led by Mrs. Louise Wilson, and Dr. Morris L. Husted of Durham did some amusing and clever "chalk-talking."

We thank Mrs. O. S. Slaunwhite, Miss Corinna Sanders, Mrs. Leland Rhodes and Mrs. Claude Pope of Edenton Street Church who made the party possible by staying at the office, infirmary and baby cottage, so that every staff member might attend the party. Bless them!

Christmas Library Grows

Every Christmas for the past ten years or so, Mrs. Howard P. Powell has brought the first spirit of Christmas into the hearts of the third grade children at the Methodist-Lewis School. Wearing the first Christmas corsage many of the children have seen that season, Mrs. Powell appears about the first week in December to present the boys and girls with a new Christmas book for their library.

This year she brought "The Christ Child," beautifully edited and illustrated by Maud and Miska Petersham, and this reverent picture book of the greatest and best loved story in the world is now a permanent part of their library.

Each year the third grade children are thrilled with this Christmas experience, and their thanks will continue through the years as they profit from the message Mrs. Powell brings.

Town Children Honor Roll

For the first time, Methodist-Lewis School selected an Honor Roll of students from the town children attending the school, who heretofore have not been given such recognition. The Citizenship Honor Group, sponsored by the Fidelis Class of Edenton Street Methodist Church, is composed of our Home children, to encourage their scholastic and citizenship interest. Now both Home and town children will receive recognition.

These town children, "charter members" of the Town Honor Roll, were entertained before Christmas at a party in Mrs. Madison's room, with Miss Monnie McDonal, Mrs. Brady, Mrs. Joan Bowling and Mrs. Madison, hostesses. Christmas games were played, carols were sung, and refreshments served.

Sixth grade honorees were: Jim Collins, Charles Earp, Paula Holmes, Bonnie Messer, Marianna Nicks, James Pope and Judy Wilkins.

From fifth grade: Faye Allen, Kent Goddard, Sandra Hicks, Tandra Hicks, Joan Moss, Nancy Lou Nicks and Frankie Price.

Fourth grade: Jerry Batts, Bob Bostrom, Norma Jean Keel, Eddie Leavister, Carol Mason, Dena Phillips and Vincent White.

Sunday Night Vespers

Vesper services are held at 6:45 p.m. every Sunday night for all Home children and staff. A series of films entitled "The Family Bible" are being shown, based on the life of Christ.

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NATURE'S LANDSCAPE

*The master painter of nature's landscape
Is splashing colors of every hue;
Placing shadows to make designs
That blend with skies of palest blue.
He brushes each flower gently,
And gives it a special glow;
And trees, like fairies dancing,
Reflect in the water below.
Only He who leads beside still waters,
And in to pastures green,
Can paint the loveliness of autumn,
And make a melody of rain.*

—NELL SHULTZ

Mrs. Burwell Emphasizes Prayer Concerns; Delayed Reports of Subdistrict Meetings

Prayer Concerns Noted

Mrs. J. C. Burwell, conference secretary of spiritual life, in a recent letter to local societies, is urging daily prayers for several current prayer concerns for the work of the Woman's Society of Christian Service. These include an awakening to the things that come first for the ongoing of the Kingdom—a seeking for His way first; the study of the study course, The Gospel According to St. Mark; recruitment of young people for the mission fields; the annual meeting of the N. C. Conference Woman's Society of Christian Service, to be held in Fayetteville, March 18-20, and the Fifth Assembly of the Woman's Division of Christian Service, St. Louis, Mo., May 6-9.

Also, two conference officers, Mrs. Pierce Johnson, president, and Mrs. H. C. Turlington, vice-president, should be particular prayer concerns of every woman in the conference, Mrs. Burwell reminds. Mrs. Johnson is recuperating from a serious operation performed at Duke Hospital last month. Mrs. Turlington is serving as acting president until Mrs. Johnson has sufficiently recovered her strength to be able to again take up her strenuous activities.

Wesley House, Memphis

How wonderful for a community center to celebrate its fiftieth anniversary by holding open house in a new building! That's what happened to Wesley House, Memphis, Tennessee, which has a new address: 278 Greenlaw Avenue. Its objectives of building Christian character, offering the hand of friendship, and co-operation with other agencies for community good are carried out through fifteen interest groups, ten Scout troops and other clubs, as well as nursery school, kindergarten, recreation, and overnight camping.

One small boy refers to the new building as "a castle," while the girls call it "a dream house." Ten-year-old Caroleen writes, "All my friends go to Wesley House. You should always go to Wesley House. All the children are very nice. They do not play rough."—*The Methodist Woman*.

Children Share

Leaders of boys and girls will be glad to know the project, "Stories of Jesus for Children Everywhere," may still be used to help boys and girls in the United States share the stories of Jesus with children in other countries. The World Council of Christian Education has prepared a story booklet, with eight pictures in color on the life of Jesus, that may be sent to children abroad. The four language editions are: English, Spanish, Portuguese, and French, with one blank edition for local printing.

A gift of one dollar will pay for ten booklets to be sent to any country which the children designate. There the booklets will be distributed by missionaries and other Christian leaders. For further information write for a flyer about the project to the Department of Christian Education of Chil-

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

ren, Box 871, Nashville, Tenn.—*The Methodist Woman*.

Raleigh District Officers Meet

"When we as members of the Woman's Society of Christian Service, and as leaders, can sell ourselves as examples, we can enlist others in the cause," Mrs. J. C. Burwell challenged at the recent meeting of the Executive Committee of the Raleigh District Woman's Society of Christian Service. "It is our responsibility to seek Jesus first and put him first in our lives," Mrs. Burwell said. The meeting was held at the S. & W. Cafeteria in Raleigh.

Mrs. Kerr Harris, Macon, district secretary of supply work, emphasized the importance of contributions to this "second mile giving" from each local society each quarter. Mrs. J. R. Poe, Fuquay Springs, reported gratifying attendance and interest in the fall educational seminars. Mrs. D. C. Fussell, Raleigh, secretary of Wesleyan Service Guild, told of her efforts to create a more binding relationship between the local Woman's Societies and the Guild. Other district officers reporting were Mrs. W. M. Bryan, Raleigh, treasurer; Mrs. P. C. Purdue, Louisburg, vice-president; Mrs. M. M. Person, Louisburg, promotion; Mrs. H. C. Jones, Raleigh, spiritual life; Mrs. R. E. Prince, Fuquay Springs, recording secretary. Also, Mrs. T. H. House, Mamers, children's work; Mrs. Hawley Cobb, Raleigh, youth work; Mrs. L. D. Gill, Wake Forest, status of women, and Mrs. Roy Renn, Raleigh, public relations. Mrs. Tom East, Franklinton, and Mrs. Joel Layton, Lillington, leaders for the Louisburg and Cape Fear subdistricts, respectively, reported.

Members of the conference executive committee attending, in addition to Mrs. Burwell, were Mrs. E. G. Cothran, chairman of the committee on nominations, and Miss Mary Gardner, chairman of public relations, both of Raleigh. Mrs. D. H. Sutton, Raleigh, district president, presided.

More Subdistricts Report

The publication in January of fall subdistrict meetings can scarcely be termed "news," we think. However, the delay has been necessary because of our failure to receive the stories promptly; the crowding out by more pressing current news, and the long interval between publications of this page, because of the annual Christmas holiday policies of the N. C. CHRISTIAN ADVOCATE. We are, therefore, giving the highlights of a number of these meetings which have not been hitherto published.

BURLINGTON DISTRICT

Siler City subdistrict, met at Sapling Ridge Methodist Church. Address, "March of Missions," Mrs. E. L. Hillman, Siler

City; devotional, the Rev. J. C. Gilland, pastor of the host church. Mrs. J. T. Johnson, Jr., Sanford, subdistrict leader.

South Alamance subdistrict, Address, Mrs. George Ratterman, Mebane, district president; devotional, the Rev. Auburn Lore, pastor Mt. Herman Charge. Mrs. L. P. Holt, Sr., Graham, subdistrict leader.

Sanford Subdistrict, Broadway Methodist Church, Mrs. H. L. Winthrow, Sanford, leader; speaker, Mrs. George Ratterman; devotional, the Rev. M. D. McLamb, host pastor; memorial service, Mrs. O. P. Green, Center Woman's Society; noon day meditation, Mrs. Stanley Potter, Sanford, conference secretary student work.

Caswell Subdistrict, Milton Methodist Church, Speaker, Mrs. Pierce Johnson, Weldon, Conference President, "Till Christ Shall Dwell in Every Heart," devotional, Mrs. James Watkins, Mrs. James Slade, Mrs. William Pleasant, all of Purley Society. Blanche, district recording secretary. Mrs. Ralph Aldridge, Yanceyville, subdistrict leader.

DURHAM DISTRICT

Person Subdistrict, Helena Methodist Church. Principal speaker, Mrs. S. A. Dunn, Enfield, conference secretary of missionary education and service. Devotional, the Rev. W. A. Giles, host pastor; anthem, "Jesus is Calling," the Helena choir, and presentation of an adult life membership pin and certificate to Mrs. Burton. Mrs. P. T. Whitt, Roxboro, is the subdistrict leader.

ROCKY MOUNT DISTRICT

The fall subdistrict meetings of the four subdistricts in the Rocky Mount District had for their theme, "Christian Service, Our Stewardship," Halifax Subdistrict, Calvary Methodist Church, Roanoke Rapids. Speakers and their topics, Mrs. Harold Braswell, Whitakers, district president, "Together We March Forward"; Mrs. Arnold Pope, "In Step With Our Youth." Mrs. Vernon Daughtry, Rosemary Society, gave the devotional. Mrs. J. C. Shearin, Roanoke Rapids, subdistrict leader presided.

Southern Central Subdistrict, Bethel Methodist Church, heard Mrs. L. C. Vereen, Farmville, conference treasurer, in an address on the topic, "So Little, Yet So Much." Mrs. M. B. Gillam, Sr., Windsor, gave the devotional. Mrs. J. O. Taylor, Jr., Bethel, is the subdistrict leader.

Tri-County Subdistrict, Englewood Methodist Church, Rocky Mount, Mrs. J. W. Benson, Wilson, leader. Principal speaker, Mrs. T. S. Newbold, Rocky Mount, conference secretary status of women; devotional message, Mrs. Pierce Johnson.

Northampton Subdistrict, Oak Grove Methodist Church, Mrs. H. P. Stephenson, Severn, leader. Speaker, Mrs. T. S. Newbold; devotional, Mrs. Robert Bolton, Rich Square. Fourteen Baby, one Junior, and one Adult Life Membership were presented.

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The thorns which I have reaped are of the tree I planted. They have torn me, and I bleed. I might have known what fruit would spring from such a seed.

—GEORGE BYRON

Twenty-Four Christian Workers' Schools Planned For NC Conference

Twenty-four Christian Workers' Schools are scheduled in the North Carolina Conference for the first few months of 1958. Outstanding instructors from this and other states have been secured to teach in these leadership training enterprises. We are very grateful for all of these who will serve the church in this significant way. At least three thousand persons are expected to attend. Courses have been planned for age group workers in the church school as well as courses in Bible, Missions, Worship, Prayer, Evangelism, Financing the Church, Race Relations, Church School Administration, Counseling, Christian Homemaking, Christian Beliefs, The Work of the Local Church, Stewardship, etc. Several of these schools will have laboratory observation classes for workers with children.

Other subdistrict schools are in the planning stage. These are in addition to the ten schools which were held last fall, the one-teacher schools which have been held in a number of local churches.

This is a most significant work. The advance of the church in a very real way depends upon trained lay leadership. "Leadership education is a process of developing persons for positions of responsibility in the church by helping them enrich their personal lives, and discover and develop the skills they will need in guiding others in Christian living." (And Gladly Serve).

Clinton Subdistrict School, January 6-8: "Teaching Nursery and Kindergarten Children," Mrs. B. B. Slaughter, Durham; "Teaching Primary and Junior Children," Mrs. T. M. Maxwell, Rocky Mount; "Teaching Seniors and Older Youth," the Rev. Kermit Wheeler, Raeford; "How to Improve the Church School," the Rev. D. L. Fouts, Mt. Olive; "Home and Church Working Together," Mrs. P. M. Camak, Wilmington, N. C.

Goldsboro Subdistrict School, January 19-23: "Understanding Children, Mrs. Senah Pulliam, Seven Mile Ford, Virginia; "Guiding Junior Children in Christian Growth,"

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Box 6667, College Station, Durham, N. C.

Mrs. E. H. Smotherman, Goldsboro; "Youth and Worship," the Rev. W. C. Walton, Jr., Raleigh; "The Use of the Bible in Teaching Adults," the Rev. Harold Minor, Durham; "How to Read and Study the Bible," Dr. Robert T. Osborn, Durham; "Christian Evangelism," the Rev. R. Grady Dawson, Raleigh.

Lee Subdistrict School, January 26-29: "Music and Children in the Church," Mrs. Smith Richardson, Macon, Ga.; "Teaching Kindergarten Children," Mrs. S. M. Atkinson, Bennettsville, S. C.; "The Methodist Youth Fellowship," the Rev. Harmon L. Smith, Jr., Bunting; and "Helping Adults Learn," the Rev. Harold Minor, Durham.

Chowan-Perquimans Area, January 26-28: "Home and Church Co-operating in Children's Work," Mrs. V. E. Queen, Durham; "Understanding Youth," Mrs. H. R. Odom, Gibson; "Adult Work in the Church School," the Rev. J. L. Joyce, Havelock; "Understanding the Bible," Mrs. R. E. Brown, Raleigh.

Ahoskie Area, January 26-28: "Teaching Children in the Small Church," Mrs. T. M. Maxwell, Rocky Mount; "Understanding Youth," the Rev. Owen Fitzgerald, Murfreesboro, N. C.; "Christian Stewardship," the Rev. R. L. Jerome, Roanoke Rapids, N. C.

Richmond Area, January 27-30: "Worship in the Small Church," the Rev. B. B. Slaughter, Durham; "Home and Church Co-operating in Children's Work," Mrs. B. B. Slaughter; "Teaching Juniors," Mrs. M. R. Chambers, Tabor City; "Interpreting the Bible to Youth," Dr. J. Lem Stokes, Misenheimer; "Finding Your Life Work," the Rev. R. L. Bame, Southern Pines; "How to Develop Workers," the Rev. Robert Wallace, Burlington.

Swansboro Area, January 27-29: "Chil-

dren and the Bible," Mrs. P. F. Newton, Weldon; "Teaching Youth," Mrs. E. Terry, Raleigh; "How to Improve the Church School," the Rev. D. L. Fouts, Mt. Olive; "Making Homes Christian," the Rev. J. H. Lanning, Plymouth.

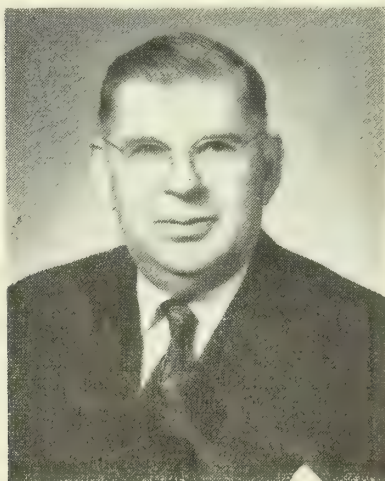
New Bern Area, January 27-29: "How to Improve the Church School," the Rev. C. Franklin Grill, Burgaw; "Teaching Youth," the Rev. Wallace Kirby, Fremont; "Children and the Bible," Miss Alta Nyembroke; "Making Homes Christian," the Rev. J. W. Lineberger, New Bern.

Cumberland County, January 27-31: "Music and Children in the Church," Mrs. C. A. Rauschenberg, Atlanta, Ga.; "The Child's Approach to Religion," the Rev. Wesley Brogan, Yanceyville; "The Child's Approach to Religion," (second Section) Mrs. O. V. Elkins, Cedar Grove; "Guiding Intermediates," Miss Marion Craig, Wadeboro; "Youth and Worship," Miss Sara Puett, Charlotte; "Young Adult Work in the Church School," Mr. John M. Meare, Raleigh; "The Work of the Local Church," Dr. George E. Clary, Atlanta, Ga.; "Christian Evangelism," the Rev. Clyde Boggess, Clinton.

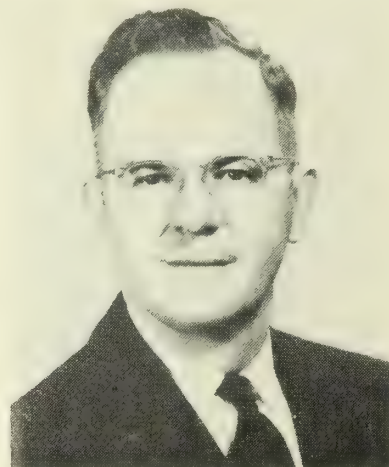
Johnson County School, February 2-5: "Teaching Children," Mrs. W. R. Stevens, Rockingham; "Understanding Youth," Miss E. I. Terry, Raleigh; "Your Home Can Be Christian," Mrs. R. L. Jerome, Roanoke Rapids; "The Work of the Local Church," Dr. A. J. Walton, Durham; "Christian Evangelism," the Rev. R. G. Dawson, Raleigh.

Beaufort-Morehead City School, February 2-5: "Improving the Church School," Dr. C. P. Morris, Durham; "Teaching Youth," Mrs. D. L. Fouts, Mt. Olive, N. C.; "Helping Adults Learn," the Rev. J. L. Joyce, Havelock; "Guiding Kindergarten Children in Christian Growth" and "Kindergarten Laboratory Course," Mrs. James A. Auman, Hertford; "The Child's Approach to Religion," Mrs. T. M. Maxwell, Rocky Mount.

Cape Fear Subdistrict, February 2-5: "The Child's Approach to Religion," Mr. Walter C. Burgess, Wendell; "The Methodist Youth Fellowship," Mrs. Wayne Weis, Lillington; "Helping Adults Learn



Dr. George E. Clary, Sr., Executive Secretary, Southeastern Jurisdiction, Atlanta, Ga., who will teach "The Work of the Local Church" in the Cumberland School.



Dr. McMurry Richey, Duke University Divinity School, Durham, who will teach "Christian Education in the Church" in the Durham School.



The Rev. R. G. Dawson, District Superintendent of the Raleigh District, instructor for the course "Christian Evangelism" in both the Goldsboro and Johnson County Schools.

Mr. John M. Meares, Raleigh; "Prayer," Dr. Howard Powell, Raleigh.

Siler City School, February 2-4, 9-10: "Youth and Christian Fellowship," the Rev. Troy Barrett, Zebulon; "Interpreting the Bible to Youth," Dr. Durwood Foster, Durham; "Teachings of Jesus," Dr. H. E. Myers, Durham; "The Child's Approach to Religion," Mrs. B. B. Slaughter, Durham; "The Child's Approach to Religion," (Second Section) Mrs. W. G. Brogan, Yanceyville.

Kinston Area, February 9-11: "Home and Church Working Together," Mrs. Marvin Vick, Kinston; "How to Develop Workers," the Rev. T. J. Whitehead, Graham; "New Testament in the Life of Today," Children," Mrs. T. M. Maxwell, Rocky Mount; "Youth and Worship," the Rev. R. W. Bradshaw, Wilson.

Moore County School, February 9-11: "Paul, the Man and His Work," Mrs. R. E. Brown, Raleigh; "The Child's Approach to Religion," (instructor to be secured); "The Methodist Youth Fellowship," the Rev. R. L. Bame, Southern Pines; "Helping Adults Learn," Mr. John M. Meares, Raleigh.

Jacksonville Area School, February 9-11: "The Child's Approach to Religion," Mrs. Walter C. Burgess, Wendell; "The Methodist Youth Fellowship," Mrs. D. L. Fouts, Mt. Olive, N. C.; "Christian Beliefs," the Rev. T. A. Collins, Raleigh.

Caswell County School, February 9-11: "The Child's Approach to Religion" (instructor to be secured), "The New Testament in the Life of Today," Dr. Edgar B. Fisher, Burlington; "Interpreting the Bible to Youth," Dr. R. H. Sales, Durham; "Youth and the Christian Faith," Dr. R. T. Osborn, Durham.

Pungo-Mattamuskeet School, February 10-12: "The Life of Paul," the Rev. R. W. Fritchard, Rich Square; "The Work of the Local Church," the Rev. Kermit Wheeler, Raeford; "Children and the Bible," Miss Alta Nye, Pembroke; "Understanding Youth," the Rev. McKenzie, Jr., Durham.

Durham Area School, February 16-18, 23-24: "Laboratory Course for Workers with Primary Children," Miss Lucy Bickel, Baltimore; "Guiding Nursery Children in Christian Growth," Mrs. E. K. Kraybill, Durham; "Plans of the Church for Kindergarten Children," Mrs. P. M. Camak, Wilmington; "The Use of the Bible with Children," Mrs. V. E. Queen, Durham; "Interpreting the Bible to Youth," Dr. Durwood Foster, Durham; "Young Adult Work in the Church," the Rev. Harold D. Minor, Durham; "Christian Beliefs," Dr. W. A. Kale; "How to Read and Study the Bible," Dr. J. H. Phillips; "Japan," Dr. Creighton Lacy, Durham; "Christian Education in the Church," Dr. McMurry Richey.

Person Subdistrict, February 23-25: "Christian Stewardship," Dr. Morris Husted, Durham; "The Old Testament in the Life of Today," Dr. W. F. Stinespring, Durham; "Teaching Juniors," Mrs. T. M. Maxwell, Rocky Mount; "Interpreting the Bible to Youth," Dr. R. T. Osborn, Durham; "Youth and Christian Fellowship," the Rev. Troy J. Barrett, Zebulon.

Louisburg Subdistrict, March 2-4: "Teaching Children in the Small Church," Miss Elizabeth D. Johnson, Durham;

"Teaching Youth," Mrs. H. R. Odom, Gibson, N. C.; "Personal Christian Living," (instructor to be secured); "Methodist Youth Fellowship," (instructor to be secured).

Dare Christian Workers' School, March 3-6: "Christian Stewardship," Dr. B. G. Childs, Durham; "How to Teach in the Church School," Mrs. E. I. Terry, Raleigh; "Teaching Children in the Small Church," Mrs. T. M. Maxwell, Rocky Mount.

Alamance County School, March 10-14: "Understanding Children," Mrs. Arthur Marshall, Maryville, Tenn.; "Plans of the Church for Primary Children," Mrs. J. M. Trower, 510 Tennessee St., Salem, Va.; "The Children's Division of the Church," Mrs. O. D. Nelson, Greensboro, N. C.; "Junior Laboratory Class," Mrs. S. D. Sumter, S. C.; "Interpreting the Bible to Youth," Dr. Durwood Foster, Durham; "The Use of the Bible in Teaching Adults," Dr. David G. Bradley, Durham; "Financing the Church," Dr. A. J. Walton, Durham; "Christ, the Church, and Race," Dr. Creighton Lacy, Durham; "Church School Administration," the Rev. W. C. Walton, Jr.; "Pastoral Care and Counseling," Dr. Russell L. Dicks, Durham.

Pittsboro Area School, April 13-14, 20-21: "What it Means to be a Christian," Dr. B. G. Childs, Durham; "Children and the Bible," Mrs. V. E. Queen, Durham; "Finding Your Life Work," the Rev. Brooks Patten, Raleigh; "Young Adult Work in the Church," the Rev. Harold D. Minor, Durham.

N.C. Council to Hold Annual Meeting in High Point

The 21st Annual Meeting of the North Carolina Council of Churches takes place Tuesday and Wednesday, January 28-29, in High Point. The First Methodist Church, Dr. Robert G. Tuttle, minister, is official headquarters for the meeting.

Opening event of the meeting, following all-day sessions of pastors and church women held simultaneously, will be a worship service Tuesday evening in First Church. Dr. Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D. C., and president of the American Baptist Convention, will preach.

Wednesday morning, the Council Assembly meets to hear reports, approve a budget, and elect officers for 1958. The Rt. Rev. R. H. Baker, bishop co-adjutor of the Episcopal Diocese of North Carolina, Greensboro, will preside as president of the Council. The North Carolina and Western North Carolina conferences are represented by approximately 85 delegates to the Council. At a closing luncheon following the morning session, Francis Pickens Miller, Charlottesville, Va., will speak. Mr. Miller is a prominent layman in the Southern Presbyterian Church, currently a member of the Central Committee of the World Council of Churches and president of the Virginia Council.

Other leaders at the Council meeting include: Dr. Cecil W. Robbins, president of Louisburg College, 1st Vice-President; Mrs. B. Frank Hall, Wilmington, Chairman, Department of United Church Women; Dr.

W. A. Kale, Duke Divinity School, Chairman, Commission on Christian Education; Dr. A. J. Walton, also of Duke, Chairman, Town and Country Commission; and the Rev. Morton R. Kurtz, Durham, Executive Director of the Council.

La Trinidad Methodist Church El Paso, Texas

Situated in a heavily populated Latin-American Washington Park Area of El Paso, Texas, La Trinidad Methodist Church is rendering a fine service to the community. Its community service program includes a kindergarten and classes in English, Spanish, and citizenship for young people and adults.

The \$10,000 assigned to this Week of Dedication project will complete the payments on the building which has been purchased for this young, growing congregation.

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Dr. Charles T. Thrift, Jr., son of the Rev. and Mrs. C. T. Thrift of Durham, was elected on December 16 as president of Florida Southern College, Lakeland, Fla. This is one of the largest church related colleges in America, with a student body numbering about 2,000. Dr. Thrift took his A.B., A.M., and B.D. degrees at Duke University, where he was awarded Phi Beta Kappa. He took his Doctor's degree at the University of Chicago.

Eduardo Mondlane, a former *Crusade Scholar* of the Methodist Church from Portuguese East Africa, is now on the staff of the Trusteeship Division of the United Nations. The son of an African chief, Mr. Mondlane came as a student to this country, graduated from Oberlin College and received a master's degree from Northwestern University. This son of an African chief, who received his first education in Methodist mission schools in Africa, now is a Christian statesman serving his people in the United Nations.

PROGRESS MADE IN NORTH WILKESBORO DISTRICT

(Continued from page 3)

Flora Dutton, Master of the winning Grange, is church school superintendent, and Joe B. Cox, community service chairman of the Grange, is church lay leader. Cox's Chapel is the only church in the community.

The district is proud, also, of Mr. and Mrs. Woodrow Payne, members of Liberty Church on the Hiddenite Charge, in being cited by *The Progressive Farmer* and the North Carolina Extension Service as "Master Farm Family." Mr. Payne is church lay leader.

The Methodist Bulletin Service is featuring churches of the district. Last August it pictured the interior of Pisgah Church, Pisgah Charge, and the Rural Life Sunday bulletin this coming May will carry a picture of Sutherland Church on the Creston-Green Valley Charge. The 1958 Rural Life Sunday message on the bulletin has been written by the Sutherland church school superintendent, B. H. Duncan.

Privileges of Church Membership

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: I Peter 2:9-10; II Corinthians 9:6-8; Galatians 6:1-5; Hebrews 4:14-16; Hebrews 10:23-25.

The privilege of church membership, like many of the greatest goods of life, is often taken for granted. Only if it were taken from us for a while would we really appreciate it. A recent issue of *Christianity Today* discusses church membership in Soviet Russia. It points out that, in spite of the indifference and even hostility of the government, there are still forty million members of the Russian Orthodox Church, not to mention a million or more Lutherans, Baptists and other Protestants. These people insist on belonging to the church (in spite of much organized opposition) because they value the privileges it offers them.

Our lesson today is based on five short selections from the New Testament. In each of these some phase of churchmanship is dealt with. The first selection (I Peter 2:9-10) reminds church members that they are a "royal priesthood, a holy nation, God's own people." The author of this epistle is reminding the humble Christians of Asia Minor that they have inherited the position formerly occupied by Israel, the chosen people. This fact gives a new and important meaning to their existence in the world.

The second lesson (II Cor. 9:6-8) deals with the privilege of giving. How often we regard giving as an *obligation* rather than a *privilege*! Our satisfaction in being a part of the redemptive program of the church will be in direct proportion to our liberality in supporting the church. If we can read statistics with imagination we can visualize the mighty works of teaching, healing and service which the church carries on in every quarter of the globe.

In the Galatians reference we move to a consideration of human relations in the church. When a church is what it ought to be its members can be assured of understanding and sympathy from their fellow-members. We all need to belong to a group where we can be sure we shall be accepted and where our mistakes and moral failures will not bar the way to continued friendship. "Bear one another's burdens, and so fulfill the law of Christ." (Gal. 6:2) is a good motto for any church. In sharing the burdens of others we may develop the strength to bear our own much better.

In the two references from the book of Hebrews other sorts of privileges are mentioned. These belong to a different order than those arising out of merely human fellowship. In Hebrews 4:14-16 the common heritage of all Christians the world over is outlined. This is the "benefits of his passion." The fruit of the faithfulness of Christ made available to all by Him who was at once the sacrifice and the great High Priest. He makes access to God possible, and though he was "tempted as we are," yet it was without sinning. Through Him we are to "obtain mercy and find grace to help in time of need."

In the final selection (Hebrews 10:23-25) emphasis is placed upon regular attendance at the meetings of the church—"not neglecting to meet together, as is the habit of some, but encouraging one another." If we are to receive the benefits of the church we must support it. Evidently there are millions of Americans who are willing to receive the benefits which the church confers upon the nations, but who do nothing to support it. They are not hostile to the church; they wish it well—but they fail to give it their active backing. Some

of these people are members of the church, but only nominal members. For all practical purposes they might as well not be identified with it at all. The people who are being written to in our Scripture had better reason to stay away from the church than we of this age. It was dangerous to be a Christian for the first three hundred years. We often appreciate privileges only when we no longer have them. This is often true of the privilege of church membership.

Zebulon Pastor Receives Honor

The Rev. Troy James Barrett, pastor of the Zebulon Methodist Church, has been named Zebulon's "Man of the Year" for 1957. He won the top choice because of his active participation during the past 12 months in the field of religion and civic endeavor in the community.

Mr. Barrett is the son of Ralph E. and Bessie Kinsey Barrett, of Fayetteville. He received his education at Louisburg College, Wofford College (Spartanburg, S. C.), and Duke University.

Upon the death of the pastor of the Zebulon-Wendell Charge in December 1954, Mr. Barrett was appointed by the annual conference to fill this vacancy. In June 1955 the Charge was divided, and he became the first full-time minister of the Zebulon Methodist Church.

He is a firm believer that visitation is one of the greatest aids to effective pastoring, and he spends many hours a day in personal contacts with the people of the community. Since he became pastor, a Methodist Men's Club has been organized, which meets once a month for fellowship and inspiration, and for planning community projects. Among those completed have been the acquisition of a parking lot, the sponsoring of Zebulon's Club Scouting program, and entertainment of some of Wakelon School's athletic teams.

Mr. Barrett has served for three years on the Town Recreation Board, two years with the United Fund, two years with the Finer Carolina program, two years on the Boy Scout committee, and worked with the "World Comes to Zebulon" project. He has also been active in helping organize and promote Alcoholics Anonymous for Zebulon. In addition, he is Raleigh District Director of Youth Work, vice-chairman of the Inter-Conference committee of Student Religious Work, and chairman of the Youth Committee of the N. C. Council of Churches.

With all of his varied activities, Mr. Barrett continues to pastor his congregation in a very fine way, and his winning personality is aptly described in a poem by Rudyard Kipling: "E'en as he trod that day to God, so walked he from his birth, in simpleness and gentleness, and honor and clean mirth."

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The real test in golf and in life is not in keeping out of the rough, but in getting out after we are in.—Rev. John H. Moore

Former Pastor's Family Credit to His Memory

Those who remember the Rev. and Mrs. Clark Dutton will be interested in the following: (1) Mrs. Dutton has been living near Wilson, Virginia, and teaching school since her husband's death in 1941; (2) Ruth Clark, the eldest daughter, has married after graduating from Duke University's Woman's College; (3) the twins are now enrolled in Emory and Henry College in Virginia, where the Rev. Mr. Dutton attended school; (4) Mrs. Dutton recently received a great honor. She is head of the Cox's Chapel Grange, which recently was awarded the \$10,000.00 check of the Sears-Roebuck Foundation as first place winner of the National Grange Community Service contest. Her Grange invested \$5,000 in 39 separate community projects during the contest year. Mrs. Dutton has also given outstanding leadership to Cox Chapel Methodist Church and the District School. Her example proves that one can continue to live successfully and usefully after a deep disappointment. Perhaps, her text is, "When thou passest through the waters, they shall not overwhelm thee."—From Bulletin of Midway Church, Kannapolis.

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To be trusted is a greater compliment than to be loved.—J. Macdonald

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Comments on the News

NEW ENGLAND CHURCHES PROVIDE SUNDAY SCHOOLS FOR ADULTS

To most Southern readers it will come as a surprise to learn that churches in New England are attempting to organize classes for adults in Sunday school. Most of our readers will wonder why they have not done so before.

A news story tells of a Rhode Island church which now has an enrollment of 400 parents in church school, where a few years ago only 110 children were enrolled.

Perhaps New England is now awaking to the fact that it is hard to teach children to be Christians when their parents are ignorant of the faith. That section of the country is the only one which has not heretofore placed emphasis upon adult religious education. Other sections have not made the most of their opportunity in this field, but at least they have offered classes for adults.

What is needed is a real religious education, using the material provided by our church. The Adult Student magazine, and the various special courses offered by the Board of Education, will give any church a program of training in the Bible and church doctrine which is sadly needed. There is only one big question, where will we get trained teachers and adult students who will actually try to learn? Hundreds of churches are doing their best, but many more are making adult classes nothing more than social gatherings.

ANGLICAN BISHOP WOULD USE LAYMEN AS PART-TIME MINISTERS

The Anglican bishop of Southwell, Dr. Frank Russell Terry, has proposed that the English Church recruit laymen for a voluntary or part-time ministry to meet the serious shortage of curates in that organization.

This proposal involves a radical change in the thinking of British churchmen, where the clergy has been given almost exclusive rights to conduct religious services. He suggests that the lay-ministers be admitted to holy orders and authorized to assist full-time ministers "in such ways and on such occasions, as may be practicable."

The Episcopal Church in America has long made efficient use of "lay readers," who are allowed to conduct Morning and Evening Prayers, but who are not ordained. The bishop's proposal evidently provides for the admission of the lay ministers to the ranks of the clergy, but would allow them to pursue their secular occupations at the same time.

Such a proposal illustrates the difficulties faced by the Established Church in England, where the shortage of ministers is acute, and where they have failed to utilize the help of laymen in the manner of the Methodists. Without the aid of lay preachers, English Methodism would be compelled to close hundreds of small churches, but by their help it is possible to provide two Sunday services in every church.

Announcements

W.N.C. Pastor Transfers to Oklahoma

A well-known North Carolina minister, the Rev. Joseph T. Shackford, is transferring to the Oklahoma annual conference of the Methodist church, and will become associate pastor of one of the denomination's largest congregations.

Mr. Shackford became associate in mid-January at St. Luke's Methodist church in Oklahoma City, fifth largest in all Methodism. He left his pastorate at Love Methodist church in Walkertown, soon after the first of the year.

St. Luke's membership totals more than 5,600, and it has a staff of 25 persons, including three ministers, two directors of religious education and a full-time minister of music. Its pastor is Dr. W. McFerrin Stowe, one of the leading preachers of the southwest.

Mr. Shackford was in his fourth year at Love's church. Former pastorates include Tabernacle-

Moriah, Ramseur-Franklinville, Calvary, Greensboro, and Boone Methodist church.

He is the son of a prominent North Carolina minister, the Rev. John W. Shackford, now retired, the grandson of the late Bishop James Atkins, well-known leader of the Methodist Episcopal church, South, and great-grandson of Theodore Kingsbury, noted N. C. editor. He is married to the former Virginia Johnson, and the couple have four children.

Youth Group to Visit United Nations

Young people and young adults of the Statesville and Winston-Salem Districts are planning their annual tour to the United Nations in New York, March 25 through 29.

The cost per person is \$40.35, which includes round trip Greyhound bus fare, hotel room, and side trips. Each person is responsible for own meal expense.

For reservations, schedules, and any other information contact your pastor or your district director—the Rev. Robert M. Hardee, Troutman, N. C., or the Rev. James P. Hornbuckle, 133 Methodist Drive, Winston-Salem. Reservations close March 1.

The Rev. George B. Clemmer, director of Methodist City Missions Society of Winston-Salem, has accepted a call to the pastorate of Love's Church, Walkertown. He assumed his new duties on Sunday, January 12.

Lee F. Tuttle, D.S.

In Memoriam

EMMA F. JONES

We, the members of the Mt. Herman Woman's Society of Christian Service, mourn the loss of a faithful and devoted member, Mrs. Emma F. Jones, who was called to her heavenly home on January 16, 1957.

She was a charter member of the original "Calla Rogers Missionary Society," having served as president for twenty years, and a constant and tireless worker of her church and community.

We, who have been her friends, wish to pay tribute to her memory. Therefore, be it resolved: First, that we bow in humble submission to the divine will, remembering that God gives peace after a life of toil. Second, that we extend to her family our heartfelt sympathy. Third, that a copy of these resolutions be sent to the family, one to be recorded in the minutes of the Woman's Society of Christian Service, and one to be sent to the North Carolina Christian Advocate.—The Mt. Herman Woman's Society of Christian Service.

To will what God wills is the only science that gives us rest.—Longfellow

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Cary Methodists Experience Phenomenal Growth and Building Program

On January 26th Bishop Paul N. Garber will officially open the new buildings that Cary Church has just recently completed. This has been a three-part program which actually began over two years ago. First a new education building was completed in the fall of 1956. When this did not meet the needs of a growing congregation, the building committee was authorized to go further into an extensive building program which included the following:

1. The erection of an additional education building (pictured above) which has a large fellowship hall and kitchen on the ground floor. This also entailed the remodeling and changing of the old education buildings.

2. The complete remodeling and enlarging of the sanctuary. This included lengthening it one third, with new pews and furnishings, a divided chancel (see picture), and two sound rooms to supplement the organ.

Adjoining the sanctuary a beautiful prayer chapel has been added which is open for the use of the community day and night. It is felt that this chapel will be of great service to the community because of its accessibility, since the church is located downtown.

The entire church plant was air-conditioned during this program.

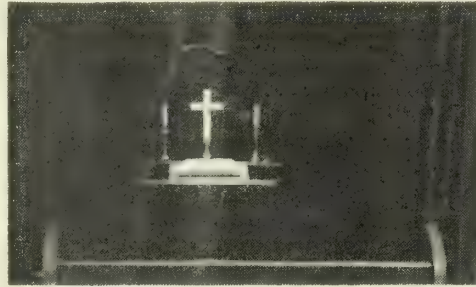
3. The pastor and his family recently moved into a lovely new parsonage (see picture) valued with its furnishings at a figure well above \$30,000. It is equipped with washing machine, dryer, dishwasher, disposal, etc. There is the same space below in a full ground level basement with utility room, fireplace, etc. It has a study, living room, 2 baths, 3 bedrooms, a family-room eating-area kitchen combination.

On January 26th Cary Methodists will observe the opening by having a home-coming. All the former pastors and members, and all friends of the church are invited to this event.

Cary Church was organized in 1872 and the congregation moved into its first sanctuary shortly after that date. In 1927 the old sanctuary was completely remodelled and enlarged and several classrooms added.

By 1952 the town of Cary, which is located just 8 miles from downtown Raleigh, was experiencing a phenomenal growth. For some time families desiring to get away

from the rush and crowded conditions of a city had begun moving from Raleigh to the lovely community of Cary. Cary Methodist, in order to meet the growing needs of their congregation, built a new education building under the leadership of the Rev.



B. O. Merritt. It was thought that this building would be adequate for years to come—but not so. They had not visualized

the great overflow of people from nearby Raleigh. Hence the completion of the past two-year building program.

Today, if you listen to the chairman of the building committee, Mr. R. O. Heater, you will soon get the impression that this is but the beginning of the growth of Cary Methodist Church. During the recent program, he, (along with many others), has given almost all of his time to this cause.

The Cary Church has a membership of over 750 and if its growth continues, should have a membership of approximately 800 by Annual Conference in June. During this same period of time, Cary Church sponsored and organized the new Wynnewood Park Church near Raleigh.

The Rev. Barney L. Davidson is now serving in his fourth year as pastor of the church.

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Don't worry over the fact that no one else speaks to you in church, if God speaks to you.

God is very apt to make himself heard at some time during the service, even though the sermon be a poor one.

—HENRY B. LEWIS, Durham



NORTH CAROLINA

Christian Advocate

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Volume 103

Number 5

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Featured in This Issue

Emphasis on Higher
Education

Page 3

Missions Board Meeting
at Buck Hill Falls

Pages 4, 5 & 8

Methodist Student
Movement

Page 6

The Ghost at Epworth
Rectory

Page 10

Church at Carolina Beach

Page 12

Hong Kong — Island
of Freedom

Page 13



ABOUT METHODISTS AND METHODISM

The Rev. and Mrs. Tom Stockton, Thrift Methodist Church, Charlotte District, announce the birth of a baby girl, Lisa Shawn, on January 6. Weight 7 lbs., 12 ozs.

Fairmont Church, Raleigh, announces that their new religious education annex has been practically completed, and they expect to occupy it around the end of January. Open house will be held some time during February.

The Rev. Thomas A. Collins, executive secretary of the N. C. Conference Board of Missions, was guest minister at the morning service at Hay Street Church, Fayetteville, on Sunday, January 19. He spoke on the subject, "Tomorrow May Be Too Late."

Bennett College, Greensboro, announces that four seniors and ten juniors were tapped recently for membership in Alpha Kappa Mu, national honor society. Basis for membership is a consistently high scholastic record.

Dr. C. E. Rozzelle, of the faculty of High Point College, is the speaker in a series of vesper services at Christ Church, Greensboro, that began on Sunday, January 19, and will continue through seven Sunday evenings. Dr. Rozzelle's theme will be "Know Your Bible Better."

Mr. Walter Anderson, an outstanding Methodist layman, and director of the State Bureau of Investigation, will be guest speaker at the morning worship service on Sunday, February 2, at Lyon Memorial Church, Fayetteville. Mr. Anderson was recently featured in *Together*.

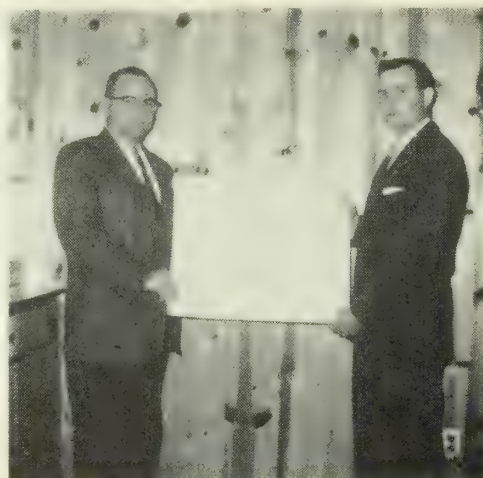
The children of the *Rev. and Mrs. Daniel M. Sharpe*, retired, will be at home in honor of the fiftieth wedding anniversary of their parents on Sunday, February 9, from 3 until 5 o'clock, at 2000 Cedar Street, Forest Hills, Durham, N. C. It is requested that there be no gifts.

The Rev. Clarence R. Breedin, pastor of Sandy Cross Church, reports a heart-warming christening service held on the first Sunday in January. In spite of the extremely cold weather, 13 babies and older children received the sacrament of baptism. This service preceded the Holy Communion service, and to many of the people in the community it was the first of its kind they had ever witnessed. The children behaved like little veterans, and not one cried during the ceremony.

Riverside Church, New Bern, the Rev. J. P. Pegg, pastor, reports that the sanctuary has been repaired and repainted. The Frank R. Sutton Sunday School Class had had the altar cushions re-covered and the pulpit chairs upholstered in matching materials. The Anne Mae Sutton Circle of the WSCS had had a cross placed on the apex of the church in memory of the late Frank R. Sutton. The official board, Mr. Woodrow Moore, chairman, has plans to pay the remaining \$3,000 of indebtedness on the Stapleford Education Building by Easter.

Central Church, Shelby, conducted a School of Missions January 26 through 29, led by Dr. M. B. Stokes, father of the Rev. James C. Stokes, pastor of the church. Dr. Stokes was a missionary for more than forty years, and brought vitally interesting messages regarding the mission fields, emphasized by the use of color slides.

Rockford Street Church, Mount Airy, reports that during the month of December they purchased and placed in their sanctuary one hundred fifty copies of The Methodist Hymnal. Also, that each Sunday during December they received an offering from each class for missions. This offering amounting to \$50.31 was sent to Christ Hospital, Kapit, Sarawak.



Gibson Memorial Church, Spring Hope, is proud to announce the formation of a Methodist Men's Club. Shown in picture is Nelson Gibson, Jr., conference lay leader, presenting the charter to Hawkins Vester, president of the Club. The present membership numbers twenty-five men, with prospects for almost that many more.

The Winston-Salem and Forsyth County Training School for Christian Workers, sponsored by the Methodist churches of Forsyth County, begins Sunday night, February 2, at 7:30, and will continue at the same hour each evening through Thursday, at Centenary Church, Winston-Salem. Classes under the leadership of well-qualified instructors will be provided for parents and workers with all age groups.

Dr. Robert Baker, brilliant organist of the Fifth Avenue Presbyterian Church in New York, and the Temple Emanu-El, New York, will give the initial recital on the three-manual Schantz organ of the new Brevard Methodist Church, on Tuesday evening, February 11, at 8:15. The recital is being sponsored by Brevard College and the Brevard Methodist Church. On Wednesday morning, February 12, Dr. Baker will conduct a master class in organ. Persons interested in this class should contact Professor Nelson Adams, head of the Music Department, Brevard College.

The Rev. and Mrs. Jake B. Golden, of Somerville, Mass., announce the birth of a daughter, Elizabeth Anne, on January 5. Mr. Golden is completing work for his doctorate in Theology at Boston University, and plans to return to the Western N. C. Conference in June.

Thomasville District Meeting At Fairgrove Church

Delegates and visitors numbering 340 from the churches of the Thomasville District met in Fairgrove Church on January 8, for their annual District Conference, under the leadership of Superintendent John Carper, according to *ADVOCATE* reporter, J. Harley Cecil.

The report of the Findings Committee, headed by Albert W. Wellons, showed that 46 of the 65 charges have completed or planned building programs. Pastors' salaries are higher by ten per cent than last year, despite the fact that 26 of the charges do not pay the minimum salary. World Service and Conference benevolences were accepted in full by 62 charges, and 19 charges are giving to missions an amount in excess of 25 per cent of the pastor's salary.

Officers of the session included O. N. Hutchinson, secretary; C. B. Barr and Harley Cecil, associate secretaries.

Reports were made by representatives of three Methodist colleges A. J. Clemmer, Pfeiffer; Grady Whicker, High Point; and Robert Stamey, Brevard. Other institutions were represented by: M. T. Lambeth (Children's Home), Joe Hiatt (Hugh Chatham Hospital), C. W. Kirby (Home for Aged). Paul Evans spoke for the *CHRISTIAN ADVOCATE*, Mrs. Arnold Kirk for the WSCS, H. G. Allen for the Conference Brotherhood, and Worth Sweet for the N. C. Credit Union.

Afternoon workshops were held when directors of the various boards and activities assisted.

The morning sermon was given by H. P. Myers, pastor of Central Church, Mooresville, and music was furnished by the Fairgrove Choir.

Workshops were held in the afternoon for the four Commissions.

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A Methodist Layman Looks at the Methodist Emphasis on Higher Education

by EDWIN L. JONES

Editor's Note: Methodist Information has provided this abstract of Edwin L. Jones' address at the recent annual meeting of the National Association of Methodist Schools and Colleges. A prominent Charlotte, N. C., businessman and church worker, Mr. Jones is a trustee of several Methodist colleges.

All thinking laymen have looked and still are looking at Methodism's quadrennial emphasis on Christian Higher Education.

The laymen believe this emphasis to be *providential* . . . something had to be done about our Methodist colleges. Our universities, such as Duke, Emory, and Southern Methodist, have comparatively new buildings and equipment—not through Methodist Church channels, but largely from Methodist laymen and Methodist-controlled business. They are growing steadily and soundly, but perhaps not fast enough.

With the exception of a few colleges, such as College of Puget Sound, Kentucky Wesleyan and a few others, our 132 Methodist schools are trying to do business in buildings that will average 50 years old or older, and equipment almost as old. The matter of deferred maintenance has become a major headache. I believe I can truthfully say that one-half the buildings of our junior and senior colleges should be torn down and replaced, or large sums spent in complete renovation.

Just for example, electric wiring installed 30 years ago is totally inadequate for today's needs.

Looking beyond the physical plant to the human element, our junior and senior colleges have been so starved by the Methodist Church, that many were open only by the grace and sacrifices of an underpaid faculty.

Going beyond the physical plant, and the human element, we look for the spiritual element. Dr. Fred G. Holloway, of Drew University, has told us very plainly what our colleges should have known long ago . . . that the Bible as a history book, or a piece of great literature, does not save sinners, or reveal the heart of a Savior.

Our Methodist Church is just becoming dimly aware of these facts. This Quadrennial Emphasis is blazing the way. For instance, my conference, Western North Carolina, will reach \$1.00 per member this year in support of our colleges, which is a long jump from 10c a member 10 years ago. The same conference, through its own Quadrennial Commission on Christian Education, is pledged to raise \$3,000,000 in capital funds for Brevard, Greensboro and High Point Colleges, and Duke Divinity School and Wesley Foundations.

We laymen believe in education. We send our children to school and to colleges. We know education pays in the business world. We believe in our churches, else we would not support the modern inflated church budgets and building programs. But we think enough is not being done. Let me cite a few examples:

Two Sundays ago our churches observed College Student Day. I saw the bulletin of

a church of 2,200 members. It listed its college students by name and by college. Out of nearly 70 boys and girls away at college, only 9 were in Methodist institutions, although some nearby excellent Methodist colleges had vacant dormitory room.

A former pastor of the same church personally turned 10 boys and girls to full time Christian work. I claim that even today there is no worthwhile effort being made in my conference to direct boys and girls to Methodist colleges. I know of a county superintendent of education near Brevard College who personally sent not a student to Brevard, but who takes personal credit for sending 8 students this year to a Baptist institution, and he was recently chairman of the official board of his Methodist church.

Would that some way could be found to get our ministers in particular, our Methodist school people, and our workers with Methodist youth groups to exert pressure and persuasion in direction of our church colleges. We haven't touched the surface yet.

A second deep longing on the part of us laymen is that our Methodist colleges secure Methodist faculty members. Methodists are teaching in large numbers. Why shouldn't they teach in Methodist schools? I wonder how many Methodists and Baptists are teaching in Catholic colleges?

Many of us wish our objectives were greater. For instance, my conference is trying to raise \$2,450,000 for its three colleges. The Presbyterians have started a campaign for \$2½ million for one college. About 10% is already in hand and they will get a good

share of Methodist money that will be needed in our campaign.

Dr. John O. Gross reports that our Methodist colleges have campaigns under way for \$28 million. North Carolina, not a rich state, spends that much in one year for its state colleges and universities.

Maybe we're just getting up steam. The quadrennial program is good, but only as a start. Dr. Dwight Spears has spark-plugged the South Carolina Conference to \$2.30 per member support. We need some Dwight Spears in my conference—and I'm sure we'd soon do the same. That would mean almost \$80,000 more each year for Brevard, Greensboro and High Point, and would be enough to put Methodist faculty salaries on a par with the state institutions.

Finally, and in all humility, as I know I share some part of the responsibility, this has not become a crusade. The Crusade for Christ caught the imagination of the rank and file, not just the intelligentsia. I personally would like to see this Quadrennial Emphasis a burning crusade during the next two years. It could arouse 9½ million Methodists in a crusade to recover over 100 Methodist colleges from squalor, non-modern equipment, and general neglect. They could be glamorized and face-lifted, and our Methodist boys and girls would be attracted to them rather than the marble halls of tax-supported colleges.

Henry Hitt Crane Will Preach At Burlington Church

Dr. Henry Hitt Crane, well-known Methodist leader and pastor of Central Methodist Church, Detroit, Mich., will be the speaker at the preaching mission to be held in Front Street Church, Burlington, Feb. 23-28. This is a return engagement, as Dr. Crane was the preacher at this church last spring, according to the Rev. Edgar B. Fisher, pastor.



Seen here is the altar of Warsaw Church, where the Rev. L. T. Wilson is pastor. One of the most unusual small churches in the NC Conference, Warsaw has an active membership and a good list of subscriptions to the Advocate.

General Secretary Sees "Tragedy" in America's Spiritual Poverty

There is "real tragedy" for America in the fact that it has become a "crucial mission field" in a day when this nation's influence could determine the destiny of mankind, according to the Rev. Dr. W. Vernon Middleton, general secretary of national missions in the Board of Missions of the Methodist Church. Dr. Middleton reported on the state of Christian mission work in America at the annual meeting of the Board in session at Buck Hill Falls.

"For better or worse," said Dr. Middleton, "America has become the largest glass house in the world, and we have been reminded again and again that people living in glass houses should not throw stones. The free world is engaged in a titanic struggle with Soviet Russia, Red China, and communist satellites to win the allegiance of millions of Asians and Africans who now walk in the valley of decision. We know the merits of American freedom and privilege, but the communist leaders are quick to capitalize on all deviations from the high ethical, moral and spiritual principles to which we give lip service. The result is obvious—these millions of Asians and Africans, whose main contact with the western world has been through exploitations and colonialism, are confused. Were it not for the courageous efforts and living of missionaries in those lands, the result would be obviously disastrous for the free world. It is, therefore, not too late, for the non-white leaders of the world's disinherited and exploited are hoping that America will represent more truly the spirit of Him who went about doing good, thus giving the lie to fantastic and empty communist promises. How we act and think in contemporary America will become a determinative factor in the future of the world."

While the U.S.A. has the highest living standard, the most automobiles, the greatest average wealth, it is "impoverished" in highest spiritual values, Dr. Middleton pointed out. He noted as proof of this: "opposition to the full achievement of human brotherhood" in race relations, in both North and South; the disastrous results of an increasing use of alcoholic beverages; the increase in crime, especially among youth; and dishonesty in "high places."

"We do not contend that these deviations give a full and complete picture of life within the United States. Those who read these words may live in a world in which such conduct is foreign. But we are increasingly aware that all is not well in our midst. While it is only just to give due credit to the ministry of the churches of our land, it is a fact that many of these centers of corruption are found in the areas from which our Protestant churches have moved or in which these churches have been unable to discover a technique to reach the multitude living within the shadows of church steeples. . . .

All this may seem totally irrelevant to the home missionary and church extension task of the church. Yet it is our conviction that the ideology of the West is challenged be-

cause of the gulf which exists between our confessions and our conduct at home and abroad. If the church has any purpose it must be to lesson that gulf and in so doing demonstrate the validity of the Christian message. We are identified as a Christian nation and what others see in our national life does not produce confidence in the Christian ethic.

"In spite of our renewed national interest in religion (and this may be all to the good) our religious concepts are so hazy and confused as to produce a spiritual vacuum. In recent months I have asked hundreds of men and women to tell me what God is, to indicate the real significance of Christ, and other kindred questions. The answers have been a complete surprise, for it appears that we lack even an elementary conception of the central Christian truths. And so in America we find an alarming increase in the propagation of non-Christian ideas which appear to find a fertile field in our spiritual confusions. It is in this sense that one finds a missionary field at home."

While the U.S.A. is a wealthy nation, its way of life is "geared to success rather than status," Dr. Middleton asserted.

"In the attempt to keep up with the Joneses many people of comparative wealth live on the financial edge. So in the midst of wealth there is a deep sense of frustration. There are also great pockets of need for there are many Americans living on low fixed or marginal salaries. And while there is increased interest in religious matters, there is also a sharp spread of secularism. There does seem to be a serious decline in the level of morality. . . .

"The important matter in all this is what happens to the people involved; and certainly here we find the main new dimensions in our home missionary activity. These aspects have made many rootless. Old ties and restraints have been cut, new ones have not been developed. This rootlessness has a progressive aspect—it reaches some early but takes within its orbit an increasing number of Americans. Add to these facts the full realization of the mobility and increases in our population and you have some idea of the immense task that lies ahead. It is reliably estimated that one-fifth of our population moves each year, and that by 1999 our population will reach 200,000,000. We dare not neglect the implications of these simple facts.

"To keep pace with our Methodist responsibility we will need to build about one church each day for the next five years. New communities are springing up in all our urban centers and the end is not in sight. Large subdivisions and housing developments are appearing where ten years ago there were orchards, farms or open country. Here we find supermarkets, department stores, motion picture houses and every type of building to meet the physical needs of men. But what of the church? We dare not allow these new neighborhoods to be developed without considering the place of the church. If we do, it will mean the

establishment of new homes and families without full opportunity for religious growth and for the steadying influences of the Christian church, thus retarding the spiritual development of uprooted people."

Advance Receipts Total \$67,000,000

Methodists in the United States have given almost \$67,000,000 over the last nine years to the national "Advance" program of Methodist missions, about 500 members of the Board of Missions of the Methodist Church were told at Buck Hill Falls.

The Board heard a report on the Advance by two bishops and a top Methodist financial promotion executive. The Advance is a "personalized" program of missionary giving, through which individual Methodist churches and church groups support missionary projects of their own choosing in home and overseas fields.

Reports were made to the Board by Bishop Hazen G. Werner, Columbus, Ohio, chairman of the national Advance Committee of Methodism; Bishop William C. Martin, Dallas, Texas, chairman of the national Commission on Promotion and Cultivation, and the Rev. Dr. E. Harold Mohn, Chicago, general secretary of both organizations.

Total giving to the Advance from 1949, when the program was launched, to May 31, 1957, was \$66,785,911, Dr. Mohn reported. That figure included General Advance Specials (gifts to national or international missionary projects of Methodism), Conference Advance Specials (missionary projects within an annual conference), the Week of Dedication (an annual denomination wide offering for missions and overseas relief), and two special church-wide appeals, the Bishops' Appeal for Korea in 1954, and the offering for Hungarian relief in 1957.

The largest amount given in any one year was in fiscal 1957, Dr. Mohn said, when receipts were \$12,221,091. That was more than five times the amount given in fiscal 1949, he added.

On the national and international levels, Advance Special gifts have paid for missionary support, hospitals, churches, schools, agricultural demonstration stations and many other types of mission projects.

"Advance Special gifts have stimulated and encouraged every Methodist mission field around the world," Dr. Mohn said, "but important also have been the quickening of the minds and spirits of thousands of local churches which now are vitally related through a continuous personal attachment and through voluntary giving to projects and persons they know and understand."

Dr. Mohn said a survey of 91 of 105 Methodist annual conferences has revealed that about 71 per cent of all Methodist churches support the Advance program.

But, said Bishop Werner in his report, gratifying as is the amount given and the percentage of churches contributing, the hope for expansion of Methodism's missionary program lies largely in the churches which now give little or nothing.

"If the 7,533 churches in the survey which now give \$25 or less a year and the

The World Parish

11,085 which now give nothing to Advance Specials were each to give \$100 annually, we would have an additional \$1,800,000," Bishop Werner said. "We have been inspired by the increase in Advance Specials, but we must realize that unless our giving to missions is multiplied and our missionary activities increased correspondingly, our Christian ministry in many lands will shrink dangerously."

Confidence that the Advance will continue to grow was expressed by Bishop Martin. The enterprise and response that Methodists everywhere are ready to give is assurance that the seed planted nine years ago, and already grown into a great tree of life, will bear much more abundant fruit in the years to come, he added.

India Faces Food Shortage

Buck Hill Falls, Pa.—India faces "a very definite" food shortage this year as the result of floods followed by drought last fall, members of the Board of Missions of The Methodist Church were told by the general secretary of the Methodist Committee for Overseas Relief.

Dr. Gaither P. Warfield said that bishops and other leaders in the Methodist Church of India have notified MCOR headquarters in New York of the impending crisis. "Methodist workers and members will be hungry in the months ahead unless we can answer their appeals," he declared.

"At least \$100,000 more than the planned allocation of \$74,000 from MCOR gifts must be raised in Advance Specials during this year," the overseas relief executive pointed out. The "Advance" is a Methodist program that provides a means for supporting world relief and special missionary projects over and above regular benevolences.

"At this important hour in the history of our Church in India we urge every missionary leader at home to help us provide the needed food," Dr. Warfield said. He also asked for "increased effort to fight tuberculosis in India."

Dr. Warfield called attention to a dispatch last week to The New York Times from A. M. Rosenthal in New Delhi in which it was stated:

"The breakdown in (India's second five-year) plan was a calamity but as the year ended, calamity was piled on calamity. In the fall, the lean peasants of northern India wait for the showers that will give life to the seeds in their rice fields. In 1957 the rains did not come.

"An official survey translates the failure of the monsoon into statistics. The drought hit an area of 170,000 square miles in six states. About 80,000,000 people — one fifth of the country's total population — face food shortages. Food production dropped by as much as 55 per cent in some areas. The total loss may reach 4,000,000 tons."

◆ ◆ ◆

Set us afire, Lord; stir us, we pray;
While the world perishes, we go on our way,
Purposeless, passionless, day after day.
Set us afire, Lord; stir us, we pray!

In Jesus' name. AMEN.



Miss Mary E. Bethea, of Wilmington, was commissioned a deaconess on January 17 at the annual meeting of the Board of Missions at Buck Hill Falls, Pa.

Miss Bethea received her education at Louisburg College, Greensboro College, and Scarritt College, Nashville, Tenn. She has held positions as director of Christian education at Grace Church, Greensboro, and dean of women and teacher of religion at Louisburg College. For the past four years she has been assistant dean of women and assistant professor of religion at Wesleyan College, Macon, Georgia. She is a member of the Fifth Avenue Methodist Church in Wilmington.

Missions Completes the Cycle!

By WILLIAM S. HUGHLETT, M.D.
Minga, Belgian Congo, Africa

When maimed and crippled patients in Minga Leprosy Colony were praying for and asking about Dr. Billy Graham's New York revival, the cause of missions had completed the cycle!

Here were diseased members of an cannibal tribe, praying for the turning of Americans to Christ! Furthermore, some of the care of these same patients stems indirectly from the conversion and dedication of a young doctor and his wife in the Billy Sunday revivals—the late Dr. and Mrs. Lewis, of Mississippi.

"How did the tribesmen celebrate Christmas before Christ was brought to them?" They didn't. But our people love now to dramatize the wonderful story of the Christ child.

A powerful spiritual awakening has been going on in the Olemba section of our tribe and is spreading. When recently a secretary from the Chicago office was in a great village meeting near Lodja, he marvelled at the resemblance to the events of apostolic times. We are praying and solicit your prayers for spread of this movement back to our mission stations, where there is a certain degree of gospel-hardening. How we need a sense of mission among our co-workers trained here! We rejoice when we do see hospital and school workers that we have trained, as well as preachers, definitely concerned that the gospel and its fruits reach all their people.

The Belgian Congo Government has now set up a very well equipped laboratory at our Provincial Capital of Luluabourg. The service they give will be of great value to us, and in fact has already been so.

Methodist Women Would Censor Exported Movies

Buck Hill Falls, Pa. — The Woman's Division of Christian Service of the Board of Missions of the Methodist Church called for tighter censorship of commercial American movies sent overseas.

At their annual meeting, the Woman's Division, which represents 1,800,000 Methodist women across the United States said that in certain areas of the world, such as Southeast Asia, motion pictures are accepted as portraying the American way of life. Certain types of these films engender prejudice and often have a detrimental influence on young people and family life. the Division said in a resolution.

"It is recommended there be a more rigid censorship imposed on the kind of motion pictures sent overseas," the resolution said, "and that there be an increased number of films that portray better aspects of family life and higher standards of morality."

The Woman's Division voted to send its protest and recommendations to President Eisenhower, the chairman of the Senate Foreign Relations Committee, the House Foreign Affairs Committee, the United States Information Service, the Motion Picture Producers Association and the Broadcasting and Film Commission of the National Council of Churches. The resolution was introduced by the Department of Work in Foreign Fields of the Woman's Division.

Bishop Welch Is World Outlook "Man of the Year"

Buck Hill Falls, Pa. — Bishop Herbert Welch, New York, senior bishop of The Methodist Church, was named "Methodist Man of the Year" for 1958 by *World Outlook*, the national missionary magazine of Methodism. Bishop Welch observed his ninety-fifth birthday November 7.

The honor was conferred upon Bishop Welch at the annual meeting of the Board of Missions of the Methodist Church by Bishop Arthur J. Moore, Atlanta, Ga., Board president. About 500 persons watched as Bishop Moore presented a citation to Bishop Welch.

The editors of *World Outlook*, Miss Dorothy McConnell and Dr. Henry C. Sprinkle, said the award is granted to persons who have made "an outstanding contribution to the missionary cause." The award was presented last in 1954, when it was given to six Methodist missionaries who had been released in 1953 after three years in communist prison camps in North Korea.

In presenting the citation, Bishop Moore spoke of Bishop Welch's varied service as president of Ohio Wesleyan University, episcopal leader of Methodism in Korea, Japan, China and Pittsburgh, and, after retirement, as an organizer and first executive chairman of the Methodist Committee for Overseas Relief.

The award was conferred during the supper hour, and at special tables with Bishop Welch were seated 30 persons who had served under his leadership in some phase of church activity over a period of almost fifty years.

Methodist Students Hear Discussions of World Problems

by MAURIEL SHIPP

The threat of hydrogen warfare, the question of the apostolic church, and the reconciliation of difficulties in communicating through art, confronted the 3,400 Methodist students and counselors who attended the Sixth Quadrennial Methodist Student Conference December 27 to January 1 at the University of Kansas, Lawrence, Kansas. This record crowd represented almost a thousand colleges and universities and twenty nations. Through morning worship, Bible study, platform addresses, fellowship and creative interest groups, firesides, and conversations, students faced real issues in the Christian faith, world affairs, the call of the church, and understanding of and commitment to their role as responsible students.

The call to this conference whose theme was "Our Lord—Our Life—Our Church" had asked students to inquire as to God's judgment upon man, his world and the university. STUDY and ENCOUNTER were key words in preparation for the conference. Through the books: *Confessing the Gospel* by Dr. Edmund Perry, *Art as Communication* by Dr. John W. Dixon, Jr., and *The Responsible Student* by a group of the faculty of Boston University School of Theology, edited by Harold A. Ehrensperger, students entered serious research in the Christian faith, examined the claims of God in Jesus Christ, and measured their lives and existing institutions by the judgments of God.

Outstanding speakers at the conference included the Rev. Dr. Harold A. Bosley who referred to the Christians' long experiences as specialists at pouring holy water on unholy objects; the Rev. Dr. Chester A. Pennington who said the call of Christ still sounds in sharp contrast to the calls of the world—a call to venture into a lonely, narrow, hard way in defiance of the easy-going, popular religion of the crowd; Dr. George A. Buttrick who challenged students to accept their responsibility in and on the campus; Norman Cousins, editor, *Saturday Review*, who called for an immediate halt to hydrogen bomb tests by all countries, and if necessary by the United States alone and suggested that only in "world law" can we find that solution to the "gravest moment in human history"; and Bishop Fred Corson who compared the church to a sleeping giant in this century. He said the church, like Gulliver, has been restricted in its activities by forces smaller and less powerful than itself. He called for an attitude of expectant faith, development of a relevant message, more attention to organizational effectiveness, and reassessment of the church's teaching methods and content.

Evening programs were highlights. In a conversation of a theologian and scientist, Professor L. Harold DeWolfe of Boston said this country would suffer a "major disaster if it disproportionately emphasizes scientific education and neglects education in culture and citizenship." Dr. Kirtley

Mather of Harvard, said military might can no longer be the means of carrying out any country's foreign policy. Artist Siegfried Reinhardt and sculptor Clark Fitzgerald conversed with Dr. Marvin Halverson of the National Council of Churches' Department of Worship and the Arts on art as communication. They held that the power of Christ has been lessened by the sentimentality of art pieces made available and popularized by many churches.

The New Year's Eve program climaxed the week with the premiere of THE INVISIBLE FIRE, an impressive oratorio celebrating the life and thoughts of the Wesleys. Cecil Effinger, composer, and Tom F. Driver, librettist, produced this oratorio which marked the 250th anniversary of the birth of Charles Wesley. The Eve was climaxed with the 3,400 delegates taking communion.

The conference opened with a series of pantomimed scenes, some of which were of the life of Jesus. Passages of Mark were read, and a contemporary student discussed the meaning and asked questions about their relevance to life. Following a challenging message by Phillippe Maury of the World's Student Christian Federation, the conference closed with a drama in which students had an opportunity to speak to their questions and in defense of the statement that this is the "uncommitted generation."—"At Lawrence, we have been vividly confronted by the perplexing and pressing needs of a tormented world. We believe that the Christian Gospel in its fullness speaks to these needs, and we want to participate in its proclamation both in word and deed . . . Thus we are students in the curious dilemma of wanting to commit ourselves fully, but faced with a church which, at present at least, offers no clear reason to commit ourselves fully. We ask the church to recommit herself more fully to her true Lord and mission that we may have more reason to heed her call."

And in the campus and community of 3,400 delegates life will be different because the Holy Spirit moved among them at Lawrence—moved them to inquire, search, and measure their lives by the judgment of God.

The North Carolina students and advisers attending the Conference were:

Duke: Thor Hall, a Crusade for Christ scholar from Denmark, Alan Austin, Dave Holt, Phillip King, Shade Rushing, Charles Singleton, Randolph Thrasher, the Rev. Arthur Brandenburg, counselor, and the Rev. Howard Wilkinson, counselor.

East Carolina: Jane Carroll, Gayle Clapp, Margaret Rose Powell, and Miss Mamie Chandler, counselor.

Flora Macdonald: the Rev. Fred Still, counselor.

Louisburg: William Hughes.

North Carolina College at Durham: Barbara Jackson.

N. C. State and Meredith: Richard Bur-

gess, Steven Edwards, P. J. Eipe, Carol Macintosh.

A and T: John F. Andrews.

Greensboro College: Barbara Callisher and Patricia Hughes.

Davidson College: David Edwards, Jr., Allan Gravely, and Maurice Ritchie.

Guilford College: William Crofton.

High Point College: Elmer Hall, Harold Wright, Betty Dorman, Lee Pollock, Willie Lieu Hodges, Ben Zambrana, Gary Cornell, Tommy Loftis, and Dr. Walter Hudgins.

Pfeiffer: Dorothy Chance, Walter Love, Kirk McNeill, Marcell Wiseman, James Thompson.

Queens: Rosemary Dellinger.

Salem College: Belle Harkrader.

Wake Forest: Ronnie Thomas, Paul Watson, the Rev. Bob Younts, counselor.

Appalachian: Mary Ellen Bagwell, Bill Snyder, the Rev. Bob Barefield.

Brevard: Marie Bengé, Linda Boliek.

Bennett: Millie Ann Adams.

U.N.C.: David Brooks, John Brooks, Larkin Kirkman, James Long, the Rev. Robert Johnson.

Woman's College: Florence Anderson, Joyce Boone, Pat Fisher, Carolyn Gaskill, Thelma Howell, Beth McLamb, Beckie Moore, Danny Sue Outlaw, Jean Ray Robbins, Mary Russ, Mauriel Shipp.

Also in the group were Miss Doris Schwank of Switzerland and the Rev. Bill Wells, state director of the M.S.M.

"Frontiers of Faith" on Television

The Protestant segment of the National Broadcasting Company's public service program, *Frontiers of Faith*, begins Sunday, February 2, 1958 (Time: 1:30 p.m.) and continues through twelve successive programs.

A series of dramatic programs, based on the lives of individuals who, under the Spirit of God, have moved us forward in education, social justice and human freedom will be presented.

February 2. Song Out of Silence—from the life and work of Thomas H. Gallaudet, founder of Education for the Deaf in America.

February 9. Light In the Southern Sky—based on the life of Mary McLeod Bethune, leader in Negro education of our time.

February 16. Massacre—the story of Bishop Henry Whipple, frontier missionary, and his influence on Indian Service reform during and after the Civil War.

February 23. A Time to Fight—how John Peter Muhlenberg left his pulpit to become an officer in the Revolutionary War.

March 2. Roger Williams and Mary—an adaptation of a new play by Albert Johnson on the foundations of religious freedom in America.

March 9. Above All Liberties—episodes from the life of England's great poet and author, John Milton. These include his defense of freedom of the press.

March 16. Man of Two Worlds—from the life of Henry Drummond, the Scottish evangelist who led the 19th Century discussions of the relationship between science and religion.

The Four-Leaf Clover Game

Carolyn was a happy little girl, as she went hand in hand with her Aunt Hester through the beautiful green pasture one lovely day. Suddenly she stopped and, dropping on her knees, began to search among thousands of clover leaves for a four-leaf clover.

"Auntie," asked Carolyn, "why don't we find four-leaf clovers oftener?"

Aunt Hester laughed good-naturedly. "That," she answered, "is because there are not many in the world, compared with the number of three-leaf clovers."

"Seems to me," said Carolyn, "it would be just as easy to grow four leaves as three."

"It does seem so," replied Auntie, "but when you think about it—is it?"

"I once heard," she continued, "that it was because a little clover stem wanted so much to do something out of the ordinary that it grew the extra leaf; and because it did grow an extra leaf it has been famous ever since. Only occasionally does a three-leaf try hard enough to do such a thing."

"Well, if I were a little three-leaf clover," declared Carolyn, "I know I'd try my best to grow the extra leaf."

"Be careful," smiled Aunt Hester. "You know that growing an extra leaf would mean quite as much to a little clover stem as it would for a little girl to do extra things every time she was given a task."

"I don't understand, Auntie."

"Well, it's like this. If you as a little girl wanted to grow an extra leaf, you'd not only be careful to do what you were told to do, you would also do some extra things every day."

"O, I see," answered Carolyn brightly. "I see—and—Auntie, I'm going to make a game of it. I'll play that I'm a little three-leaf clover and trying real hard to grow an extra leaf."

That night Carolyn dried the dishes for Mother. Then, to Mother's surprise, she rinsed out the dishcloth and hung it up in its accustomed place.

A little later she brought her father's slippers for him to put them on. Then, to his amazement, she put in the closet the shoes he had taken off.

The next morning she swept the living room and, instead of running off to play as usual, she dusted the furniture.

A SMILE

*A smile is quite a funny thing—
It wrinkles up your face,
And when it's gone you never find
Its secret hiding place.
But far more wonderful it is
To see what smiles can do:
You smile at one, he smiles at you,
And so, one smile makes two.
He smiles at someone since you smiled,
And then that one smiles back;
And that one smiles, until in truth,
You fail in keeping track.
And since a smile can do great good
By cheering hearts of care,
Let's smile and smile, and not forget
That smiles go everywhere.*

—VAN BUREN COLLEY

"Whatever has happened to my little girl?" asked Mother sweetly when Carolyn came in to help prepare lunch.

"Then you have noticed that I was doing something extra, haven't you?" exclaimed Carolyn.

"I should say I have. But why?"

The little girl threw her arms about Mother's neck and told her all about the four-leaf clover game. Mother held her close and kissed her happy face.

—From S. C. Methodist Advocate



ELEPHANT DE-TAIL

John Smith was hurrying across town to meet an urgent appointment, when he was forced to stop for a circus parade. He fretted with impatience as the caliope passed, then the clowns, then the midgets, and it looked as though there would be no end to the delay in crossing the intersection.

He pled with the traffic cop to hold back the next section of the parade so he could get across, but was told this could not be done. "However," said the sympathetic officer, "if you see a gap in the line you have my permission to slip through."

Watching carefully for a "gap," Smith saw the elephants approaching—fourteen of them, the largest in front, followed by smaller ones, on down to the baby elephant at the end—each holding on with his trunk to the tail of the one ahead. Seeing a space between the elephant line and the next parade attraction, the impatient man decided to slip across immediately behind the baby elephant.

However, he misjudged the speed of the "baby." There was a resounding crash, and he woke up in the hospital, to find his insurance agent standing over him, looking glum.

"What's the matter with you?" asked the injured man, "Surely I'm covered, so go ahead and handle the claim."

"You killed a baby elephant," stated the adjuster.

"So what! After all the years I've been paying on this insurance policy, there's bound to be enough to pay for a baby elephant," explained Smith, getting a bit irritated.

"But that isn't all," added the adjuster. "On top of killing the baby, you pulled the tails off of the other thirteen elephants."



A STRAIGHT LINE

Bobbie was working away at his drawing lesson. Presently the teacher came around to see what progress he was making.

"Look here, Bobbie," she said, "that line isn't straight."

"No, it isn't quite straight, I know," answered Bobbie. "But I can fix that up later."

"A straight line never needs to be straightened," said the teacher quietly, as she turned away to look at the work of another pupil.

That simple remark the teacher made

set Bobbie to thinking. "A straight line never needs straightening." How much better, then, to make the line straight rather than to draw a crooked line which would have to be straightened afterward. Besides, a line that has been partly rubbed out and then made straight never looks quite as good as one that is drawn true and straight the first time.

When we speak the truth we do not have to stop and correct what we have said.

—Selected



CHUCKLES

A little girl in school stood looking at a bowl of cattails on the teacher's desk. "What are those?" she asked.

"They are cattails," replied the teacher. "Didn't you ever see cattails before?"

"No, not without the cat," the little girl replied.

Young man: "So Miss Nellie is your oldest sister. Who comes after her?"

Little Brother: "Nobody ain't come yet, but Pa says the first fellow that comes can have her."



THOUGHT FOR TODAY

If you think you must say mean things, go down in the basement and talk to yourself.—Copied



A LITTLE BOY'S PRAYER

Dear Lord, look down from heaven and hear me while I pray. I'm just a little child, Lord, who plays about all day. And if I have been naughty, or said a wicked word, I hope you will forgive me, and forget you ever heard. Forgive me when my parents say I worry and annoy; I am so glad you picked me out to be their little boy. And if I try real hard, Lord, and you will help me—then tomorrow I am sure I'll be a better boy. Amen.—Annabelle Stewart Altwater



Bible Quiz

1. What animal did the Egyptians use to draw their chariots?
2. Who was the first man recorded as going to sleep in church?
3. Where in the Bible do these words appear: "My cup runneth over"?
4. In what sea can no fish live?
5. How old do olive trees live to be?

Answers to Last Week's Quiz

1. Pharaoh's Horses—Exodus 14:27.
2. Oil Lamps made of Pottery.
3. Book of Acts.
4. John the Baptist—Matthew 14:8.
5. Garden of Eden and Garden of Gethsemane.

EDITORIALS

Methodism Marches On

Those who attended the Board of Missions meeting at Buck Hill Falls recently were heartened by the encouraging reports from the field. Let us look at a few of the signs of progress:

1. A record income of \$25,779,279 for the fiscal year ending May 31, 1957. Of this amount, all but \$572,785 was disbursed during the year. Methodist giving to missions increased by 12 per cent above 1956, and 52 per cent of the total amount spent went to overseas missionary work. It is encouraging to note that administrative expenses were only six per cent of the money raised. Not surprising was the fact that Methodist women gave the largest single amount, \$8,432,712, or 33 per cent. And Advance gifts increased by 13 per cent. (This is a special financial program whereby Methodist churches or groups support missionaries or projects of their own choosing.)

2. We have sent more than \$100 million per year for the past few years on new and improved church buildings in the U. S. During 1953-56, the Church established 900 new congregations and built new churches in every state of the Union. Despite all this money raised, there are still 1,286 congregations, now worshipping in temporary quarters, which must build, and by 1965 we must provide for 1,500,000 new members.

3. Methodism has kept up with modern technology by providing medicine's latest drugs for about 8,500 penniless patients in overseas hospitals through a poor patient's fund. A Methodist layman, R. W. Fair, of Tyler, Tex., has given two gifts totaling \$20,000 for this fund and this amount has been matched by the Woman's Division, thus giving \$40,000 available to indigent patients. One million out-patients have been treated by Methodist clinics, health centers and mobile health units. Twenty-eight overseas hospitals cared for tens of thousands of in-patients, who heard the Gospel for the first time.

4. Despite the growing opposition to Christianity in the newly independent States, such as India, Pakistan, and others, there is a renewed interest in evangelism and a belief that Christianity has an unusual evangelistic opportunity in these countries. According to Dr. James K. Matthews, India expert of the Board of Missions, there seems to be complete agreement among Indian Christians that missionaries are still needed. What is especially encouraging is the fact that the native Christians are becoming self-sufficient in leadership, although they still need much help. It was brought out in the reports that the new situation demands more consecration and spiritual motivation, for no longer are missionaries welcomed as representatives of an admired and envied

Most merciful Father, almighty to save, we draw near to Thee ashamed that we so often betray Thee by our failures and our weaknesses. We come to receive Thy forgiveness, and pray that we may be renewed in hope of serving Thee more loyally and living more victoriously. Strengthen us all by Thy power; for the sake of Him who is our rock and our salvation, even Jesus Christ. Amen.

—FROM VESTRY COLLECTS

civilization. Now they are accepted, if at all, because of their faith and sacrifice.

These are only a few of the encouraging notes sounded at the annual Board meeting. Perhaps the most encouraging come out of the meeting on Wednesday night when 60 men and women were introduced to the assemblage as they prepared to go to their new fields of service as missionaries.

What Makes a Missionary?

Following the introduction of the new missionaries at the meeting in Buck Hill Falls, one editor said to another, "I wonder why it is that, year after year, such a large proportion of the candidates come from one small college. Why is it that our great Methodist universities and seminaries are not sending out their share?"

The answer is not hard to find, and stems from two factors. One is that this school majors in evangelism and by its emphasis upon personal religion presents a challenge to its students which is lacking in some other schools. In addition, although it is abreast of the times, it has not felt it necessary to explain away most of the Bible to make it fit into popular opinions among scientists and sociologists, and thus it gives its students a positive approach to the Gospel which encourages them to believe that they have a faith which the world needs.

The second factor is often overlooked. It is that most of the students at this school come from homes which are deeply religious. They have been taught that faith demands sacrifice, that the work of the missionary is not easy and they are challenged by this very fact. Then, too, it takes courage and self-sacrifice for most of them to get an education, as well as to go to such a school. They have passed up the easy way and the popular attitudes; thus it is easy for them to make a further sacrifice to go into an underpaid and difficult field of service.

We would not criticize any church college or seminary unduly, however, for the point mentioned above may be even more important than we have suspected.

Perhaps the fault lies almost entirely in the homes and churches from which our students come. Boys and girls who have been trained to think of church-going as nothing more than a formality, who have been encouraged to enter the ministry as an outlet for their "talents," instead of as a means of serving God, will not look longingly at a lifetime of difficult service in a foreign land or in an American slum.

"What would you advise me to do?" wrote a young friend of ours. "I am thinking of entering the ministry. Some of my advisors have told me that, with my talents as a speaker and my personality, I would be sure to succeed in that field." The answer he got must have set him back a bit, for we heard no more from him. Knowing the bright, attractive youngster, we knew that it was possible that he would be a "success," and would probably go to the top of the ladder. But knowing also his lack of a definite calling and his almost total lack of spiritual grace, we felt that the ministry could easily spare him to some other field.

The colleges cannot make our sons and daughters over. If we send them materialistic pleasure-seekers, concerned only with their own desires and future success, they will turn them out just about as they were. It is true that our Methodist colleges must be deeply Christian to an increasing degree or they will fail, but it is equally true that our homes must be Christian if we are to give those colleges a chance.

Laymen Can Pray

Our valued and versatile correspondent, Jim Potter (who writes the most delightful letters which he won't let us publish) wonders why it is that laymen try to leave all the praying to the minister—in public at least.

Well, there is a reason. The language of public prayer is hard to master, and not all ministers are gifted that way, much less the busy layman, who often feels like the old fellow down in Mississippi who, when called upon unexpectedly, spoke right out in meeting and answered the pastor, "Pray yourself, preacher. That's what we're payin' you fer."

But there is a type of prayer which is readily available to any man or woman on a moment's notice, and that is the informal conversation with the Lord which is just as good as any prepared petition. We don't need to beg Him for favors or recount the troubles of the universe—just talk to God as if He were present. Which He is.

And if that won't always do, why not stand up and repeat the Lord's Prayer or the Prayer for Cleansing which is so often used in our services? You can't improve upon either.

The End of the Struggle

by ROY C. PUTNAM*

"Then they willingly received Him into the ship; and immediately the ship was at the land whither they went."—John 6:21.

Here is a picture, painted by the deft stroke of the Divine artist, flung upon the canvas of the inspired Word of God and taught us by the preachments of the Holy Spirit. What a picture of distressed humanity! The disciples had only recently been called and were now being initiated in the power of grace and the principles of guidance. Independent of the Divine will they launch their boat into the sapphire waters of Galilee. The sea is always typical of the possibility of storm, even when most beautiful, blue and placid. As a matter of fact it is said that neither the Hebrews nor the Greeks had a word for "soul," so they borrowed one from the Icelanders. The Greek term for "soul" is the same word the Nordics used for "sea." Vain and unpredictable it represents all the hidden and revealed characteristics of man's soul. Into the exhaustless depths and overwhelming immensity of the sea these disciples began to row and toil in the darkness. The waves began to toss haughtily at the touch of adverse winds and the depths began to scowl angrily at the sweep of destroying gales. Is not this picturesque of life today? With unflagging zeal the average man today is striving and toiling toward some nebulous goal and it all ends in futility.

Perhaps you have tried to be unselfish, to love that enemy, to feel a sense of mission, to achieve happiness, to conquer that inordinate passion, yea, perhaps vaguely to please God. But it has all ended in futility. You have striven against a nature that is contrary. In all your strivings there is revealed an incorrigible disposition and a prodigal heart. The sense of meaningless striving is upon you. You are losing the battle of life. And everything is dark and indefinite.

Then you need to hear the good news of the Gospel. A Son has been given! A cross has been lifted! A tomb has been emptied! A throne has been occupied! And we, who are less than men because of our sins, might become more than men by reason of His Spirit that has been offered! But you are afraid. To be born-again, to be baptized with His Holy Spirit—it's all so unnatural, so other-worldly, so impossible. He seemed thus to the disciples. But overcoming their reluctance they let Him in the boat. "And immediately the ship was at the land whither they were going." He only wants to take you where you were intended to go in the beginning. You need not fear. God is not a God of the big stick. With grace you don't have to strive to meet any standard. Your badness will not hinder you and your goodness will not help you. It is by grace alone. Jesus with many people is just another Moses who censors you if you don't live up to the law. "For they, being ignorant of God's righteousness, and going

CHRISTIAN STEADFASTNESS

There's a depth in Christian meekness,
There's height in Christian grace,
That will help us in our weakness
To be faithful in our place,
And to feel that we are doing
Something worthy of our time —
Yes, the will of God pursuing
That is blessed and sublime.

There's a depth in holy living
That will keep us from the wrong,
And will bless us in our giving,
Whether life be short or long;
That will give us sweet assurance
Of a better world than this,
As with patience and endurance
We look up to heaven's bliss.

There's a depth in prayer that's resting,
There's a height in love that's grand,
That gives strength in times of testing
As for God we take our stand;
That keeps godly people shining
On life's journey here below,
And from useless, sad repining
While in Christian grace we grow.

—WALTER E. ISENHOUR

Taylorsville, N. C.



about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:3)

We thus spoil the sweetness of grace by trying to climb up some other way. The average American, with his own kind of boredom on his hands, with his family life breaking up before his very eyes and larger and larger doses of sleeping tablets being washed down his ulcer-ridden stomach, needs this message. We are vainly attempting to find peace, and happiness and liberty by our own invective genius, by our own peace-of-mind formulas, by our own inward strivings. But we are afloat without chart or compass and our frail barks cannot long stand the storm's biting fangs and the ocean's devouring depths. "Life is too much with us, late and soon, getting and spending . . . we lay waste our powers." Then Jesus confronts us with the demand of surrender and acceptance and allegiance. Let Him in and you will find that you are at the land whither you were going! "For Christ is the end of the struggle for righteousness. . . ." (Rom. 10:4, Phillips) This is the very way it works!

"This is the way I long have sought
And mourned because I found it not
My grief a burden long has been
Because I was not saved from sin

"The more I strove against its power
I felt its weight and guilt the more
Till late I heard my Savior say,
Come hither soul, I am the way."



The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine*.

Steeple Echoes

by T. R. JENKINS

Sometime ago, I read about this incident out of the life of one of America's great preachers:

Years ago, the sexton of the church in Chicago of which Dr. Frank Gunsaulus was pastor came into the church study to find out why the preacher was not in his pulpit; it was five minutes past eleven. He found the pastor sitting in his chair, looking out over the rooftops of the slum area of the city. Great tears were running down his cheeks.

"Sir, it is time for you to preach," said the worried sexton.

"Thank you for reminding me. I'd forgotten all about it," said Dr. Gunsaulus.

"But why are you crying?" asked the sexton.

I've been sitting here looking at those houses in the slums," replied the minister. "It's terrible. Life must be horrible in such places for all those poor people."

"Yes, I know," answered the sexton. "It is hard. But don't worry too much about it, sir. You'll get used to it."

"I know," replied the pastor. "THAT'S WHY I'M CRYING."

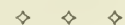
There is that danger that we of the church may take things as they are for granted, and get used to it. There lies the tragedy in the lives of so many of us—that we accept the ordinary routine of things, and never be inspired by the great challenges that confront us as Christians. God expect his people to be alert to the causes of His kingdom and give of their time, talent and means for the fulfillment.

Prayers Out of Church

KITCHEN THANKSGIVING

This has been rather a scrambling sort of day, dear Lord; unexpected interruptions upset all my carefully thought-out plan for it. But I'm glad I got through and am thankful for all that has helped. I'm thankful for electricity and for all the labour-saving contrivances that my mother never had. I'm thankful that the oven didn't go wrong and that I managed to have all the meals ready. I'm thankful that the washing dried, and that I didn't lose my temper when the coal delivery came just as I'd got it out, or when Mrs. B. called with her long tale in the midst of my preparations for dinner. Oh, and I'm thankful for the love in our home which makes everything worth doing and worth putting up with, and for Your love unflinching which is over and behind and in it all. Praise be to God. Amen.

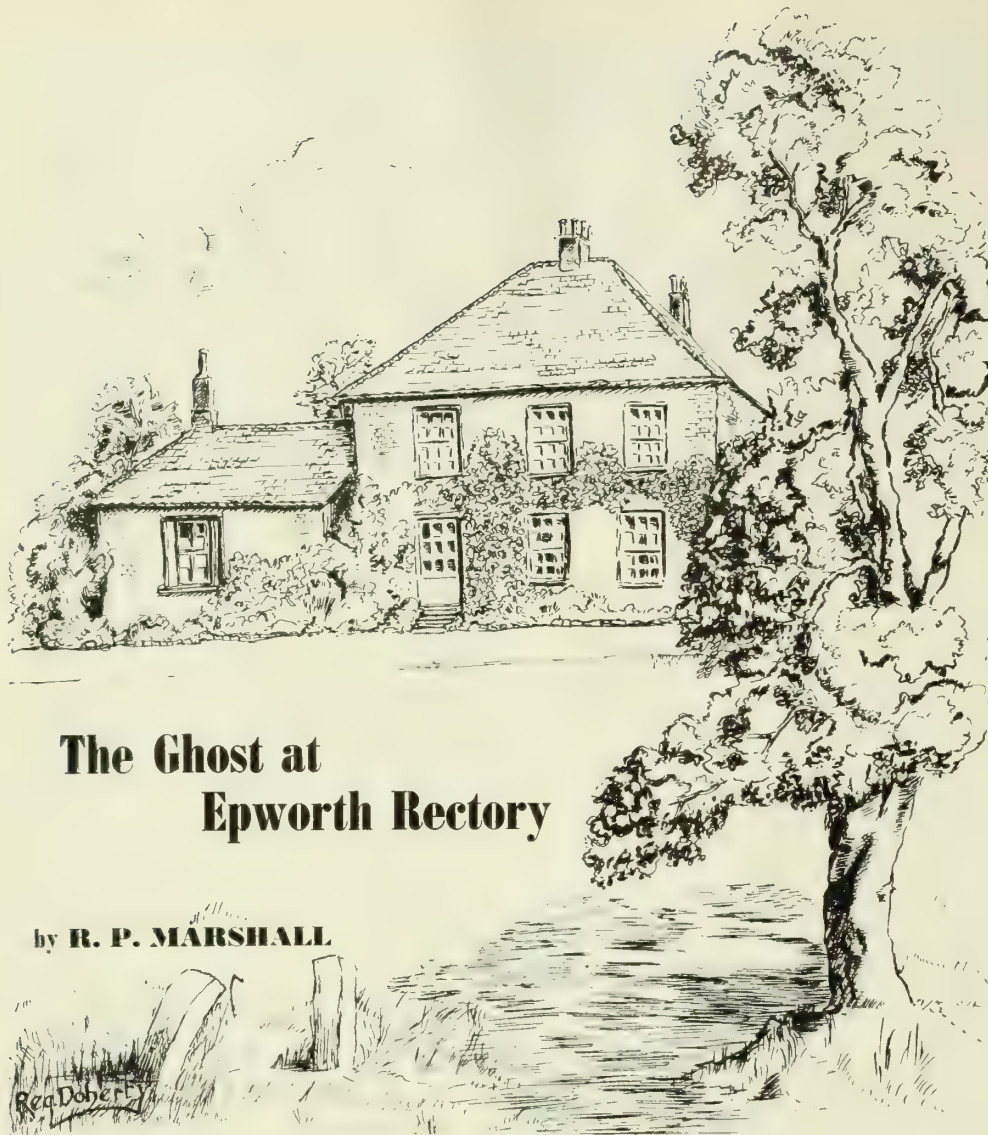
(Courtesy of Methodist Recorder)



When it gets so dark you can't see in any direction, look up.—*The Defender*

There is an old saying. "We never know a person until we live with him." Likewise we never know Jesus, unless we live with Him, by Him, and for Him, from day to day.—*E. H. Wilding*.

*Pastor, Trinity Church, Greensboro



The Ghost at Epworth Rectory

by R. P. MARSHALL

John Wesley believed in ghosts—especially one particular phantom by the name of “Old Jeffrey,” who haunted the rectory at Epworth during his youth. He was away at college and heard about the ghost second-hand. As a matter of fact, Wesley was, at first, rather skeptical regarding Old Jeffrey and it took several letters from his mother and sisters to convince him that something was actually happening there at Epworth which was inexplicable in ordinary terms.

Old Jeffrey was a most unusual ghost. He “lived” for nearly two months at the Epworth parsonage and delighted in scaring the children by such pranks as holding a door against them or dropping a length of chain down a cellar stair. Samuel Wesley, Sr., tried to hold out against a belief in his existence, but the rest of the family (or those what were at home) stoutly defended the ghostly theory, and at last the old rector admitted that he could not but believe that there was certainly something queer going on.

Some months ago I visited the Epworth Rectory, and I wanted to find out if old Jeffrey was still around. But my desires were thwarted by the fact that the historic Methodist shrine was closed on that day and I was informed by the town handyman that the warden (caretaker) of the home had got so tired of showing American tourists around that he had gone to the seashore, or somewhere, for a rest. So I did

not get to look inside the house. It is said, however, that the famous ghost has not been active for a great many years.

I brought home with me a book which is almost impossible to find these days, and which carries the fullest account of the ghost of Epworth. It was written by the famous Methodist scholar and Bible commentator, Dr. Adam Clarke, a younger contemporary of the Wesleys, and published in 1837. Dr. Clarke devoted 39 pages to a discussion of the weird happenings at Epworth, and printed letters from various members of the family concerning the ghost. One of the entries in Samuel Wesley's Journal for 1716 gives a plain and factual account of the first appearance of Old Jeffrey:

From the first of December, my children and servants heard many strange noises, groans, knockings, etc., in every story and most of the rooms of my house. But I, hearing nothing myself, they would not tell me; for, according to the vulgar opinion, if it boded any ill to me, I could not hear it. When it increased, and the family could not easily conceal it, they told me of it.

My daughters Susannah and Ann were below stairs in the dining room and heard first at the doors, than over their heads, afterwards a knocking under their feet, though nobody was in the chambers or below them. The like they and the servants heard in both the kitchens, at the door against the partition, and over them. The maid heard groans as of a dying man. My daughter

Emilia coming downstairs to draw up the clock, and lock the doors at ten at night, as usual, heard under the staircase a sound among some bottles there, as if they had been all dashed to pieces; but when she looked, all was safe.

Samuel Wesley's account goes on to tell of all sorts of mysterious noises. When he tried to test the ghost by knocking with his stick on the joists of the kitchen, Old Jeffrey answered as often and as loud as he knocked. A peculiarly accented knock which the old man was accustomed to use when he sought entry to his house seemed to puzzle the ghost, however, and he did not answer. Mr. Wesley records, however, that the children heard that secret signal repeated two or three times during the following days. (Perhaps Old Jeffrey was practicing!)

An amazing incident is recorded in the Journal of the elder Wesley, as he describes how he became wearied by the constant knocking and chided the ghost for being so thoughtless as to disturb innocent children in their sleep. “I asked *it* what it was, and why . . . it did not come to me in my study, if it had anything to say to me. Soon after it gave one knock on the outside of the house . . . and knocked off for the night.”

Old Jeffrey seemed to have a great deal of political prejudice and he did not like for the rector to pray for the king. Mr. Wesley came to the conclusion, first advanced by the children, that the ghost was a violent partisan of the Jacobites.

When we were at prayers and came to prayers for King George and the Prince, it would make a great noise over our heads constantly, whence some of the family called it a Jacobite. (A member of the party which still held allegiance to King James.) I have been thrice pushed by an invisible power . . . I followed the noise into almost every room in the house. On Friday, having prayers at church, I shortened, as usual, those in the family at morning, omitting the confession, absolution, and the prayers for the King and Prince. I observed, when this is done, there is no knocking.

The ghost continued his pranks until January, 1717. After that time, said the rector, no noises were heard. Yet Adam Clarke says that there were other manifestations during the years afterwards, and that these were vouched for by the occupants of the Epworth parsonage.

John Wesley was away at school when the above occurrences happened, and heard about them in letters from his mother and sisters. Three years later, in 1720, John went down to Epworth and asked for more information regarding the ghost, and many years later he published a narrative of the facts in the *Arminian Magazine*. He adds many details which his father may not have known, but the story is too long to tell here.

Samuel Wesley, Jr., in London, was inclined to doubt the whole affair, but his mother wrote to him and assured him of the truth of the stories he had heard. She was inclined to believe that the supernatural knockings portended the death of her brother, from whom she had not heard in many months. His sister, Susannah, wrote to Samuel an account of the knockings during prayers, but begged him not to mention that she had told him about them. Samuel replied to her letter and said, in part, “As

George, were I the king myself, I should rather old Nick should be my enemy than my friend."

After reading several letters from Mrs. Wesley and his sister Susannah the puzzled Samuel turned to another sister Emily, whom he seemed to think was possessed of a little more skepticism than the rest of the family. He would like to know just what she thought of these strange happenings. Emily answered in detail, thanking him for his estimate of her lack of credulity and asserting that, although she was very far from being superstitious, yet she could not but believe that something extraordinary had happened, something that could not be explained. Emily disclosed that she had been very active in trying to unmask the trickster, who, as she thought, was playing pranks on them. But no matter how she tried, she could come to no other conclusion than that the ghost really was a ghost.

Oddly enough it was the skeptical Emily who provided the most hair-raising account of all. Listen to this:

One time little Kesey (one of the younger children) pretending to scare Patty . . . stomped with her foot on the floor, and immediately it answered her with three knocks, just in the same place. It was more loud and fierce if anyone said it was rats, or anything natural.

For sheer gruesomeness, I recommend the following passage from Emily's letter. (Remember that she was the "sensible" sister.)

Besides, something was thrice seen. The first time by my mother, under my sister's bed, like a badger, only without any head that was discernible. The same creature was sat by the dining room fire one evening. When our man went into the room, it run by him, through the hall under the stairs. He followed it with a candle, and searched, but it was departed. The last time he saw it in the kitchen, like a white rabbit, which seems likely to be some witch, and I do so really believe it to be one, that I would venture to fire a pistol at it, if I saw it long enough.

Perhaps it may be well to end this curious page out of the life of the Wesley family with a short and somewhat tart letter from Mother Wesley to her son Samuel, dated March 27, 1717, nearly three months after the departure of the ghost:

I cannot imagine how you should be so curious about our unwelcome guest. For my part, I am quite tired with hearing or speaking of it: but if you come among us, you will find enough to satisfy all your scruples, and perhaps may hear or see it yourself.

And so we must leave this puzzle. Was it really a ghost, or was Old Jeffrey the product of several good imaginations? Who knows?

North Carolinians at Education Meeting

Delegates and visitors to the Commission on Higher Education meeting in Cincinnati January 10-11 were: From the N. C. Conference, Bishop Paul N. Garber, Dr. Hollis Edens, Dr. Cecil Robbins, and the Rev. Paul Carruth. From the Western N. C. Conference, Bishop Nolan B. Harmon, Dr. Fletcher Nelson, the Rev. E. K. McLarty, Jr., Edwin L. Jones, and Dr. Wilson O. Veldon.



Bishop Sundaram offers prayer at ceremony presenting bicycles.

Missions in Action

by C. MARVIN BOGGS

A project which had its beginning over a year ago (August, 1956), reached its culmination in a brief, but impressive ceremony in Lucknow, India, when the Rev. A. H. McGee, promotional secretary of the Methodist Church in Southern Asia, presented 14 bicycles to Bishop Gabriel Sundaram of the Lucknow Area, who then turned them over to his five district superintendents for distribution to their pastors.

The raising of \$360 for the bicycles began in a council meeting of the Catawba County (Newton area) Young Adult Fellowship Subdistrict when Mrs. Ward Robinson, chairman of the project committee, recommended that the subdistrict undertake to raise money for bicycles to be presented to native Indian pastors of the Lucknow area.

A pledge service was held in August which featured a map of India upon which native pastors and their bicycles were superimposed.

Mrs. Hugh I. Setzer, then president of the YAF subdistrict, spearheaded the drive which resulted in \$360 being sent to the World Division of the Board of Missions of the Methodist Church with instructions to forward the money immediately to the Rev. A. H. McGee in Lucknow.

Several weeks ago a letter was received from the Rev. Mr. McGee, telling of the presentation ceremony and enclosing pictures depicting the service of dedication (above) at which all members of the Finance and Field Committee of the Lucknow Area were in attendance.

The receipt of the 14 bicycles has been compared to 14 brand-new 1958 Cadillacs being presented to 14 Methodist ministers in America.

The committee for the project was composed of Mrs. Ward Robinson, Bethlehem Church, Claremont; her minister, the Rev. Joseph W. Taylor, Jr., now at Calvary,

Greensboro); Billy Hawn, Shiloh, and Mrs. Hugh I. Setzer, First Church, Conover.

This project was so well received that the subdistrict has accepted the raising of \$500 to support a native pastor in Sarawak (Borneo)—a "Land of Decision"—this year.

Reed Davis, Friendship Church, Balls Creek Charge, is the present president of the subdistrict.

Starr Daily in Prayer Retreat, Goldsboro

Mr. and Mrs. Starr Daily of Monrovia, California, will lead a prayer retreat in the St. Paul Methodist Church, Goldsboro, N. C., Feb. 10-12.

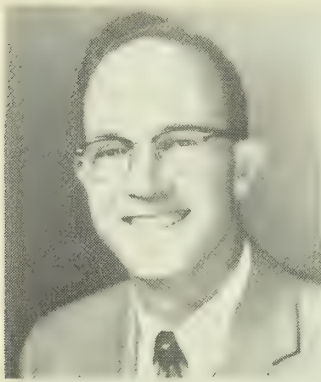
The program begins with the registration at 2:00 p.m. on Monday, Feb. 10, and closes with the evening service on Wednesday, Feb. 12. There will be morning, afternoon and evening sessions. The retreat is to be inter-denominational in nature and designed to serve both ministers and laymen. No pre-registration is required.

Starr Daily is widely known as a spiritual life leader. He was once a confirmed criminal. Following a dramatic experience, his life was brought under the discipline of the Gospel of Jesus Christ. Since being released from prison, he has sought to be a firsthand witness of the Christian way of life. Many transformed lives attest the effectiveness of his witness as he has gone over the world, serving all levels of society. Several books have come from his hand. Among these are: "Love Can Open Prison Doors," "Release," "Well Springs of Immortality," and others.

The retreat is being informally sponsored by a group of interested ministers and lay persons. The public is cordially invited to attend any or all of these services.

♦ ♦ ♦

What lies behind us and what lies before us are tiny matters compared to what lies within us.—William Morrow



St. Paul's Church at Carolina Beach—a church that serves all Methodists in North Carolina—will look like this when its new \$50,000 expansion program is completed. (Inset) The Rev. John S. Pearsall, St. Paul's pastor, who started out in life as a chemical engineer but even then knew his destiny was to be a Methodist minister.

Church at Carolina Beach Has Building Program Under Way; Serves All N. C.

by DALLAS MALLISON

St. Paul's Methodist Church at Carolina Beach has begun a \$50,000 building extension and renovation program which includes the erection of an Educational Annex, enlargement of the church sanctuary, and other major improvements.

The first part of the program consists of the construction of an educational unit to run parallel to the sanctuary beginning near the left rear side of the sanctuary. The building will be connected to the sanctuary by a passageway and it will also have outside entrances. This building will contain classrooms, pastor's study, kitchen, recreation quarters, and restrooms.

The sanctuary is to be extended 20 feet in the rear, adding 50 persons to its present seating capacity. The present educational room on the back of the sanctuary will be taken in and the pulpit section moved back accordingly. This will give a minimum seating capacity of 400. The Annex is to be made of cinder or concrete blocks and both buildings are to be enclosed within a veneer brick covering.

The program had long been in the making and planning stages. It is hoped to have the new plant ready for occupancy by July 1, 1958, which is the beginning of the new conference year.

Future plans call for the erection of a parsonage on a lot across the street from and directly in front of the present parson-

age. The lot was given the church for this purpose by Mr. and Mrs. A. L. Mansfield. The present parsonage will be improved as part of the new building program but when the new parsonage is ready for use the old one will be sold and moved away.

Mrs. Ira A. Hines is church treasurer and chairman of the building program committee. J. B. Taylor is treasurer of the building fund. Mrs. Hines' son, Don Hines, is architect, and her husband is superintending the construction. The charge lay leader is J. B. Williams.

Assuming the church's pastorship the first of July was the Rev. John S. Pearsall, a native of Rocky Point in nearby Pender County and a graduate of the Burgaw High School. The 27-year-old minister did not decide to enter the ministry until after he was graduated from N. C. State College in chemical engineering, after serving in the Second World War in the Far East as a chemical research engineer in the Air Corps, and, after the War, in Baltimore as a chemical engineer.

His ministerial education was secured at Asbury College, the University of Southern California School of Theology, and other graduate schools. He came here directly from Parker, Arizona, where he served for the past two years as pastor of the local Methodist church. He is married to the former Miss Mary B. Mason who is a native

of nearby Hempstead. They have two children, Mary Ann 6, and John Jr., 3.

The building program had its inception during the pastorate of the Rev. L. D. Hayman, now retired. It was carried forward under the pastorate of the Rev. W. M. Wells, Jr., who gave up the work on July 1st to become State Director of the Methodist Student Movement in Tar Heel colleges throughout this state.

The new building program grows out of the long-felt need for more space and added facilities, a need which has become more pressing. This need has become especially acute during the summer months when hundreds of visitors attend both worship and Sunday school services.

On Wednesday night, June 18, the men of the church met and organized a Methodist Men's Club. Twenty-two men attended this initial session and they were served fried fish which had been cooked on open grates on the outside rear of the parsonage. The group meets on the third Wednesday night of each month. On September 18th the charter night ceremonies were held with a member of the Conference Board of Lay Activities present to make the presentation. There are around 25 charter members.

First officers of the Club include T. C. Faircloth, president; J. W. Heglar, vice-president; Joseph R. Lewis, Jr., secretary-treasurer; and John Griffin, reporter. The group has an executive committee which is composed of the officers, the pastor, and the charge lay leader.

Organized July 18, 1943, with a charter membership of 56, St. Paul's now has a membership of around 275 and a Sunday school enrollment of nearly 150. Valued at over \$35,000, the present plant includes sanctuary, educational rooms, social rooms, parsonage, and garage. The church has two pianos and a Hammond electric organ.

St. Paul's Church grew out of the old Federal Point Church which was located two miles below Carolina Beach near the Cape Fear River. This 50-year-old church has been discontinued, its property having been taken over by the armed services as part of the new Fort Fisher project. Now the only Methodist church between Fort Fisher and Wilmington, St. Paul's was started largely through the efforts of the Rev. A. S. Parker who was then Wilmington district superintendent.

The attendance of nearly 10,000 persons from nearly half of the states and all parts of the state during the 14 years of St. Paul's history places this church in an unique position in national Methodism as a cosmopolitan or "all points" church.

It is not unusual on Sunday mornings during the summer season for visitors to come from half a dozen states and a dozen places scattered all over North Carolina. To this church have come visitors from every state in the Union and from every county and every city and town of any size in this state. These visitors include servicemen from the several nearby service bases. More than 1,000 visitors worship at St. Paul's each year and this number is increasing each season.

The cosmopolitan character of St. Paul's audiences is recognized by the members

and pastors alike. During the summer months the Sunday morning services are usually attended by as many or more visitors as members who work around the clock during the summer season. Visitors are given a hearty welcome and urged to take part in the activities of the church.

Very few of the nearly 820 churches in the N. C. Methodist Conference have as many visitors from so many churches during the course of a year as does St. Paul's Church at Carolina Beach. This fact offers this church an opportunity for unique service and it is largely because of the increasing need to serve more visitors better that

the new building and expansion program has been set in motion.

Many of these visitors have availed themselves of the opportunity to contribute to the building program of St. Paul's. Others are invited to do so, and to worship at this seaside vacation church for all North Carolina when at Carolina Beach.

The welcome sign is always out at St. Paul's—and in a very real way this church is a worship center for all Methodists in both North Carolina conferences. St. Paul's extends the warm, glad hand of fellowship to all who come its way and says to them, "Come and worship with us!"

Hong Kong—An Island of Freedom

by EMBREE H. BLACKARD

The third of a series of articles written by the Rev. Embree H. Blackard, pastor of Central Methodist Church, Asheville, N. C. Dr. and Mrs. Blackard were members of the Christian Century World Seminar studying world conditions.

As one travels in the Far East he is keenly aware of the tension which exists because of the conflicting forces of democracy and communism. On Taiwan was established the government of Nationalist China, whose position is maintained by a strong army of Chiang Kai Shek and the Seventh Fleet of the United States.

When one goes to Hong Kong, one finds the tension even stronger. Two-thirds of the present population of this British Crown Colony have arrived since 1948 and are refugees from China. The population has increased from about 800,000 to nearly 3 million. It is estimated that today, in spite of the strict regulations of Red China, at least between 500 and 1,000 Chinese escape across the border each week from Red China to Hong Kong. All sorts of methods, from bribery to daring bravery, are used to escape from "slavery to freedom."

When the refugees first started arriving, the Hong Kong government took no notice of their coming. It feared that if the news got back to the 600 million in Red China that they would receive a welcome and be cared for in Hong Kong, the city would soon be flooded with refugees. The newcomers lived on the streets and in any place possible under conditions unspeakable. They built shacks on the sidewalks out of cardboard, tins, orange crates and boxes. In these shacks, 6 x 12 feet, entire families were housed. People must have a passion for freedom to live under such conditions!

At Christmas time four years ago 60,000 people were burned out of these shacks. The government of Hong Kong finally realized that these refugees had come to stay and consequently has started the construction of apartment houses. Each of these government apartments is seven stories high and houses between 2,500 and 3,000 persons. Each apartment consists of only one room, 9 x 12 feet and must house at least one person—a child is considered only one half for housing purposes. Where a family consists of less than 5 persons, additional individuals must be placed in the units and most of these government apartments are built in the same area and have created the densest population area in the world.

Many who have not been able to get into

the government apartments have built their shacks on the mountainside. Several Christian denominations have established housing developments which are not as crowded as those built by the government. The Methodist Church has established "Wesley Village." The government donated the land, and the Church constructed "duplexes" with a total of 80 units. Five of these units are reserved for a community center, a chapel, a free school, and a "Village Production office." In the remaining 75 units are housed 121 families. It seems rather ironical that Red China should protest to Great Britain about the living conditions of these people who have fled from Red China to find freedom.

So rapid has been the growth of Hong Kong that before the new water reservoirs were built the water was shut off all but two hours a day. At the present time in our hotel, the water is cut off between 10:00 p.m. and 6:00 a.m.

The Christian Church faces the tremendous challenge of doing something for these refugees and especially for those who have come from Christian homes and institutions behind the "bamboo curtain." The denominations have united to build colleges where the more fortunate can secure an education. New churches have been established which are attended by the refugees. Many of the refugees come from the upper cultural level. They held responsible positions in China, but left everything when they fled for freedom.

We had dinner with two Chinese pastors in Hong Kong. Both of them were "Crusade Scholars" in the United States at the time the Communists came to power in China. Both of them were married and one had children. They cannot return to China without losing their freedom and the opportunity to preach Christianity. A year ago the wife of one of them secured a permit from Red China to visit her husband in Hong Kong. She naturally did not return. The wife of the other minister may be able to secure a permit to visit her husband, but she will not be able to bring their children.

The Christian churches of the major denominations are co-operating in doing what they can to give comfort and hope to those people who have been caught in the great conflict of our age. My heart is heavy as I remember the thousands who suffer under unspeakable conditions.

Africa Looks to Future, Says Bishop Booth

CHICAGO—"The importance of Protestantism in Africa," points out Bishop Newell Snow Booth in the January issue of the *New Christian Advocate*, "is its look to the future as it seeks to translate its ideals into the winning of whole peoples to the way of Christ."

"To do this, it faces the tremendous task of providing adequate opportunities for higher education in every field. This will demand the co-operation of the whole Western world. Also, the Protestant church must find ways to have an increasingly effective ministry in the massed populations of mushrooming cities, while at the same time maintaining the central place of the Christian church in the rural community."

Bishop Booth has been serving in Africa since 1944 and is at present head of the new Elisabethville area. He has witnessed the tremendous transition taking place on the African continent and the important role that The Methodist Church is playing. Bishop Booth points out that in the last twelve years, the strength of Methodism has more than doubled in Africa. "There are more congregations in the two Congo conferences I now supervise than I found in all five in 1944. The new bishop, Ralph Dodge, who has been assigned to Angola, Southeast Africa, and Rhodesia, has even more than I do." And leading industrialists, he adds, prefer Protestant workers because of their greater stability and initiative.

At a recent session of the Africa Central Conference, Bishop Booth states, the Belgian governor of the Katanga Province also praised the contribution that Protestantism has made. The governor mentioned especially The Methodist Church. He had seen it in the rural communities around Kanene; he had seen its growing influence also in the exploding population of Elisabethville. He spoke of its compassion in medical work, its awakening of intelligence in educational programs, its strengthening of moral fiber in its fellowship, its spiritual contribution to the formation of an advancing people.

"The problems we face in Africa," concludes Bishop Booth, "are tremendous. Less than ten per cent literacy, breakdown of the family and the old economic structure due to industrialization, and differences of race and language are but a few of them. Yet, as we face the future, we find an amazing response to the gospel, an insatiable hunger for education, an emerging laity and ministry of consecration and initiative, an opportunity for the Church to make corporate witness in thousands of communities in this time of radical change and to prepare persons—trained, stable, worthy of respect—who can be trusted and who may turn the tide in Africa toward Christ."

♦ ♦ ♦

AND YE VISITED ME

I was absent and ye visited me— and found me in need.

I was a prospect and ye visited me—and kept me from backsliding.

I was sick and ye came—and gave me hope and courage.

Ye visited me again and again—until you won.

The Church Teaches the Word

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: I Timothy 4:6-16; II Timothy 2:1-2; 3:10-17.

"The Church's Ministry to Mind and Spirit," our new unit, properly begins with a study of the teaching ministry of the church. In the early days of Christianity a strenuous teaching program was carried on. In some cases candidates for church membership were instructed for two years or longer. Some of the great figures of church history attained prominence as instructors in the Christian faith and way. But once Christianity became the official religion of the Roman Empire and multitudes flocked into the church, instruction was neglected. Soon came the so-called "Dark Ages" when little was done in the local churches in the way of training. With the Protestant Reformation new interest was developed in education, both among Roman Catholics and Protestants. Today many denominations have developed excellent programs of Christian education; and efforts are being made constantly to improve the standards of teaching.

In our Scripture selections Timothy, who has evidently been charged with the oversight of a number of Christian congregations, is urged to give reading, study and teaching a large place in his life and work. Notice the verbs that are used in this message to the young minister: "Train yourself," "teach," "set the example," "attend to reading," "Practice these duties," "Take heed," "hold to the teaching," "be strong," in the grace that it is in Jesus Christ." That is a good list for any one who has responsibility for any of the teaching work of the Church! Weymouth's translation is suggestive (verses 15 and 16): "Practice these duties and be absorbed in them; so that your progress in them may be evident to all. Take pains with yourself and your teaching. Persevere in these things; for by doing this you will secure your own and your hearers' salvation."

Moving a bit closer to the problems and opportunities we face in our churches today, we may say that there are four great privileges we have as Christians who are concerned with the teaching ministry of the church.

The first of these is the transmission of the Christian heritage. We shall not train effective Christians until they know something of the Church's history, come to love its worship and understand its mission in the world. It is only when people come to realize the glory of the Christian church that they can sing meaningfully: "For her my tears shall fall, For her my prayers ascend, To her my cares and toils be given, Till toils and care shall end."

Guidance in Christian living is another of our privileges. This is no easy assignment in such a world as we live in today. To decide what is the Christian thing to do in a multitude of live situations is, in itself, a task which will demand of us much prayer and study. It will demand a knowledge of our Bible, a knowledge of our youth and an acquaintance with the world in which they are growing up.

But more is demanded. There must be a vital and complete commitment to the living Christ. Without this, all our plans and programs are as nothing. This means the education of the heart (the emotions) as well as the mind. Further, it means constant re-commitment and re-dedication through meaningful worship experiences, both public and private.

Finally, we have to make our churches real centers of creative and redemptive Christian fellow-

ship. Those churches which can minister to the whole person, with all his needs, can command the respect, awaken the love and enlist the loyal support of the heart-hungry multitudes in our world.

Evangelistic Rallies Held In Western N. C.

"Tell America About Christ" was the theme of the Evangelistic Rallies held January 20 through 23 at four points in the Western North Carolina Conference.

Trinity Methodist Church, Asheville, was host to the Asheville, Marion, and Waynesville District. Other host churches were: First Methodist, Gastonia, for the Charlotte and Gastonia Districts; Broad Street, Statesville, for the North Wilkesboro, Salisbury, and Statesville Districts; and Memorial, Thomasville, for the Greensboro, Thomasville, and Winston-Salem Districts.

Inspirational speakers for the four rallies were Bishop Nolan B. Harmon, of Charlotte, and Dr. Howard P. Powell, of Raleigh.

Bishop Harmon spoke concerning the dynamics and motivations of the church's evangelistic task; Dr. Powell directed his remarks to the ministers and laymen carrying out the work of evangelism in the local church.

This was the second consecutive year in which Bishop Harmon has provided leadership at these gatherings held in his own conference.

The program was enriched by a

period of sharing, at which time brief presentations were made to assist local church representatives in carrying out the program of the Nation-Wide Week of Evangelism. Members of local church Commissions on Membership and Evangelism and other church leaders attended the rallies.

The Reverend Horwood P. Myers, of Central Methodist Church, Mooresville, Chairman of the Conference Board of Evangelism, presided.

♦ ♦ ♦

If a man could have half his wishes he would double his troubles.—EZRA, in Methodist Recorder.

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O. V. Woosley Dies In Winston-Salem

O. V. Woosley, who for twenty-five years was superintendent of The Children's Home in Winston-Salem, died in a hospital in that city on January 12, at the age of 76.

Mr. Woosley was a native of Davidson County, and was married to the former Nell Maxwell, of Laurinburg, who survives him. In 1905 he taught in Pleasant Garden High School, Guilford County, and later in Asheboro and Lexington.

From 1930 to September 1954, when he retired, he was superintendent of the Children's Home, where he was affectionately known as "Pop" Woosley. In February 1957 the new chapel on the Home campus was named Woosley Chapel in his honor. For some years Mr. Woosley was president of the National Association of Methodist Homes.

Funeral services, held at Centenary Church, Winston-Salem, were conducted by the Rev. Lee F. Tuttle and the Rev. J. C. Auman. Burial was in Mount Olive Church Cemetery, Davidson County.

The Asheville District Conference

The Asheville District Conference met January 14, 1958, amid tangible evidences of Methodist achievements in the district. The Conference was called to order by District Superintendent J. W. Fitzgerald in the bright new sanctuary of the Brevard Methodist Church. For the host church, the District Conference was one of the many important events of their week of formal opening activities, celebrating the completion of buildings costing more than \$300,000.

At the lunch hour members of the Conference got a close look at another splendid new building, the Campus Center Building on the Brevard College Campus opposite the church. Here lunch was served in the cafeteria and the guests were shown the auditorium, lounges, campus shops, offices and conference rooms of the new structure.

Appropriately, the words of welcome were given by host pastor, W. D. Corriher, and charge lay leader, Jack Trantham, for the church, and by Vice-President Robert Stamey and Dean John Bennett for the College.

Formal reports were received by the Conference, covering many important areas of District achievements, work-in-progress, and plans; but there were three chief emphases. These were Christian Higher Education, The Methodist Home, and Lay Activities.

Speaking at the worship hour, Dr. Fletcher Nelson, Executive Secretary of the Western North Carolina Conference Commission on Higher Education, stressed the continuing importance of maintaining and enlarging a strong program of church-supported higher education, which he prefers to identify not by the term "church-related" but by the more direct description "Christian." His address outlined the imminent responsibilities of the church and reviewed the distinctive contribution the church has to make in the field of higher education.

The superintendent of The Methodist Home at Charlotte, the Rev. C. W. Kirby, in outlining the imperative need of a broader support for the Home, stated that in a period of twenty-two months he had received 2,200 applications for admission to the Home. This figure among others served to drive home the limitations of even the fine work now being done, since the Home is at present filled to its capacity of 177.

Three lay speakers described the Lay Activities of the District. Carl B. Hyatt, District Lay Leader, issued a call for more nearly universal participation of Laymen in the program of the church. L. J. Brookshire, president of the District Mission Society, recounted the work made possible by the dollar-a-member contributions to extension work in the District. He gave a list of nine churches and seven parsonages recently constructed and stated that the mission aid given had been of high importance in making the projects possible. Associate Conference Lay Leader Frank Benfield spoke of the work of the United Methodist Men of the District.

During the Conference both lay and ministerial

members spoke words of praise and warm appreciation for District Superintendent J. W. Fitzgerald who is completing his sixth year at the helm of the Asheville District.

Announcement

The Salisbury District Committee on Christian Vocations will hold a District Conference on Christian Vocations at Pfeiffer College, Misenheimer, N. C., on February 23. The Conference will begin with registration at 2:30 p.m. in the college Administration Building and will conclude with an evening service of dedication. All youth in the district are invited to attend. They will have the opportunity to hear and to talk with outstanding leaders in many church-related and secular vocations.

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Union Methodist Charge—Elizabeth City	18
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Pamlico—Oriental Charge	16
Trinity—Elizabethtown	124
Arapahoe—Oriental Charge	21
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Lewisville—Lewisville Charge	84
Mt. Olivet—Manteo	99

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Mt. Hebron	10
S. Mills Charge	7
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Moncure—Moncure	9
Garland Charge—Garland	7
First—Elizabeth City	8
First—Gastonia	9
Franklinville—Franklinville	10
Zion—Town Creek	6
Trinity—Marshallberg	13
Bethel—Waynesville	20
Central—Canton	25
Green Lake—Roberdel Charge	6
Center—Silk Hope Charge	8
First—Murphy	20
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This Is My Story

by EDMOND LOCKLEAR, JR.

ABOUT THE AUTHOR

At the time of his accident Edmond Locklear was a senior at Pembroke State College. Following the amputation of a toe, and a month in the hospital, he returned to his classes, limping to and from the campus each day. In June he received the Bachelor of Arts degree, with a major in English.

This year Edmond, who has a wife and small son, is teaching in one of the Indian high schools in Robeson County. It will likely be a year before his hands and feet are completely back to normal. Like many of the young married women in the Pembroke area, his wife, Mary, has gone back to college to finish the course in primary education which she began several years ago.

After his dramatic religious experience Edmond joined Sandy Plains, a rural Methodist church near Pembroke. Now he serves as one of the MYF counselors, as well as the teacher of the Sunday school class for seniors and older youth. One of his hobbies is creative writing.—Alta Nye, Rural Worker.

This is my story as I have lived it. It is not a great story and probably will never be found in any anthology. But to me it represents a revelation more mystifying than life, more awesome than the vast depth, height and width of the heavens. That revelation is that there is, in reality, a God. This is my story.

During the months which preceded December 1, 1956, I had my share of troubles, tribulations, doubts, convictions, and fears. I was a man who had found God and who had run away from him. I was a man living and teaching Sunday school under the pretext that I was a Christian, yet who feared what Christian living entailed. I felt that it would confine my ambitions, belittle me before friends and business and professional acquaintances, or fill me with morals which would hinder my achieving my present goals of wealth and influence. But as the day of December 1 came nearer, I became aware of approaching danger. I became very conscious of crossing streets. I was unusually alert when walking along streets, roads, under overhanging objects, or going upstairs, or peering out of upstairs windows. This awareness of approaching danger became frustrating. But with fierce tenacity I wrestled with it from day to day, refusing to take the course to relief that my conscience dictated—to go to God.

On the morning of December 1, I had decided the course I would take. I told myself, "If I can't be the business man I want to be, I swear I'll never go to church again." I was satisfied then, and the strange awareness of danger left me completely.

It happened that afternoon. The day was Saturday, the time was between 2 and 3 p.m. I had been called out by a local appliance store to help one of its employees move a television pole with antenna. I had done the work before. It was nothing new and there was no danger in it.

I spaded dirt from around the pole as the employee disconnected the antenna wires from the house. Then he backed the truck up to the pole. The truck had a specially built frame mounted on the back. We put a chain around the pole, and, using a winch, lifted the pole out of the ground. I guided the butt of the pole to the bumper of the truck and the driver lowered the pole until it rested on the bumper. Then he tied it there with another piece of chain.

"You hold the chain," he told me. "I'm going to pull up and back up to the trailer."

I took hold of the chain with both hands. Just ten seconds later, 13,000 volts of electricity were leaping through my body!

I was immediately unconscious. But, strangely, I "came to" in a moment. I was still standing and still holding the chain. Wires from the antenna were slapping the ground and cracking like thunder. Angry fingers of fire seemed to be leaping in all directions. My body was shaking violently. Yet, I had my right mind for just a few seconds. I realized what had happened. And as I stood there on the threshold of certain death, I had mind enough to make a decision. I cried, "Lord, have mercy on me," and I went out again.

When I became conscious the second time I was free from the chain. The store employee was standing over me, he himself just inches from death. I shouted, "Don't touch me! I may be on a live wire." But he grabbed me up and dragged me away from the truck and out of danger.

The next day, Sunday, the manager of the electric company, owners of the power line I had failed to notice, came to see me in the hospital. He said, "I can't understand how you lived. There were 13,000 volts on that line. Men had died by taking a tenth of that. You should have been welded to the ground. You shouldn't have ever moved

again. It's a wonder that the truck didn't explode like a case of dynamite!"

I knew the answer of how I survived. But just as important as that answer is the fact that it took me days and days to decide to turn away from God, but it took only a second to turn back to him. And with him I intend to stay, for with him I have no fear, no frustration; but only hope, faith, and a great outlook for tomorrow.

That is my story.

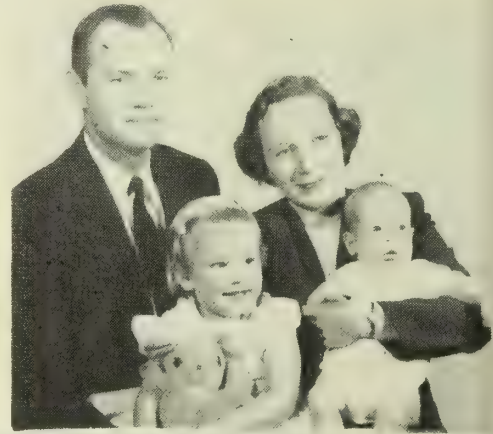
Prayer Vigils in N.C. Conference

The N. C. Conference Board of Evangelism through its committee on Prayer Vigils is suggesting that all night prayer vigils be observed Saturday night, March 8, to precede the preaching missions in the churches of the Durham, Raleigh, Rocky Mount and Elizabeth City Districts. That all night prayer vigils be held on Saturday night, March 15, by churches in the Fayetteville, Goldsboro, New Bern and Wilmington districts.—Leon Couch, chairman, Conference Committee on Prayer Vigils.

BELLWOOD CHARGE DEDICATES NEW PARSONAGE

Pictured, right, is the present pastor of the Belwood Charge, Gastonia District, and his family—the Rev. Fred A. Hill, Marie Morgan Hill, Ann and David. The three churches composing the Belwood Charge are Kadesh, Knob Creek, and St. Peters.

Below is a picture of the new Belwood Charge parsonage, located on highway 18, fourteen miles north of Shelby. The parsonage was dedicated on Sunday, January 26, at 11:00 a.m. at Kadesh Church. The pastor had charge of the service. Open house was



held in the afternoon from 2:30 to 5:30, with the WSCS presidents from the three churches, Mrs. Jeanette Tillman, Mrs. Mary Lou Grigg, and Miss Alda Willis, in charge of arrangements. Three men made up the parsonage building committee: Everette Lutz, chairman, Howard Dayberry, and Dennis Sain. Sam Sain acted as parsonage fund treasurer. The building committee accepted the bid by contractor Paul Hamrick for \$16,150 last summer, and the building was completed in early December. The pastor moved in on December 2.

Pictured, left, is Mrs. J. W. Brackett, Sr., who gave one acre of land on which the new parsonage is built. She is a member of Kadesh Church.

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- Staff Photo

Wesley Embraced the World

Some months ago, I stood in the courtyard of Wesley Chapel, London, looking up at the statue of the Founder of Methodism. Seeking the best place to take a picture, I moved around the figure, looking at it from all sides. From the front it presented the image of a tired, but energetic man, who seemed to be preaching the Gospel to a crowd of eager listeners; from the rear I could see only the hunched shoulders of an old man pressed in a preaching gown.

But from the side, as I stood precariously on top of a tomb of one of the early Methodists, I saw what I had hoped to see—a compassionate, Christlike figure of a man who stood, not defiantly, but humbly, yet with supreme confidence in his message, the arms outspread, as if to embrace the world of sinful men.

"The world is my parish," said Wesley, but he meant much more than his hearers understood. The world was not his to command, nor to enjoy, but to serve.

—R.P.M.



ABOUT METHODISTS AND METHODISM

The Senior and Intermediate MYF's of Trinity Church, Marshallburg, recently presented the church with the gift of a 500-watt filmstrip projector.

Dr. M. B. Stokes, a former missionary to Korea, was guest speaker at the January meeting of The Methodist Men of Central Church, Shelby.

Dr. Pierce Harris, pastor of First Methodist Church, Atlanta, will be guest minister at Central Church, Asheville, March 24-28 for a series of Lenten messages.

Mr. Paul R. Ervin, prominent Charlotte attorney and an outstanding Methodist layman, was guest speaker at the supper meeting of the Methodist Men, Central Church, Monroe, on January 22.

The Rev. C. Jerome Huneycutt, pastor of Wesley Heights Church, Charlotte, is among the large group of ministers participating in the International Evangelistic Mission to Cuba.

Pfc. and Mrs. Dewey Yarborough announce the birth of a son, Joel Mark, on December 20. Mrs. Yarborough is the former Mary Ellen Strawbridge, daughter of the Rev. and Mrs. I. J. Strawbridge of Kipling.

The Children's Home, Winston-Salem, was recently the recipient of a bequest of approximately \$20,000 from Mrs. Ira P. Bolich, formerly of Albemarle, who died about a year ago. This has been placed in a trust fund for the benefit of the Home.

Mrs. Tida Reynolds Nance, of Asheboro, died on December 25. She had served faithfully and well as a member of the Woman's Society of Christian Service of Salem Church, Farmer Charge, Thomasville District.

The Methodist Men, of Central Church, Monroe, at a recent meeting, voted to conduct a Prayer Breakfast each Wednesday morning at 7:30 in Phifer Hall. Their schedule will be: Breakfast, 7:30-7:50; Prayer and Bible Study, 7:50-8:05.

Union Chapel Church, Kittrell, will observe World Day of Prayer, February 21, with a special worship service, "The Bread of Life," conducted by the pastor's wife, Mrs. Robert A. McLean. The local Woman's Society of Christian Service will sponsor the special observance.

The Rev. T. H. Swofford, pastor of First Methodist Church, Mount Holly, left on January 27, along with 119 other ministers from the United States, to participate in the Cuban Evangelistic Mission. On Sunday, February 2, the pulpit was filled at the morning services by the Rev. A. C. Swofford, brother of the pastor. At the evening service the guest minister was the Rev. George Carver, of the Riverbend Methodist Church.

Louisburg College announces its annual Homecoming for Saturday, February 8. Chief feature of the day will be the basketball game at 8 p.m. between Louisburg and Presbyterian Junior College. The Homecoming Queen will be crowned at half-time.

High Point College will observe its annual Homecoming on the weekend of February 7 and 8. Main features will be a basketball game between High Point and Newberry College on Friday evening, and between High Point and Catawba College on Saturday evening. Also the crowning of the Homecoming Queen.

Lt.-Col. W. K. Anderson, an instructor in the school of chaplains at Fort Slocum, New York, will be the speaker during the series of evangelistic services at Grace Church, Wilmington, March 16-23. Col. Anderson, a member of the North Carolina Conference, has served as a chaplain in the U.S. Army since 1941.

Tabernacle Church, on the Cid Charge, Thomasville District, has a membership of 125. During 1957 there were 37 members who attended church every Sunday. Of this number 10 persons received 2nd Year pins, 5 received 3rd year, 3 received 4th year, 5 received 5th year, 1 received 6th year, and 1 received 8th year. The Rev. Cameron Dodson is pastor.

Dr. Cecil W. Robbins, president of Louisburg College, was guest speaker at the morning worship service of Main Street Church, Kernersville, on Sunday, February 2. He spoke concerning the church's quadrennial emphasis on Christian Higher Education. He also led the course "The Christian and Race" in the Winston-Salem and Forsyth County Training School February 2-6. Dr. Robbins is a member of the North Carolina Conference, and former editor of the N. C. CHRISTIAN ADVOCATE.

Central Church, Asheville, announces a "School for Christian Living," beginning Sunday evening, February 23, and continuing through five Sunday evenings. There will be classes led by well-qualified persons on the following subjects: "Homemaking for Young People," "Becoming Better Parents," "Facing Social and Civic Problems," "Journey to Japan" for Juniors, "Children of Japan" for Primaries, a Bible course, Intermediate Youth Fellowship, and Senior High Youth Fellowship.

Mrs. Ruth Williams, an active member of West Market Street Church, Greensboro, will sail on January 29 for Singapore, Malaya, as a short-term missionary under the Board of Foreign Missions. Her daughter June, age 15, will accompany her. Mrs. Williams will teach in the school for children of missionaries in Malaya. In addition, she will be house mother for these children, and will teach part-time in the school for Chinese children. Her address can be secured from the West Market Church office.

Waynesville District Conference

by K. D. CROUSE

The Waynesville District Conference met at First Church, Franklin, January 15. Th. Rev. Frank C. Smathers, district superintendent, presided over the meeting, and Th. Rev. Sam B. Moss was the host pastor.

Reports were received from every charge of the district. Significant items in the reports were a 95% increase over last year in Advance Specials taken (every charge with one exception taking an Advance Special); 101 new members received on profession of faith and 158 received by transfer of church letters since Annual Conference, \$11,077 accepted for Church Extension for this year, and \$9,154 for Advance Specials.

The following persons spoke briefly to the conference: Dr. Fletcher Nelson on the work of the Commission on Higher Education; the Rev. C. W. Kirby on our Hospital and Homes; the Rev. Wilson Nesbitt, Jr., for the Town and Country Commission; and representatives from Brevard College presented special music and spoke on behalf of the college.

The sermon for the conference was preached by Dr. James G. Huggin, Jr., superintendent of the Gastonia District.

The opening devotions were led by Th. Rev. Gene H. Little, pastor of the Highlands charge.

Recommended for Local Preacher's License was Edwin Vance Davis of Pine Creek and High Point College. Sherman Lee Beird, pastor of the Whittier Charge, and Aubrey Brown of the Webster Charge were recommended for admission on trial. Four were given renewal of the license as local preachers and eight were made Approved Supplies.

The conference was invited to meet next year at Morning Star Church, and the invitation was unanimously accepted.

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GOD

We worship a God who is greater than any of our problems.— *Apples of God*

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Education in a Time of Mass Hysteria

by BISHOP PAUL N. GARBER

Excerpts from a statement by Methodist Bishop Paul N. Garber, Richmond, Va., chairman of the Commission on Christian Higher Education of The Methodist Church. It was made Jan. 10 at the annual meeting of the Commission on Christian Higher Education in Cincinnati. The statement was endorsed by the 137-member commission, and, by unanimous vote, the members adopted it as a statement from the entire commission.

We Methodist educators face problems much different in 1958 from those which we faced at our Philadelphia meeting in 1957. We have always had plenty of problems, but now in addition to normal problems we have the beginning of a mass hysteria in America that demands that our higher education program be radically changed so that we can have sputniks and earth satellites superior to those of Russia, and in order to do this it is being seriously urged that we copy the Russian plan of higher education.

The reason for this is the argument that Russia has demonstrated by launching earth satellites that her form of higher education is superior to the traditional American Way of Life in the field of education. Many of the arguments sound to me like those offered by some Americans in the thirties that we should adopt the Nazi system in America because Hitler had brought economic progress and discipline to Germany and also adopt the Fascist system in America because Mussolini had disciplined the Italians and had caused the trains to run on time in Italy.

We Methodists have a tradition and heritage in the field of higher education, and if we are to maintain our historic position in 1958 and in the years before us, some of us will have to stand in the lines and fight and fight and fight. We Methodists have always held that higher education was closely related to religion; that piety and learning went hand in hand in the Methodist movement. We have always held that our educational institutions were to be centers of vital religion and yet we have never been sectarian on Methodist college campuses. It has been the belief in the value of education to society, and faith in the alliance of religion and erudition, rather than sectarian considerations, that impelled the early Methodists to found and support educational institutions.

I would also remind you that Methodist higher education did not come into existence because of a scare over earth satellites, and I for one am going to do all in my power to prevent our noble tradition and heritage in Methodist higher education from being radically changed because of a scare over earth satellites in 1958.

The security of America has been maintained up to 1958 by reliance upon the American Way of Life. And one point in the American Way of Life has been the belief in a general broad liberal arts college course of study, and with some relation, depending upon the particular institution, to the spiritual forces of life. Despite the alarm now being sounded, I contend that this liberal arts course of study has provided in America more and greater scientists than in any other nation of the world and that

our scientific discoveries have in the main been for the betterment of mankind. And because of this I hold that we should not in 1958 abandon our American democratic spirit in higher education for the Russian totalitarian scientific approach in higher education.

And in this connection we of the church-related colleges and universities are not alone, for we are joined by many leaders of our great state universities. Only a few days ago President Colgate Darden of the University of Virginia warned that apprehension over sputniks "amounts almost to a panic that tends to stampede up down a narrow road we should not take." He admitted that America needs "more scientifically and technically trained people" but he added, "This is important but there is another thing more important, and that is the necessity not to lose sight of the need for a broad general education. Our cultural heritage, of which our government is but one expression, rests upon such a foundation. If we narrow it by simply concentrating on technology and science, we will lose in the end, however great our technological capacity may be."

I have always liked the statement given by our (Methodist) Division of Educational Institutions of the Board of Education, namely, that a Christian college exists for the development of individuals, and it represents a belief that as the individual is made sensitive, thoughtful and dedicated, society and the world may thereby be

changed and bettered. The first two points, sensitive and thoughtful, may apply to most colleges, but dedicated is the additional item that a Methodist college should be able to offer. Dedicated to what? The answer, of course, is dedicated to our Saviour Jesus Christ and the Christian Way of Life.

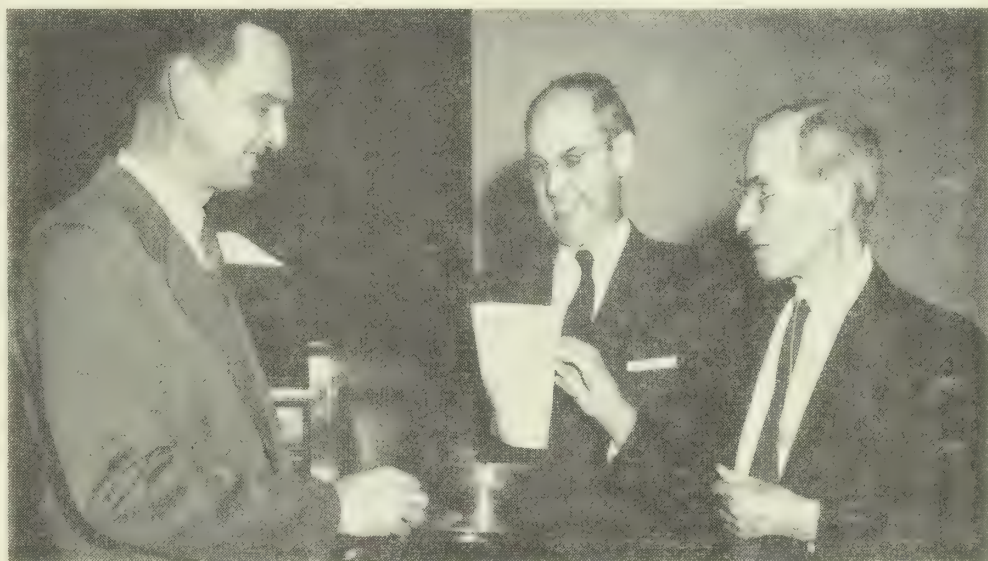
Students at Methodist schools should be able to answer, with a Christian viewpoint, the great questions of life such as: "What is man? What is the universe? What is God? Why do societies rise and fall?" And if we can in our Methodist educational institutions give to our students the Christian answer to such basic questions we will be doing far more for the security of our nation and the betterment of mankind than by changing over to the now suddenly glorified Russian scientific utilitarian emphasis in higher education.

Young Church Undertakes Mission Special

St. Mark's Church, Belmont, though a relatively new congregation, has undertaken, as a mission special, to assist the Rev. and Mrs. Max Lowdermilk who have recently gone as missionaries to Pakistan.

The church's initial fund-raising plan was rather unique. The Commission on Missions sponsored a 6 p.m. service, where bread and water were served, and those attending donated to the cause the amount of a regular meal. \$50.00 was received from the 85 persons present.

The church's pastor is the Rev. Robert J. Ralls, and chairman of the Commission on Missions is Mrs. Doris Howe.



Shown above are those participating in the burning of the mortgage on the Hoyle Memorial Educational Building of Bethel Church, Greensboro, at the New Year's Eve watch night service. Left to right: Jack Ozment, treasurer of the building fund, the Rev. J. Max Brandon, Jr., pastor, and T.C. Hoyle, in whose honor the building was named.

Last fall on the Sunday before Thanksgiving the indebtedness on the building was paid off, and on the following Wednesday evening a special Thanksgiving service was held, with Dr. R. P. Marshall, editor of the N. C. Christian Advocate, as guest speaker.

Early in January the building was dedicated. At the service of dedication Dr. J. Clay Madison, superintendent of the Greensboro District, brought the message and led in the Act of Dedication. The Rev. Clark Benson of Jamestown also had a part in the service.

Mr. and Mrs. Hoyle went out from Greensboro to the Bethel community and worked with the people in the founding of the church. Through the years they have given untiringly of their services to its growth and advancement.

Charlotte District Conference Emphasizes Stewardship, Evangelism, Church Extension

by W. B. A. CULP

The Charlotte District Conference was held on Wednesday, January 15, in historic old Harrison Methodist Church near Pineville, N. C. The Rev. Richard Crowder, the host pastor, reminded the group that Harrison was the mother church of Mecklenburg Methodism and that George Washington and Francis Asbury had visited in the community. The Rev. Walter Miller, presiding over his first district conference, proved to be an efficient administrator and kept the conference moving along promptly and interestingly.

Dr. E. C. Few, pastor of Myers Park Church and chairman of the November emphasis on stewardship, reported that the program had been well received and effectively executed throughout the district. After reporting that 3,700 stewardship commitments were signed during the month, he moved, and it was unanimously decided, to make November the month of stewardship again next year. The conference also voted to set a Sunday in May as a district-wide Pledge Sunday.

Another continuing interest of the Charlotte District, that of church extension, was reported on by the Rev. Glenn Lackey, Executive Secretary of the Charlotte District Mission Society. Since last Annual Conference two new churches have been organized. Aldersgate in South Charlotte was organized in August and Epworth on the Concord highway was organized in

September. A lot has been purchased and plans are under way to start Cokesbury Church on the Albemarle road. Also consideration is being given to the possibility of organizing a rural church in the Clear Creek community. During the fifteen year history of the society in Mecklenburg County, with fifteen new churches having been organized, Methodism had an 83% increase as compared with a 39% increase for the Western North Carolina Conference as a whole. It is interesting to note that in spite of the new churches organized, the old established churches in Charlotte have continued to show a steady growth with a 45% increase during the same period. Mr. Vann Secrest reported on the reopening of Old Center Church in Union County and the extensive help given to the Wingate and Antioch churches. Mr. Tom Little pointed out that Anson County was now growing, and that the new Wade Church was making much progress with a new parsonage and that a new church, Grace, had been organized on the south side of Wadesboro.

Dr. Wilson Weldon of First Church, Gastonia, was present and graphically outlined the needs and plans for the emphasis on Christian Higher Education in the Western North Carolina Conference.

Leaders were present and effectively presented the many district and conference causes which the Methodist Church supports. Among these were the following: The Children's Home, The Methodist Home, Conference Brotherhood, The Board of Christian Education, the training school, The Elkin Hospital, Temperance, The Woman's Society of Christian Service, Lay Activities, The Bible Board, Christian Vocations, World Peace, Christian Literature and the Lake Junaluska Assembly.

The Rev. Lee Spencer, District Missionary Secretary, reporting on the missionary activities of the district, dramatically called for a renewed interest in missions across the church. Special emphasis was on the need for increased mission giving.

The Rev. Harlan Creech of Dilworth Church sounded the urgent call of evangelism and outlined the extensive plans in this field for the Charlotte District. The prayer vigil, week of evangelism, and pastoral exchange were called to the attention of the conference. The Rev. W. B. A. Culp, Mr. Glenn Hawfield and Mr. Tom Little reported on the developing plans in each county for a district-wide religious census as suggested by the General Board of Evangelism.

The statistical report by the Rev. O. L. Easter indicated continuing progress in giving to all causes. A total of 1,332 persons have been received this year with 264 coming by profession of faith and 1,068 by transfer. A gain of 307 in church school membership was reported also.

The Committee on Ministerial Training, headed by the Rev. W. J. Huneycutt, reported and the licenses of 32 persons were

renewed and the following men were licensed for the first time: R. L. Poindexter, B. G. Haynes, Luther Taylor, M. M. Rose, Gus Deal III, Leon Atkins and Walter Bryan Thomas.

The conference closed on a note of unanimous appreciation for the fine fellowship and country ham of Harrison Church and a decision to meet in Duncan Memorial Church, Charlotte, next year.

Pastor Reports Revival at Red Hill

Red Hill Methodist Church, of the Marion District, has experienced its greatest revival in fifty years, according to the oldest members of the church. The revival was characterized by fervent prayers, genuine interest in the salvation of souls, and old-fashioned hymn-singing and Methodist shouting. Church attendance has virtually been doubled since the revival.

Prayer was the major factor in the success of the revival. A prayer meeting preceded the preaching service each night. The prayers of some Christians were answered who had been praying for five years for several unsaved persons in the community. Mrs. Russell Woody, church school superintendent said, "There have been more prayers for this revival than for any other in the history of the church." Many people prayed in public who had not done so before.

God's power was evidenced by the fact that older men as well as young people responded to the invitation to give their hearts to God. God's convicting power was also evidenced by the fact that one young man who responded to the invitation one night did not truly make his peace with God; therefore, he did not have any peace of mind until he came to the parsonage the next day "to pray through." The Rev. Holt Griffith, a pastor of another denomination, said, "Some men were saved who I thought would never darken the door of a church."

The climax of the meeting came on the last night when every member of the church who was present renewed his church vows as the eight new members took theirs for the first time. Also, on the last night, a young married couple gave their hearts to God and established a Christian home. The husband, being under great conviction of his sins, left the church and fled to a near-by briar patch. The Rev. Carl Haire, the Methodist preacher at Bakersville, seeing him leave, followed him out of the church. Mr. Haire was unable to see him in the darkness, but he was able to find him by hearing the sobbing. Mr. Haire led him to Christ right there in the briar patch. Full of joy and eager to share his new-found faith, the man came back to the church and asked his wife to come to the altar with him to receive the forgiveness of her sins too.

The Rev. R. Odell Brown, Virginia Conference evangelist, of 804 Wolfe Street, Fredericksburg, Virginia, was the preacher of the eleven-day series of services.

—EDWIN A. HACKNEY
♦ ♦ ♦

We want the fruits of godliness without the price of being godly.—*Together*

W. A. Kale Elected President of N.C. Council of Churches

Meeting in First Methodist Church, High Point, the 21st yearly gathering of the North Carolina Council of Churches, elected Dr. W. A. Kale of Duke Divinity School, president for 1958. Dr. Kale, a Methodist, has been active in the work of the council and was formerly chairman of the Commission on Education. Other officers are: First vice-president, Dr. Harold Dudley, Presbyterian; second vice-president, Aubrey Mauney of Kings Mountain, Lutheran layman; third vice-president, A. T. Spaulding, Durham insurance executive; fourth vice-president, Mrs. B. Frank Hall of Wilmington.

Herbert G. Bailey of Greensboro, Episcopalian layman, was elected chairman of the Finance Committee. Mrs. T. H. Dalton was re-elected recording secretary, and Mrs. E. B. Hobgood of Durham became treasurer.

The Council passed a resolution which commended the cities in the state which have taken steps toward gradual integration of the schools. The resolution also commended other cities in the nation which have made progress and called attention to the action of the Durham city council in establishing a bi-racial committee to keep open the lines of communication between the races.

The Church at Work

Jarvis Memorial Occupies New Sanctuary

On Sunday, February 2, the congregation of Jarvis Memorial Methodist Church of Greenville occupied its rebuilt church. A year ago the congregation began the rebuilding to their sanctuary and the addition of a chapel. Everything in the church is new with the exception of certain memorials which are carried over from the old church.

The service began at eleven o'clock and was preceded by a program of music on the Allen W. Baker Memorial Carillon and the new three-manual Tellers organ.

Jarvis Memorial traces its recorded history back to 1833 when a little frame church was erected on Cherry Hill. The church was known as St. Pauls. Little remains of the history of this period. With the coming of Dr. L. L. Nash as pastor in 1878, the congregation began to flourish. He found a congregation of twenty members and a dilapidated building and left it with a new church building and a greatly enlarged membership. The cornerstone of the new building was laid on November 7, 1878, and the first service was held in the new St. Pauls on February 7, 1880. Bishop Wightman preached the dedicatory sermon on the last Sunday in May of that year.

In 1905 the congregation had increased in numbers and wealth to the point that a new building was projected on the corner of Dickinson Avenue and Washington Street. This new sanctuary was renamed Jarvis Memorial in honor of ex-Governor Thomas J. Jarvis, an honored member of the church.

The building was enlarged in 1920. Again, twenty years later, the attention of the congregation was focused on the needs for a much larger educational building. During the pastorate of the Rev. Leon Russell the building was completed and occupied on February 3, 1952.

Attention turned in 1956 to the sanctuary of the church which had been inadequate for some time to accommodate the membership and the students of East Carolina College. After considerable discussion and exploration, the plan was adopted to rebuild the sanctuary, enlarging it to seat eight hundred people and to make it modern in every way. The result pleases the congregation as it retains the best features of the old church and gives a large, beautiful sanctuary. It has been pronounced to be among the most beautiful in eastern North Carolina. It contains one of the largest and finest pipe organs to be found in this area.

Jarvis Memorial has sponsored over the years the formation of several new churches and has sent into the ministry of the Methodist Church twelve sons. One daughter of the church became a deaconess in the Methodist Church. The congregation has contributed liberally to all the causes of the North Carolina Conference. It has made a liberal contribution to the well-being of Pitt County.

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The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.—George Mueller

Hudson Church Improves Parsonage

The Hudson Methodist Church, Statesville District, whose pastor is the Rev. O. L. Robinson, as recently remodeled and renovated its parsonage. The Mt. Hermon Church, which Mr. Robinson also serves, assisted in the project which totalled something over \$4,000.

The improvements included a new roof, oil-fired heating system, installation of upstairs bathroom, and closets in several rooms; enlargement of the kitchen, and installation of cabinets, exhaust fan, sink,

and two fluorescent lamps. Other rooms had floors sanded and walls painted. Weather stripping was installed throughout the house.

Several handsome gifts were received for the parsonage: A large mirror for the living room mantle, given by the Lenoir Mirror Co; cherry bedroom suite, by the Broyhill Furniture Co; two throw rugs by Mrs. Paul Hickman, and two table lamps by Mrs. Reuben Drum.

Upon completion of the work, open house was held for members and friends of the churches, with the Woman's Society of Christian Service in charge of arrangements.



Pictured above is a group of delegates and visitors from the N. C. Conference at an annual meeting of the Board of Missions, held at Buck Hill Falls, Pa., recently. (Left to right) Jasper E. Smith, the Rev. Thomas Collins, Mrs. Jasper E. Smith, Mrs. Roderick F. Dail, Mrs. Mark Lawrence, the Rev. Mark Lawrence, Mrs. Garrard, the Rev. Garrard, Dr. Hix.

Mrs. Dail is now residing in New York City. The Rev. and Mrs. Garrard are missionaries to Puerto Rico. Dr. Hix is a member of the faculty of Central College, Fayette, Mo.

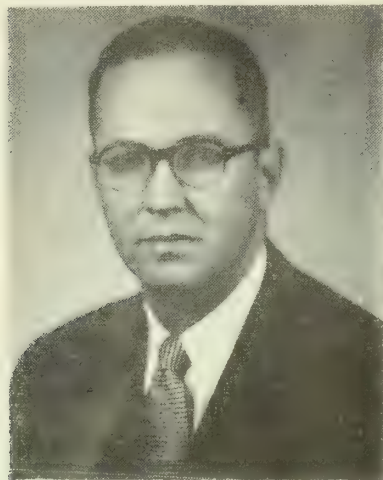
At left, Dr. Karl Quimby, retiring director of the exchange program, being congratulated by the editor.

Pictured below is the group from Western North Carolina Conference at Buck Hill Falls. Front row, left to right: Mrs. Jessie Wall McCoy, missionary to Brazil from Randleman; Miss Lorena Kelly, missionary to the Belgian Congo; Mrs. Kenneth Goodson, Charlotte; Miss Mary Bethea, Pfeiffer College; Mrs. Bill Andrews, missionary to Brazil; Mrs. John Hoyle, Gastonia.

Back row: Dr. Kenneth Goodson, pastor of First Methodist Church, Charlotte; the Rev. Horace McSwain, conference missionary secretary; the Rev. Cecil Hefner, pastor Central Methodist Church, Canton; the Rev. Bill Andrews, missionary to Brazil; Dr. Creighton Lacy, professor of missions at Duke Divinity School; Dr. Henry Sprinkle, Editor, World Outlook.

Other Western North Carolinians present for the Board meeting but not in the picture: Dr. R. P. Marshall; Miss Frances Eshelman; Miss Jane Stentz; the Rev. Paul Yount. These last two are in the Department of Missionary Personnel of the Board of Missions in New York and Miss Frances Eshelman is on the Editorial Staff of the Woman's Division.





DR. BIRRELL

District Vocations Institutes in NC Conference

The North Carolina Conference will have a Vocations Institute in each of its districts beginning February 3 and continuing through February 14. These institutes are designed to inform the ministers and chairmen of the local committees on Christian Vocations of the drastic and crippling shortage of ministers and other personnel needed in the several church vocations. Help will also be given in the matter of recruitment, counseling, and follow-up of vocational decisions.

The leaders will be Dr. Harold T. Porter, in charge of recruiting for the ministry with the Division of Educational Institutions of the General Board of Education, Nashville, Tennessee, and Dr. Marcus J. Birrell, executive secretary of the Interboard Committee on Christian Vocations, Nashville, Tennessee. The Rev. Herman Winberry is the chairman of the Conference Commission on Christian Vocations and the Rev. R. L. Bame is secretary.

The schedule is as follows:

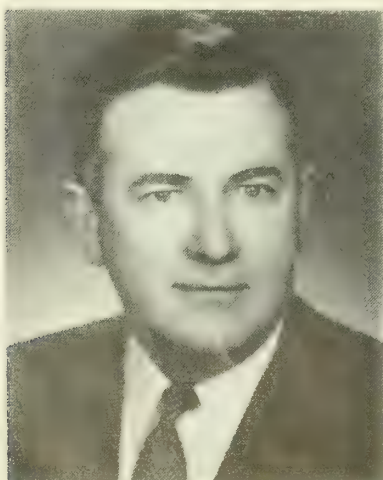
February 3, Monday

10:00 a.m.-1:00 p.m., Durham District;

7:30 p.m.-9:30 p.m., Burlington District.

February 5, Wednesday

10:00 a.m.-1:00 p.m., Fayetteville District.



DR. PORTER

February 6, Thursday

7:30 p.m.-9:30 p.m., Wilmington District.

February 10, Monday

10:00 a.m.-1:00 p.m., Goldsboro District;

7:30 p.m.-9:30 p.m., Rocky Mount District.

February 11, Tuesday

7:30 p.m.-9:30 p.m., Raleigh District.

February 12, Wednesday

10:00 a.m.-1:00 p.m., Elizabeth City District.

February 14, Friday

10:00 a.m.-1:00 p.m., New Bern District.

Wilmington District Makes Great Progress

by DALLAS MALLISON

Substantial and thrilling progress along many lines in the Wilmington District during the present Conference year was the heart and core of the reports made at the Trinity Methodist Church at Elizabethtown on January 21 with the district superintendent, Dr. J. E. Garlington, presiding.

Most noteworthy of these gains are:

1. A net gain in membership of 270.

2. Fully 40 per cent of the budget paid to date.

3. One new church already organized and three others expected to be in operation by the end of the conference year.

4. Five new parsonages, three new sanctuaries, and three new educational buildings completed and three other building programs under way.

The main inspirational address was made by the Rev. Paul Carruth of Durham who is Executive Director of the Conference Commission on Christian Higher Education. Reports on the progress of the new college program were made by Dr. L. Stacey Weaver, president of Methodist College, and Dr. C. W. Robbins, president of Louisburg College.

The delegates were welcomed by the host pastor, the Rev. H. L. Davis. The sessions got under way at 9:45 a.m. and were concluded at 3:00 p.m. A dinner meal was served by the ladies of the host church.

One of the most interesting reports was made on the Good Shepherd Home for alcoholics operated near Lake Waccamaw. The report was made by the Rev. E. V. Dunn, founder and superintendent.

The devotional at the opening session was given by the Rev. W. J. Neese, pastor of the Fifth Avenue Church in Wilmington. Reports during this session included those on Christian education, missions, evangelism, stewardship, lay activities, and promotion and elutivation. The last report was made by Dr. O. L. Hathaway, superintendent of the Fayetteville District.

Reports made during the afternoon session included those on hospitals and homes, Christian vocations, temperance education, and the N. C. CHRISTIAN ADVOCATE.

On the District for his second year, Dr. Garlington expressed his great pleasure and satisfaction at the wonderful progress being made and the spirit of unity and co-operation evidenced on every hand. He expressed confidence that the District would show its best year when Annual Conference time rolls around in June.

A Church a Year Is Charlotte Record

Reports of the Charlotte District Mission Society show that from 1942 to 1957, fifteen new churches were built during the fifteen-year period, with a total membership, at present, of 4,739. Eleven of these are entirely self-supporting.

On the recent Church Extension Sunday, Charlotte Methodists were provided with an attractive booklet showing the progress of Church Extension in the district and asked to support the Methodist Builders Club. In a foreword to the booklet, Bishop Nolan B. Harmon called attention to the remarkable record and called for more members in the Club, composed of those who have promised to give ten dollars to the fund on each call. Dr. Walter Miller, district superintendent, commended the work of the Rev. Glenn Lackey, executive secretary of the Society, and called for an effort to reach the goal of 5,000 members in the club.

The booklet shows that, despite the fact that the new churches have a total of 4,740 members, the old churches have had a net increase of 4,497—a gain of 45%. Five of the churches established prior to 1942 have relocated and extended their church facilities.

Retiring School Administrator To Give More Time to Church

Benjamin Lee Smith, who on June 30 will retire from the superintendency of the Greensboro Public Schools, states that upon retirement he plans to devote more time to the church.

Mr. Smith, a consecrated Methodist layman, has through the years been very active in various churches in the Western N. C. Conference. He has taught adult Bible classes and been superintendent of church schools. He has also been a member of Conference boards and committees, and has represented the Conference at the N. C. Council of Churches and the Southeastern Jurisdictional Council. He is a staunch supporter of Methodist institutions of higher learning. It is especially interesting to note that he is listed in Who's Who in Methodism.

Mr. Smith has been speaker at Layman's Day programs, church school rallies, homecomings, and various other programs.

He states that after June 30 he will be available as speaker for special programs, for teaching adult classes, or for such other services as he can render to the church.

Dr. Baker to Give Organ Recital at Brevard

Dr. Robert Baker, organist, will present the second in the Brevard College Lyceum Series, on Tuesday, February 11, at 8:15. The recital will be given on the new 3-manual Schantz organ at the Brevard Methodist Church, and is being sponsored jointly by Brevard College and the Brevard Methodist Church.

Timmy's Happy Surprise

Granny Hubbard sat on her front porch in her rocking chair, wondering what was going to become of her. Why anyone ever called her "Granny" is quite a mystery, because she never had any children of her own. And since her husband passed away some thirty years ago, she had lived alone in the old house, doing all her work without any help from anyone. And now, so old and crippled she could hardly get about, she wondered how in the world she would ever get the medicine she needed, and which she had had to take for years in order to keep going.

Sitting there on her porch, anxious to see someone going to town whom she might possibly persuade to get her medicine at the drugstore, she called to one of the boys playing games near by. "Young man," she shouted as best she could with her weak voice, "will you go to the drugstore and get some medicine for me?" Then she added, "I'll pay you if you will."

"Aw, I don't wanna go to no drugstore," replied the boy. "An' besides, you ain't got nothin' to give me but maybe a penny or two. I don't wanna walk that far fer no pennies."

"I wasn't thinking of giving you pennies, young man. I'll pay you well if you'll only hurry and fetch my medicine. I am desperately in need of it, and I can't possibly make the trip myself."

Granny's words were wasted, for the boy was too busy playing to be bothered with her.

A little later, however, as she sat there rocking, a little blonde-haired, blue-eyed boy came timidly near the old lady and said, "I'll go to the drugstore for you."

Granny was so impressed with the little lad's appearance and manner that for an instant she was at a loss for words. Then, finding her squeaky little voice, she smiled and said, "Why, you dear little boy! Thank God there are still some children in the world who will help an old lady!" Then she asked, "What's your name, little fellow?"

"I'm Timmy, an' I'm eight years old—well not quite eight. I'll be eight tomorrow," replied the little boy. "I'm having a birthday party, with chocolate cake an' everything."

"How nice," sighed the old lady. "I wish I could be there."

"I wish you could too, Granny," said Timmy eagerly. "If you want me to I'll bring you a piece of my chocolate cake."

"I didn't know there was such a nice little lad in the world, Timmy, but you needn't go to all that trouble just for me," the old lady said, with a tear in her eye. Then, taking some dollar bills from her apron pocket, she handed them to Timmy, along with a note, saying, "Give this money and note to the druggist. He'll fix up my medicine and you can bring it back to me."

Taking the money and note in a chubby little hand, Timmy trotted off up the road toward town, waving back as he went and shouting, "I'll be back soon as I can, Granny, with your medicine."

Timmy did come back as soon as he could, with the medicine and the change.

Then, after he had refused to accept any pay for running the errand, and hurried away again in order to get home before nightfall, Granny Hubbard wiped tears from her eyes as she said to herself, "And I thought all the angels were in heaven!"

The next day, as Timmy's party progressed, and he was so full of cake he

MISS SNOWFLAKE'S PARTY

Miss Snowflake gave a party
Out in the fields last night;
There were ever so many invited—
They all come dressed in white.
Each rode in a little carriage
Made of a tiny breeze,
That floated softly, slowly down
With most delightful ease.

They played their queer little round games,
Stepping so soft and light;
To the tune of the cold, chilly breezes
They danced and danced all night.
At the first faintest dawn of the morning
Sweetly they sank to rest,
And all the fields, so bare and brown,
In soft white robes were dressed.

—Selected

could hardly walk, his mother said, "It's about time you were opening your presents, don't you think?"

You bet Timmy thought it was about time to open his presents. Why, he had clean forgotten about them. As he fumbled with a little oblong neatly wrapped package, he asked, "How did this package get here, Mother?"

"An old man brought it this morning—said his aunt sent it. Why, do you know who it's from?"

"I think so, Mother," Timmy replied, as he held the package thoughtfully.

"Well, why don't you go on and open it and see what she sent you, Timmy?"

Finally, with the package open, Timmy could hardly believe his eyes when he looked down at a shining new wrist watch! And, along with the watch was a note which read: "To Timmy, the sweetest little boy I ever met, from Granny."

"Why, I do believe you're crying," said Timmy's mother, as she watched him read the note, after putting his new wrist watch on his arm.

"Well, I can't help it, Mother," sobbed the little boy as he admired his new watch. "The poor old lady was so little and dried up and crippled, an' all I did was go to the drugstore and get her medicine for her. An' just for that she sends me this fine new wrist watch—just what I wanted!"

"Maybe it wasn't what you did, but how you did it, that caused the old lady to send you such a nice present, Timmy," smiled his mother.

"I know one thing, Mother," he said, laughing through his tears. "I'm going to take her some of my chocolate cake and ice cream, if there's any left, and tell her how much I love the watch."

There was some of his ice cream and cake left, and a few minutes later Timmy

was streaking down the road toward Granny Hubbard's house with a basket on his arm, admiring his wrist watch as he ran.

—JOHN FREDERICK PECHE
In *Biblical Recorder*

AMOE, THE LITTLE MISSIONARY

A little Chinese girl went to Sunday school each Sunday, in the primary class. Her teacher told her about the Lord Jesus, whom she came to love very dearly.

One day the minister and his mother stopped at the small Chinese store that was run by the little girl's father. Before, when even they had called at the store, the conversation was much like this: "How are you? We are glad your little girl comes to Sunday school. Good-bye."

On this particular day the Chinese father seemed excited. He could speak only broken English, but with beaming face he said to the minister's mother, "I know God now. I know Jesus! My little girl, Amoe, she tell me all you say at the church. She tell me Bible stories. I pray to God now. When children grow up, I go church all time. I know, because Amoe tell me the Bible!"

How we thank God for the little missionary, who knew the Bible stories and told them to her father.

—The Lighted Pathway

CHUCKLES

The television repairman was trying to locate the trouble in a friend's set. Presently the 6-year-old came dashing home from school, and offered the suggestion, "I'll bet if you'd clean out the dead cowboys from the bottom of the set, it would be all right again."

A five-year-old, holding up five fingers to indicate her age at the birthday party, observed shrewdly, "From now on I'm going to be a handful."

THOUGHT FOR TODAY

It is much better to live for Jesus than to wish you had.

Bible Quiz

1. Who wore the most beautiful and jeweled garments among the Israelites?
2. Which Commandment warns against worshipping idols?
3. Jesus once told a story about two houses. On what kind of foundations were they built?
4. What grain did the poor people use for food?
5. In what miracle did Jesus use two little fishes?

Answers to Last Week's Quiz

1. The Egyptians used horses—Exodus 14:9.
2. Eutychus—Acts 20:9.
3. Twenty-Third Psalm.
4. The Dead Sea.
5. Hundreds of Years.

EDITORIALS

The Methodist Pentagon

At the meeting of the Board of Education in Cincinnati recently, Dr. Leon M. Adkins, speaking of the problem of overlapping areas in the field of religious education in the Methodist Church, compared the present situation to that in the Pentagon, where Army, Navy and Air Force are all trying to do the same job and getting in each others way. Dr. Adkins was agreeing with the report presented by Bishop John Wesley Lord of Boston which said, "A multiplicity of agencies, inadequate guidance from the *Discipline*, and an uncontrolled effort toward expansion are proving to be a problem in the intelligent approach to Christian education."

We are in hearty agreement with the report, and we imagine that thousands of Methodist pastors and laymen feel the same about the matter. Each day our desk is piled high with pamphlets, brochures, releases, and form letters, all dealing with essentially the same problems, but emanating from different sources. All this costs money, and anyone who knows the cost of printing today will be staggered by the result of a little mental arithmetic applied to the problem of the ever-increasing tide of promotional literature.

Some years ago we were assured that the trend to multiplication of publications and agencies was going to stop, but, people being people, the task was too great for the General Conference, and the official and unofficial tide of promotional material continues to increase. "Not by might nor by power, but by my Spirit" was the ancient quotation. It has now been changed to read, "Not by might nor by power, but by the press and mimeograph."

Boards and agencies proliferate like rabbits and chiggers; and every Board must have a publication and a staff of editors. Now, being in the business, we cannot throw any stones, but it would seem that there are too many of us trying to do the same job.

As a matter of fact, the committee report was not dealing with the matter of publications in the sense of this editorial. What these brethren were concerned about was the useless competition which goes on among the various agencies which are busy promoting the 57 varieties of special days which must be observed in 52 Sundays, and the anomaly of the situation in which we have a Board of Education charged with the duty of providing curriculum material for the Church but having to compete with material put out by other boards and agencies.

Shall We Crawl Back in the Log?

A news story tells of a man found living in a hollow log. For some reason or other, that seems to be illegal, so the police arrested him and held him for observation. You can't live in a log these days.

But we are inclined to sympathize with

the poor man. He and the groundhog seem to have solved the problem of what to do about Sputnik.

Just crawl back in a hole and go to sleep.

Of course, the reason that we are a few steps ahead of the cave-dwellers is that most people are not willing to give up so



Behold, Lord, Thy children, assembled in Christ's name to ask for Thy abiding presence. Give Thy people such faith in Thee, and Thy servant such power from Thee, that as we worship Thee, we may be led into true holiness of life; for the sake of Jesus Christ, our Saviour. Amen.—From

VESTRY COLLECTS



easily. It would be nice to ignore all the trouble in the world. It would be pleasant to delude ourselves that we have no problems and to answer all questions of the atomic age by axioms derived from the experience of our grandfathers. But you can't live in a hollow log—either physically or spiritually.

And we are reminded of the advice attributed to a famous ball player who was short on English but long on sense. "Don't look back. Something might be gaining on you."

Good, But It Could Be Better

Methodism chalked up another gain this year, according to figures released by the Board of Education which stated that a record high of 7,058,427 pupils attended our church schools. This was a net gain of 106,292 over 1956, and represents membership increase of 45 per cent since 1945, as compared to a 22 per cent gain in national population.

But before we get hoarse from cheering it might be well to look at what some other people are doing—the National Baptists, for instance whose increase over the same period amounted to 140 per cent, or the Roman Catholics, who gained 109 per cent, and the Missouri Synod Lutherans whose gain was 99 per cent.

Why are Methodists not at the top of the list?

There are several excuses advanced. One is that Methodism is too large to be really efficient or very enthusiastic. Yet the Roman Catholics are larger and even less enthusiastic. That excuse will not serve, but there is a reason for our failure to lead the procession, and that is very simple. We lack authority of the Roman Catholics and the

dogmatic assurance and evangelistic zeal of the Missouri Synod Lutherans. Both of these denominations stress uniformity of doctrine and both believe that they alone are right about their interpretation of Christianity.

Now, Methodists, by their very nature, cannot be dogmatic about doctrine, but they used to be far more certain of what they believed. Methodists as a rule, have never been heresy-hunters, have never been fond of declaring that they alone had the truth. But they once were very positive about their faith. There is a difference between dogma and dogmatism. To be without dogma (which is the content of theology) is to be without a platform. To be dogmatic is to be contentious and uncompromising in our presentation of our faith.

We are quite certain that the upswing in Methodist enthusiasm and church attendance, as well as our increased interest in evangelism, is due to the fact that not for many years have the rank and file of Methodists known as much as they do now about the general outlines of our faith. We are still disinclined to disputations, but we are becoming more conservative in our theology and less optimistic over the ability of man to amount to anything without God's help.

Congratulations

The *ADVOCATE* congratulates Dr. W. A. Kale of Duke University on his election to the post of president of the North Carolina Council of Churches. One of the oldest councils in the South, the North Carolina group has had the co-operation of almost all of the denominations in the state and has relied heavily upon Methodist leadership. Dr. Kale succeeds the Rev. Richard H. Baker, bishop of the Protestant Episcopal Church.

Sit Down, O Man of God

Our old friend, Simeon Stylites, writing in the *Christian Century*, considers the case of the church which boasts of electrically operated self-opening doors, and remarks that church-going may be made easier thereby, but goes on to suggest that foam-rubber pew cushions and restful decor may make the task of the preacher somewhat harder.

Which prompts us to remark that, as someone else has said, we might as well change the words of the hymn which begins,

"Rise up, O man of God,
Have done with lesser things."

In keeping with the trend of the times, it might be more appropriate if we sang,

"Sit down, O man of God,
The pews have inner springs."

DEVOTIONAL

The Center of the Universe

Have you ever noticed how hard it is for a person to escape the illusion that he is at the center of the universe? From almost anywhere one can stand it seems about as far to one horizon as it does to the other. From the top of a mountain, on the sea, or on the plains we get the illusion that we are smack in the middle of everything! And the great celestial bodies make their daily rounds around us!

It took man a long time to get over the idea that he was at the center of the physical universe. It certainly appeared that the earth was at the center of things, and some theologians had made up their minds that their religion depended on it. There was "big trouble" when Galileo urged the idea that the sun was at the center of creation. Only recently have we come to realize that the sun itself is away out toward the edge of a great galaxy of stars. We now have the illusion that our galaxy is at the center of the universe, but we suspect that this is merely an appearance.

Man finds the same difficulties when he comes to consider himself. It is exceedingly difficult to escape the practical conclusion that I, number one, am the most important person in the world. We experience things as individuals, and of course we have the feeling that they are happening to us. The nearer things are, the more keenly we feel them. We feel the things that are here, and the feeling diminishes with distance. That seems to make us a kind of a center.

When a man is left to himself and is on his own resources, he cannot but serve himself. The harder he tries to escape, the more he gets involved with himself. The deeper he probes his own motives, the more he realizes that everything he does is for himself. There seems to be thousands of ways he can "do things for others" and still be serving himself and his own ego.

Some have had the same experience C. S. Lewis describes . . . "For the first time I examined myself with a seriously practical purpose. And there I found what appalled me: a zoo of lusts, a bedlam of ambitions, a nursery of fears, a harem of fondled hatreds. My name was legion." (*Surprised By Joy*, p. 226.) Depth psychology has taught us nearly the same thing about everybody.

Probably all this is what the theologians have called "original sin." Not that we are guilty because of something Adam did; but because we are like him, we do the same things he did. By our nature as human beings we have the compulsion to serve ourselves and to act as if the whole universe revolved around us. From the point of view of nature, nobody else is going to look after us; the warm acceptance we need must be supplied by ourselves.

Man's salvation from all his natural selfishness is found through faith in God. Jesus saw men and women eaten up with lust and fear and hatred; he knew what was in man. He said, "Your heavenly Father knows" your needs . . . "seek first his Kingdom and His righteousness, and all these

things shall be yours as well." Here then was the One who cares for every smallest one, who is able and willing to supply his needs, and who longs to give every man the acceptance his nature demands. It is only when we find this Center of Life outside ourselves that we can escape the endlessly involved effort to serve ourselves. Only by thus realizing that everything else is not



Prayer Out of Church

An Invalid's Morning Prayer

Merciful Lord, my morning waking is once again to weakness and pain and weariness. Help me to grasp Your promise: "As thy day so shall thy strength be." I know how much I am going to need all that Your grace can supply before the day is through. When the sense of uselessness oppresses me, and the burden of being a burden, help me not to betray it and so add to the burden. Inspire some grateful recollection, some cheerful word, even a smile or a jest, which shall, by so much, deny the self-accusation. Lord, You are the Life and Health and Peace of my soul. Deliver me from the dominion of this poor mortal body. Eternal Love, who suffered in a human body, and triumphed even in the pains of death, live in me today and give me to share Your triumph. Amen.

(Courtesy of M R)

really satellite to us, but that all people and all things are satellite to the great Light of Life can we be saved.

And not only are we thus saved from ourselves, but only in this way can men be saved from each other. God's law is a law of peace, THE law of peace. When men do not acknowledge and obey it, there is always conflict between man and man. The efforts of some modern cosmologists to show that there is really no "center" to the universe is paralleled in the humanist contention that the center of the universe is man. Actually we have found by experience that when there is no center other than "man," there is really no "man," only men! Without a center of life, it is every man for himself. No matter how refined and noble men get, they serve themselves if they do not acknowledge and serve God.

Yes, our salvation is by faith, faith in Him who is beyond the little horizon of self, faith in Him who alone is the Center of Life, and faith in Him who alone can supply the warm and forgiving acceptance that man must have if he is to live.

The center of the universe is not here, as it often appears to be, but in God. Let us pray daily that He will help us to overcome this frightful and dangerous illusion!

The Big "If"

by DERMONT J. REID

"Let us not be weary in well doing . . . We shall reap, if we faint not" (Gal. 6:9).

This fragment of scripture comes from the inspired soul of our beloved Paul. They are words of stern, but loving admonition. They spring out of a life of experience. After the most rugged tests, Paul could rise and say quietly but splendidly, "Be not weary . . . Ye shall reap . . . If." How dangerously easy for us to become weary in the midst of the struggle. Just as the soldier becomes foot sore and arm weary, Paul knew that the soldiers of the cross become soul weary and tired. Knowing human frailty as he did, Paul tenderly points up the absolute necessity of eternal persistence.

The stubborn truth is that the supremely important work of Christ's Kingdom in the world cannot be done by

Those who begin well and then lose interest

Those who are stirred emotionally, but are as quick to stop as they are to start

Or, by those who have never known the thrill of a vital Christian experience that lifts them out of the muck and misery of sinfulness and pushed them upward and out to meet the challenge of these times.

The Kingdom of God is not easily moved. It cannot be done with a sickly "benevolent attitude" toward the church. It takes quite dedicated determination, hourly persistence and a complete dedication.

One of the many thrilling things about this sainted preacher is that he never knew when to quit.

Five times he received 39 lashes

He was accustomed to jails and dungeons because of his faith

He knew loneliness, heartbreaking discouragement, shipwreck, derision, *but he never quit!*

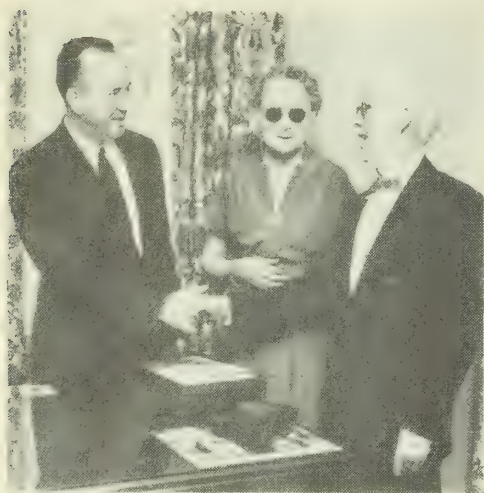
This master preacher died by the beheader's ax—looking back on a life of faithful service. Unflinching courage, unquestioned faith, boundless selflessness, to "a crown of glory which He shall give me in the last day." He is eminently qualified to say to you and me, "Be not weary in well doing . . . for in due season, we shall reap, if we faint not."

A Revival . . . If

All the sleeping folks will wake up,
And all the dishonest folks will fess up,
And all the lukewarm folks will fire up,
And all the disgruntled folks will sweeten up,

And all the discouraged folks will cheer up,
And all the depressed folks will look up,
And all the estranged folks will make up,
And all the gossiping folks will shut up,
And all the old dry bones will shake up,
And all the true soldiers will stand up,
And all the tightwads will loosen up . . .

BROTHER—WHAT A REVIVAL
THERE WILL BE.



Wedding Unites Couple At Retirement Home

The Chapel of the Methodist Retirement Home, Durham, was recently the scene of the marriage of two members of the Home family with the Rev. Joseph F. Coble, superintendent, performing the ceremony.

The happy couple, shown above with Mr. Coble, are Miss Vallie Mae West, age 69, of Raleigh, and James B. McKeithan, an 87-year-old widower, of Gibson. Miss West wore a blue dress, with white hat and gloves. A number of friends from Raleigh and elsewhere were present for the wedding.

Following the ceremony a dinner party was given for the couple at Harvey's Restaurant in Durham. That night they were the guests of the Washington Duke Hotel, on special invitation of William Stubbs, manager. After a one-day honeymoon, they returned to the Retirement Home.

The romance started, both Miss West and Mr. McKeithan stated, after they began taking walks together last summer. It was during one of these strolls that Mr. Mac "popped the question," and though they tried to keep their secret, news of the romance gradually leaked out and created intense interest among the members of the Home.

Miss West has been blind all her life. She is a graduate of Woman's College of the University of North Carolina.

Effect of Change on Church Subject of Workshop

West Market Street Church, Greensboro, conducted a workshop on "The Effect of Change on the Church," on Sunday afternoon and evening, January 26, sponsored by the Committee on Human Relations of its Commission on Christian Social Relations.

The major addresses were given by Dr. John J. O'Connor, professor of History, School of Foreign Service, Georgetown University, Washington, D. C., on the subject "The Changing Nation"; Dr. Martin M. White, Dean, College of Arts and Sciences, University of Kentucky, Lexington, Ky., on "Prejudice—Common Denominator of Misunderstanding"; and Dr. Charles

P. Bowles, pastor of West Market Church, on "Where Do We Go from Here?—The Relation of the Church to Change."

There were also discussion groups in major areas of concern and interest. These included "The Changing Society and Its Effects on—the Family, the Church, the Schools, Industry, Communications, Recreation and Leisure." Discussion leaders were Miss Doris Hutchinson, C. W. Phillips, Sr., J. McNeill Smith, Jr., Raymond A. Smith, Allen S. Wilkinson, and Bland W. Worley.

The purpose of the workshop was to encourage church leadership to examine the effects of society's changes on the church, to evaluate the elements in the church's program that make for good will, understanding and progress, and to plan for co-operative effort in providing more creative action and activities in human relations for the church and community.

The Salisbury District Conference

by J. F. HARRELSON

This body met in First Methodist Church, Salisbury, on Saturday morning, Jan. 11, at 9:30 o'clock with the Rev. Paul W. Townsend, district superintendent, presiding. Devotionals were conducted by the Rev. J. S. Gibbs of High Point. Mr. Gibbs has served in the Salisbury District for about sixteen years in three pastorates. It was good to have him with us. Prayer was offered by the Rev. E. J. Harbison of Concord. The singing throughout the conference was led by the Rev. J. J. Miller, pastor of Westford Church, Concord.

The institutions of the church were well represented by Dr. Dennis H. Cooke, High Point College; M. T. Lambeth, the Children's Home; Hugh Chatham Hospital by Dr. J. S. Hiatt; the Methodist Home by the Rev. C. W. Kirby; Pfeiffer College by Dr. J. Lem Stokes, Dr. R. N. Moore and Dean Russell; the Methodist Brotherhood by Dr. H. G. Allen; and Brevard College by the Rev. Ralph Reid of Midway Church, Kannapolis.

The pastors' reports indicated progress financially, and all the charges were about half paid on items of the church. Some were over the halfway mark. All the pastors were present except the Rev. R. W. McCully, pastor of Park Avenue, Salisbury, who was detained at his home on account of having undergone a major operation. He is recovering nicely and hopes to resume his regular work some time in February.

The sermon at 11:30 was delivered by the Rev. R. H. Nicholson, pastor of the First Methodist Church, Waynesville.

Claude Hartsell, Robert Edward Sides, John Rufty, Charles Curtis Yarborough, James Edgar McNeely and Tabor H. Wood were recommended for Admission on Trial into the annual conference.

Besides the preaching, the other highlights were the singing of the Pfeiffer chorus and the granting of Lay Speakers' Credentials to ninety-eight laymen of the district. Not too many of these were present but those who were came to the altar for a word of admonition and encouragement by the district superintendent.

MCOR Asks for More Advance Specials

Buck Hill Falls, Pa.—Numerous and continuing appeals to aid suffering humanity make it necessary for the Methodist Committee for Overseas Relief "to ask our Church for additional support through Advance Specials," MCOR's general secretary told the Board of Missions at its annual meeting here.

Dr. Gaither P. Warfield, chief executive of the denomination's relief agency, pointed especially to the needs in South Korea, where "hundreds of widows and thousands of orphans look to our Church for their future existence;" to the Arab refugees in Palestine, for whom, although MCOR doubled its allocation last year, "there is no immediate respite in view"; to India, faced by a definite food shortage and "where Methodist workers and members will be hungry in the months ahead unless we can answer their appeals.

"And we are not allowed to forget those thousands of refugees in many places around the world who live in a precarious existence. We must assist and guide those fortunate ones who are able to migrate to lands of wider opportunity and, of course, must aid victims of war and natural disasters. The past year has been marked by an unusual series of revolutions, floods, earthquakes, widespread hunger and human misery," Dr. Warfield said.

"We were inspired by the remarkable achievement of the Florida Conference of The Methodist Church when last year, under the leadership of Bishop John Branscomb, every church raised four Advance Specials—for the Division of World Missions, the Division of National Missions, Conference Specials, and MCOR.

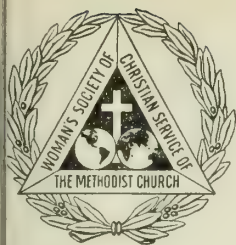
"What a blessing it would be to our entire Church if more conferences followed this example!" Dr. Warfield declared.

Dr. J. R. Wilkins to Head Missionary Education

The Rev. John R. Wilkins, of San Francisco, Calif., has been elected director of missionary education of the Board of Missions of the Methodist Church.

Succeeding the Rev. Dr. Karl K. Quimby, Ridgewood, N. J., who retired after seventeen years with the Board of Missions, Dr. Wilkins was elected by the Board at its annual meeting. Until spring when he will assume his new duties, Dr. Wilkins will continue as the executive secretary of the Board of Missions of the California-Nevada Methodist Conference, of which he is a ministerial member. He has held his present post since 1955.

In his new position, Dr. Wilkins will guide the work of more than 600 missionary secretaries in the annual conferences and districts of Methodism, will direct Board of Missions visitations to Methodist seminaries, and will head Methodist participation in nine summer missionary conferences throughout the United States. He will have offices at 150 Fifth Avenue, New York 11, N. Y., and will be a staff member of the Joint Section of Education and Cultivation of the Board of Missions.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Mrs. Bales New District Chairman of United Church Women

Mrs. Walter I. Bales of Greensboro was elected chairman of District # 2 in the Central District of the North Carolina Council of Church Women at a meeting in High Point on Jan. 28.

This district comprises nine city councils: Raleigh, Burlington, Reidsville, Greensboro, Asheboro, High Point, Winston-Salem, Kernersville and Mt. Airy.

Mrs. Bales has been president of the Woman's Society of Christian Service of the Greensboro District for the past four years and has served in many offices in the local society of the Grace Methodist Church in Greensboro, prior to this time.

She comes to the new office of United Church Women well prepared for her new fields of service. She "grew up in the Methodist Church" as a granddaughter of a Methodist minister and a daughter of a consecrated lay leader.

She is an accomplished musician, faithful worker in the young people's division, as well as in church school. She has "made the rounds" in Woman's Society work, working hard through the years.

She has served as the representative of Grace Church on the Board of Directors of the Greensboro Council of United Church Women. Later, as president of the Council, she was on the State Board of Managers. At the Western North Carolina Conference last June, she was the representative from that organization on the State Board.

Mrs. Bales says, "There is much organizational work to be done, but the work seems of little consequence when we think of the challenging opportunity before us. I am truly thankful for my Christian heritage, the trust placed in me, and the privilege to serve in this great ecumenical movement."

Woman's Division of Christian Service

The Western North Carolina Conference had twelve representatives at the meeting of the Woman's Division of Christian Service held in Buck Hill Falls in January, 1958.

Mrs. Rupert Crowell of Asheville, vice-president of the Conference W.S.C.S., was the official delegate from the Conference, representing Mrs. Clarence Cranford, president, who was ill.

Mrs. John Hoyle of Gastonia was present as a member of the Board of Missions of the Methodist Church. Miss Mable Metzger and Miss Addie B. Greeley of the Brooks-Howell Home for Retired Workers in Asheville were also present.

Others included Dr. and Mrs. Lem Stokes II, and Mr. and Mrs. Walter I. Gibson of Pfeiffer College, Miss Lorena Kelly, missionary on leave, Mrs. Dan K. Moore, secretary of Status of Women of the Southeastern Jurisdiction, Miss Jane Stentz,



MRS. BALES

associate secretary of Missionary Personnel in the New York Office of the Woman's Division, and Miss Francis Eshelman of High Point, associate editor of literature and publications for the Woman's Division.

One day all of the Western North Carolina people got together for a luncheon at Buck Hill Falls. Miss Kate Cooper, retired missionary, was a special guest at the luncheon. She was a speaker at the 1957 meeting of the W.N.C. Conference at Lake Junaluska.

Miss Cooper was honored at the general meeting of the Woman's Division. A beautiful orchid was presented to her as the worker with the greatest number of years of service—fifty years as a missionary for the Methodist Church. It was said that when the orchid was pinned on Miss Cooper, who wore the beautiful white Korean dress given to her by the native Korean women when she left the field, that as she stood, the inner glow of a good life well lived could be felt by the entire assemblage.

World Affairs Conference

The North Carolina World Affairs Conference will hold its eighth annual session on Feb. 13 in Carroll Hall, Chapel Hill.

The Woman's Society of Christian Service of the Western North Carolina Conference will be one of the participating organizations. Mrs. Leslie E. Barnhardt of Charlotte, secretary of Christian Social Relations of the Conference, is vice-president of the Planning Committee for the World Affairs Conference, and will preside at one session.

On Feb. 12 at 8 p.m. Senator Hubert H. Humphrey will speak in Hill Hall Auditorium.

Other features of the program will include the showing of United Nations films, a panel of foreign students, with Chancellor-emeritus R. B. House as moderator and an address by Dr. William Friday, president

of the University, at a luncheon planned by the North Carolina Council of Church Women at Carolina Inn.

The discussion groups will center on five major problems, "The Middle East—an Uneasy Truce," "The United States and the Far East," "World Disarmament," "Delicate Friendships—A Struggle for Uncommitted Nations," and "Current Streams in the United States Foreign Policy."

The general theme of the conference will be, "Mutual Understanding in the Nuclear Age." The Rev. B. Frank Hall of Wilmington will summarize the findings of the conference.

New Societies

Two new societies in the Western North Carolina Conference have been organized in recent weeks, one at Bethel in the Gastonia District and one at Dulin in the Thomasville District.

Mrs. M. W. Heckard was elected president of the Bethel Society, and Mrs. Isabelle Howard the vice-president and secretary of Spiritual Life. Others chosen to serve include Mrs. Loy Howard as recording secretary and secretary of Promotion and Miss Sarah Sigmon, treasurer.

The Bethel Church is on Route # 1, Denton.

The officers of the Dulin Woman's Society are Mrs. Elmer Hendrix of Advance, president, Mrs. Spurgeon Foster, vice-president and secretary of Spiritual Life, Mrs. Lester Hendrix as recording secretary and treasurer, Mrs. Charlie Hepler, Promotion, Mrs. Herbert Barney, literature and publications and supply work, Mrs. Sam Hepler, Children's Work, Mrs. Claude McNeil, Missionary Education, and Mrs. Wade Rodgers, Christian Social Relations, and Miss Addie Mae Foster, Local Church Activities.

The Dulin Church is on Route # 3, Mocksville.

Gastonia District Workshop on Promotion

One hundred and fifty women attended the Gastonia District Workshop on Promotion held at First Methodist Church in Gastonia on January 10.

Mrs. S. Ray Lowder, president of the district, presented the opening address, "The Task Ahead."

A panel discussion of "The Relationship of the Woman's Society of Christian Service to the Local Church, and Its Broader Relationship," was presented by six people, Dr. J. G. Huggin describing the work of the pastor; Mrs. Wilbur Baber discussing the discipline; Mrs. J. W. Payne, the Woman's Division of Christian Service; Mrs. J. W. Harbison, the lines of work in the Woman's Society; Mrs. Gilmer Harris, the work of the Conference and District W.S.C.S., and Miss Alma Goode, the Wesleyan Service Guilds.

After dinner a film on "Learn a Lot and Like It," was shown. Mrs. J. W. Payne presented the flip chart and Mrs. J. W. Harbison gave an evaluation of the program and also the closing meditation.

Mrs. Charles W. Gunter, district secretary on Promotion, was in charge of the meeting.

(Continued on page 16)

Forsyth Reviews Schreyer's Book; Training Schools Turn in Reports



George W. Schreyer

A TRIBUTE TO SCHREYER

Members of the staff in the department of religion at Pfeiffer College, honored Dr. George M. Schreyer, professor of religious education, at a dinner meeting recently upon the publication of his book, "Christian Education in Action."

During the dinner Dr. J. Lem Stokes II, president of Pfeiffer, paid tribute to Dr. Schreyer both as a professor and as an author. He stated that Dr. Schreyer had assisted greatly in establishing at Pfeiffer the most adequate department of religion to be found at any liberal arts college of comparable size in the country.

The author is a native of Asheville. His educational background includes Wofford College and Duke University. His Ph.D. is from Boston University. He is an ordained minister of the Methodist Church and has served as pastor and as an Army chaplain during World War II. He taught at Baker University in Baldwin, Kansas, prior to coming to Pfeiffer College. At the present, Dr. Schreyer is head of the department of religion and philosophy and chairman of the division of humanities at Pfeiffer.

CHRISTIAN EDUCATION IN ACTION

A Review by N. F. Forsyth

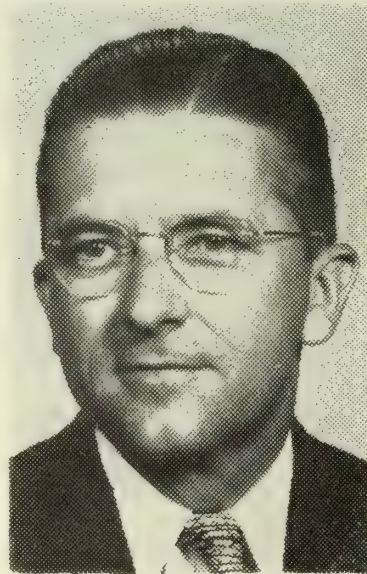
Dr. Schreyer, a professor at Pfeiffer College, has set down for students, ministers and laymen the rich results of a mature life given to an attempt to understand and help the churches strengthen their ministry through a wise use of Christian education.

As is natural in the classroom, this 1957 book conceives Christian education as a process. It is analyzed with clarity. Due recognition is given to God's part in the Christian education enterprise. Very evidently the Christian education set forth has a theology.

This clear and scholarly statement sees at the same time that man is of central consequence in the Christian education process. The view is held that while Christian education is Christian it is also education. Here is no mere collection of clichés but a forthright analysis of a process that has a very great potential for men and women who will be living their lives in the changed and changing world that is coming to birth.

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.

One limitation of an interpretation that has grown out of classroom procedure is the tendency to view a process as if it were a thing apart from the main stream of living, achieving, dreaming, and struggling in which men engage in their daily round. In the very nature of the case, the purpose of the study requires a treatment that is analytical and that sets forth clearly the elements of the process. And this tends to lead the writer not to include in his statement the fuller interpretation of the honest-to-good-



J. LEM STOKES

Dr. J. Lem Stokes, the versatile and popular president of Pfeiffer College, not only carries a multitude of responsibilities on the campus but also finds time to teach in training schools and to make numerous other appearances in the interest of Christian education. A recent full page story in the Charlotte Observer told of significant achievements by Dr. Stokes during his administration at Pfeiffer College. Dr. Stokes will give the course on The Teachings of Jesus in Gastonia, February 23-27.

ness-world in which Christian education must take its way.

Ministers and laymen together with students can supply out of their own experience some of the views that added to what Dr. Schreyer says make the wise use of Christian education urgent just now.

Dr. Schreyer has done the Christian education movement a great service. His book will help thoughtful ministers, laymen, and students as together we seek to strengthen the church's ministry.

LINCOLNTON AREA SCHOOL

A six teacher training school was held for the Methodist charges of the Lincolnton area the week of January 26-30. Courses were taught by Miss Louise Robinson, Mrs. Dix Sarsfield, Russell Montfort, Gilreath Adams, Courtney B. Ross and Adlai Hollar. Pastors of the participating charges were J. W. Braxton, C. C. Murray, A. G. Perkins,

J. J. Powell, Bruce Norwood, Jack Cool, Zane G. Norton, B. W. Leffer, Herman Billings, R. S. Cody and M. W. Heckard, Jr., J. W. Brazton. Steve Baraneau and Mrs. Emily Childs served as committee chairmen in preparation for the week. The school was planned and conducted under the direction of Dr. J. G. Huggin, Jr., district superintendent, and the ministers and church school superintendents of the participating churches.

FORSYTH COUNTY TRAINING SCHOOL

The Methodist charges of the county responded generously to the annual training school held at Centenary the week of February 2-6. Twelve courses were given by Mrs. A. D. Hagler, Miss Kate Crowell, Mrs. Senah Pulliam, Mrs. Robert Clark, Mrs. E. H. Ould, Miss Clarice Bowman, Dr. W. F. Locke, Wayne Warmer, Dr. J. J. Rives, James H. Warren and Cecil Robbins.

This school was planned and conducted under the leadership of Lee F. Tuttle and the ministers of the county. Ira Shamel did his usual effective job of publicity. Robert Martin and J. C. Auman served as directors of the school. Fred E. Carter was treasurer and Mr. T. B. Dixon was in charge of the hospitality and entertainment committee.

Ministers of the participating charges were A. C. Waggoner, J. E. Yountz, Marlin Depp, Harley M. Williams, H. E. Bolick, D. F. George, S. M. Needham, N. C. Williams, Jr., J. P. Hornbuckle, Jr., J. W. Lashley, Preston Hughes, Jr., R. P. Bunch, G. E. McCulley, Barrett Wilson, E. K. Gibson, F. A. Wright, C. J. Caudill, J. E. Cochran, S. B. Biggers, E. M. Heath, N. L. Oliver, R. L. Young, Jr., John R. Sills, N. C. Williams, Sr., A. L. Chamblee, W. H. Yokeley.

(Continued on page 16)



G. W. BUMGARNER

G. W. Bumgarner is the son of one of our beloved ministers, Brother J. L. A. Bumgarner. Bill was born in a Methodist parsonage in the "State of Wilkes" and has spent his entire life in close contact with the Methodist Church. He has served five appointments effectively, was a Navy Chaplain from 1943-1946 and is now completing the first unit of a new church plant at Covenant Church, Gastonia. He is Missionary Secretary for the Gastonia District and is rendering a fine service with his training school course on Missionary Education in the Local Church which he will be teaching in Mooresville, February 23-27. Another hobby is that of Methodist historian. Bill is also rendering a valuable service as a member of the Conference Historical Society.

UN Seminars Set for February and March; Council Meeting; SE Recreation Workshop

National United Nations-Washington Seminar

The UN-Washington Seminar sponsored by the Youth Department, Division of the Local Church of the General Board of Education and the Board of World Peace, will be held February 23-28, 1958. Only two delegates from our Annual Conference are allowed to attend. Miss Kay Fink of Concord, president of Cabarrus County Senior Subdistrict and Senior Chairman of Christian Witness for the Western North Carolina Conference, Methodist Youth Fellowship, will represent our conference in this seminar. Her expenses are being paid by the Cabarrus County Subdistrict.

Conference Washington-U.N. Seminar

The Washington-U.N. Seminar sponsored by the Commission on World Peace and the Youth Council of the Western North Carolina Conference of the Methodist Church will be held March 25-29 this year. This is the third year for these conference sponsored seminars. The group from our conference will travel by buses and will visit the State Department and tour the Government buildings in Washington, spend a day at the United Nations and make an extended tour of New York City, and will visit historic Mount Vernon on the way home.

The Seminar is planned for the President of the Youth Fellowship, the chairman of Christian Citizenship and Christian Outreach program areas, and other youth who are vitally interested in the program of world peace. All applicants must be at least 16 years old. The group will be chaperoned by adult workers with youth, ministers, youth directors, teachers or counselors.

The total cost of the seminar will be approximately \$75. \$10 of this amount should be paid as a registration fee by March 1 to the District Director of World Peace for your district. Persons interested in attending should contact their minister as soon as possible.

Conference Executive Council to Meet

The Executive Council of the Western North Carolina Conference Youth Fellowship will meet on Friday and Saturday, February 14-15, at First Methodist Church, Salisbury. Those asked to attend are the elected conference officers, the program area chairmen and adult advisers, the district directors of youth work and the deans of the summer workshops. Registration will begin at 4:00 p.m. with the first group meeting at 6:00 o'clock supper.

Methodist Youth Fund Report

District	Goal	Pledged	Paid
Asheville	\$ 1,443.00	\$ 713.20	\$ 406.60
Charlotte	2,958.20	1,821.00	955.21
Gastonia	2,182.80	1,441.50	784.36
Greensboro	3,005.20	822.00	607.79
Marion	1,123.80	279.00	198.40
North Wilkesboro	405.40	220.00	138.85
Salisbury	2,313.60	1,659.00	753.68
Statesville	1,622.20	1,462.00	658.40
Thomasville	1,893.80	3,138.95	1,528.73
Waynesville	855.80	1,091.25	276.25
Winston-Salem	2,169.20	1,138.00	414.90
Totals	\$20,000.00	\$13,785.90	\$6,723.17

President: Martha Turnipseed
High Point College, High Point
Director of Youth Work: Paul H. Duckwall
Box 828, Salisbury

District Conferences on Christian Education

The youth work of our conference will be emphasized at the conference on Christian education to be held in each district in the near future. Plans for vacation church school for intermediates, summer camps and workshops, youth activities week, etc. will be discussed. The following youth leaders should be in attendance: Superintendent of the Youth Division, adult counselors for intermediates, seniors and older youth, minister or director of Christian education, any interested teacher of the youth division. The following conferences will be held the week of February 23-28: Salisbury District, Trinity, Kannapolis, Sunday, February 23, 3:00 p.m.

Winston-Salem District, Centenary, Winston, Monday, February 24, 7:30 p.m.

Greensboro District, West Market, Fellowship Hall, Tuesday, February 25, 7:30 p.m.

Thomasville District, First Lexington, Wednesday, February 26, 7:30 p.m.

Charlotte District, Central, Monroe, Thursday, February 27, 7:30 p.m.

Statesville District, Broad Street, Statesville, Friday, February 28, 7:30 p.m.

Conferences will be held in other districts the week of April 13-21.

1958 Southeastern Recreation Workshop

The annual Southeastern Jurisdictional Recreation Workshop will be held at the Methodist Youth Camp, Leesburg, Florida, April 17-24. The workshop is a project in recreational leadership education sponsored by the Division of the Local Church, General Board of Education of the Methodist Church, Nashville, Tennessee, and the conference boards of education in the Southeast. The purpose is to train leaders of leaders. It is designed to help the delegates learn new techniques and perfect the old, to develop a well-rounded philosophy of recreation and to help them become more adequate persons themselves.

Nationally known leaders will be instructing in the following recreational interests: World of Fun Folk Games, Informal Drama, Creative Art, Leading Squares, Leadership Kit, Music in Recreation, Cookouts and Campfires, Storytelling, Handicrafts: General Handicrafts, Silk Screen Printing, Ceramics, Leather Crafts and Whittling.

The cost for the workshop is \$32.50, plus transportation. Those interested in attending should contact Dr. Carl H. King, Box 828, Salisbury, N. C., Executive Secretary of the Conference Board of Education.

1958 Reading Project for Seniors

The Burning Thirst by Lydel Sims takes its place in the annual Reading Project for youth, which is now in its fifth year. The

first four books dealt with some of the chief doctrines of the church. In this "Story of John Wesley," we live through the spiritual pilgrimage of the father of Methodism, whose life and thought contributed so greatly to these doctrines. It was a life of intense inner excitement as well as high drama in its outward circumstances. It was a life always in struggle, out of which emerged one of the most creative personalities in Protestantism. This book will strengthen the faith and undergird the churchmanship of any reader.

Every church is encouraged to order a copy for every member of the senior and older youth departments and for every adult connected with or interested in the youth program. The book sells for 35c each, or 30c each for ten or more copies. It may be ordered on consignment from The Methodist Publishing House, Fifth and Grace Streets, Richmond, Virginia.

Use the book (1) for personal, individual reading at any time, especially appropriate for Lenten reading; (2) as a supplementary resource for the senior study unit, "The Church Through the Centuries," April-May 1958; (3) In informal groups, at church and school; (4) As a unit of study during a Youth Activities Week; (5) as a book report for a class in school.

"Concern" Receives a Face-Lifting

Concern, the bimonthly news magazine published by the National Conference of Methodist Youth, has received a new look beginning with its January 17 issue. It is now published in a new format (8½ x 11 size, eight pages, news-centered), with a new editorial focus (critical reporting of national-international affairs, social issues, and significant church events—with a strong editorial voice and a youth and student editorial board), and at a new price (\$1.50 a year). It is beamed at youth and students interested in a critical probing of current news issues from a Christian perspective. Every youth fellowship (chairman of Christian Citizenship) should subscribe to *Concern*. To subscribe, send \$1.50 to National Conference of Methodist Youth, Box 871, Nashville 2, Tennessee.

Thomasville District Church-Related Vocations Conference

A Church-Related Vocations Conference was held at Memorial Methodist Church of Thomasville on Sunday afternoon and evening, February 2. Workshops on the following church-related vocations were led by qualified leaders in their field: Public School Bible Teaching, the Ministry, Missions, Church Music, Deaconess Work, and Director of Christian Education. Each young person was able to attend two of the above workshops in the course of the conference. Also a workshop on "Counseling Youth in the Choice of a Vocation" was available for adult workers with youth. The conference closed following a dedication service at 7:30 p.m. The Rev. George W. Thompson is the district director of Christian Vocations and the Rev. Kenneth M. Johnson is the district director of Youth Work.

♦ ♦ ♦

They who bear the Cross will always have it for a shelter.—*Selected*

The Church Preaches the Word

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Romans 10:14-17; Ephesians 3:7-19

This lesson is the second on the general theme—"The Church's Ministry to Mind and Spirit." One of the principal ways the church has ministered through all the Christian centuries has been through the work of preaching.

The root from which our word "preach" is derived is one which means "to proclaim." Other meanings closely associated with it are these: "to advocate," "to inculcate," "to declare," "to commend" and "to extol." All of these suggest the fact that there was something to proclaim. What was it? Taking our list of verbs again and putting an object with each of them we might set a statement like this: The church's task is to *proclaim* the good news of salvation; to *advocate* the cause of God's kingdom; to *inculcate* the basic beliefs of the faith; to *declare* (or make known or to witness) the truth of our Christian faith; to *commend* this way of believing and living to others; to *extol* (or to praise) God and what he had done for the world through Christ. We could add others, such as "rebuking" or "reproving." Sometimes it seems as if these last two have been the ones people think of most often in connection with preaching; hence the expression "Don't preach at me!"

In the selection from Romans Paul assumes the necessity of a personal messenger as the main way of getting the good news proclaimed: "Faith comes from what is heard, and what is heard comes by the preaching of Christ." Knowing the Hebrew Scriptures as he did, he calls to mind instances of preaching in the Old Testament. It was, indeed, through the voices and the characters of the prophets as well as through the Law that the way of life was revealed to the people of Israel. Now, Paul implies, this same method is to be employed in the church, which was thought of as "the new Israel."

In the Ephesians selection reference is made to the privilege of preaching "the unsearchable riches of Christ" and "the mystery hidden for ages in God." Spaces does not permit an extended discussion of this. The reader is referred to more extensive treatments in other materials and in the commentaries. However, the beautiful and inspiring prayer (verses 14 through 19) should be read aloud. There is hardly anything finer in the book of Ephesians.

Just how are the laymen of the church related to the theme of this lesson? They are not preachers. No, but they, too, can do many of those things we mentioned in the first part of our discussion. There is a bit of verse which begins: "I'd rather see a sermon than to hear one any day." Then we no doubt recall an old hymn entitled "The Gospel According to You." So, in a sense, every Christian is a "proclaimer," an advocate or "a witness."

But there are other ways in which those of us who sit in the pews can participate in the preaching work of the church. We can, for one thing, prepare ourselves better for listening to the sermons we hear. Robert McCracken tells the story of a local preacher who saw in his congregation several distinguished ministers who happened to be vacationing in the area. Said he: "Think of the *bread*, not of him who is giving you the bread."

Then, too, there is a sense in which the congregation can have a part in making the preacher. As they read and study and discuss the Christian faith they break up the ground so that the good seed of the gospel may find a suitable lodging place.

♦ ♦ ♦

The greatest of all arts is the art of losing ourselves in the service of others.—Harry H. Starrat

The Hymn That Means Most to Me

The following story is reprinted from the Methodist Recorder (London). The hymn mentioned is not found in the American hymn-book. We invite our readers to write us of their favorite hymn and what it has meant to them. Ed.

'CENTRED ALL IN THEE'

One lovely Sunday morning in the summer of 1940 my husband and I were sitting in the little chapel we attended in Southampton. My husband was a local preacher, very often out, hence it was a real joy to be worshipping together that morning.

The minister announced the opening hymn, and in turning over the pages to find it the words of another hymn caught my husband's eye. I do not think he knew much of the opening hymn of that particular service; he was gripped by the words of this hymn of Richard Baxter, No. 714.

The service was over; we went home; my husband read the hymn through again, read it over to me, and urged me to read it again for myself. I went through the hymn, again and again at different times, and felt so comforted by the truth it contained; we both had loved ones on the other side, and just two years previously our only child had joined the numbers there.

A few months later my husband went into service into the R.A.F., and just a little later he was killed in the Battle of Britain.

The hymn that came as a God-given inspiration on that Sunday morning, not so long ago, means more to me than ever, each verse confirming the truth that we are indeed in His care, though divided now by death:—

Methodist Hymn-book 714 (Richard Baxter).

He wants not friends that hath Thy love,
And may converse and walk with Thee,
And with Thy saints here and above,
With whom forever I must be.

In the communion of the saints
Is wisdom, safety and delight;
And, when my heart declines and faints,
It's raised by their heat and light!

As for my friends, they are not lost;
The several vessels of Thy fleet,
Though parted now, by tempests tost,
Shall safely in the haven meet.

Still we are centred all in Thee,
Members, though distant, of one Head;
In the same family we be,
By the same faith and spirit led ...



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LETTERS TO THE EDITOR

SUPPLY PASTORS

To the Editor:

I have just finished reading "The Supply Pastor in the North Carolina Conference" by the Rev. E. C. Crawford. This was one of the most provocative books I have seen in a long time. I do not know how widely it was circulated, but I would suggest that laymen who truly love the Church would do well to ask their pastors for the opportunity to read it; and also to sit down with their pastors and talk over its implications. I do not agree, however, with many of its conclusions as I understand them.

There seemed to be throughout the book the suggestion that the Church expects too much of its members of the conference in the way of academic preparation. I can remember when I thought so, too. But as I understand Methodism historically, and also the problems of our time, I believe our Church has served its Lord best by holding to the very best in education. The early lay preachers, though not holders of degrees, did the best they could in the matter of educational preparation. I believe they would have had the degrees if they could have. Today, more and more of our young people are going to college and what will happen to the authority of the church if in a few years high school graduates find themselves leading congregations of Ph.D.'s? Rather than a man seeking to content himself with the knowledge of the old circuit riders let him seek to imitate their self-sacrifice and devotion in the matter of acquiring the preparation necessary.

I also do not agree on the contrast between the called ministry and the intellectually trained ministry (page 38). There is a tremendous body of knowledge contained in the Bible, history, literature, science, and so on which is God's truth and His way of speaking to us. I believe that when God calls a man (or woman) into the ministry a part of the call is to the rich banquet of truth, that he may partake and lead his people thereto. Why do we insist that a man is prepared to preach if he is not willing to be a deep and thorough student of life? I know self-education has made many a good man and good preacher, but it is too risky for most of us. Why do we exalt feeling and emotion above learning when the whole world witnesses to God and cries out to be interpreted? No, the call to preach is the call to learn.

I do agree, however, that the supply pastor should have a vote. If he is deemed suitable to serve a charge he certainly should be extended the privilege of voting.

I believe the conclusion of the study is not that the church should lower its standards but should keep them high. This is for several reasons. In any course of action, called Christian, the standard should always be high. Then, in a line of descent from the prophets of the Old Testament, to Jesus, Paul, Luther, Wesley, Asbury, and your grandfather, all good preaching has been a hard struggling work. The truly great looked up to high standards and not down to convenient halfway marks.

I believe, too, in apparent agreement with Brother Crawford, that a man called to preach should preach. Men to whom God has given the gift of administration can administer. I believe our Conference should help with scholarship aid men and women called to preach so that they do not feel forced to drop out of academic preparation and accept a supply status. Especially should the Conference be helpful to people who feel the call in their maturity when it is more difficult for them to attend college.

Yours very sincerely,
Walton N. Bass

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COMMENDS EDITORIAL

To the Editor:

I want to thank you very sincerely for your excellent editorial in the last issue of the North Carolina Christian Advocate complimenting our

Methodist Church School Curriculum materials, especially the new materials for pre-school children. This sort of comment coming from the editor of our church paper will go a long way toward helping people to understand and appreciate our church school curriculum materials. We are indebted to you for this very timely editorial and for the excellent way it was written.

We appreciate the wonderful work you are doing as editor of our Advocate and we assure you of our full co-operation as you seek to strengthen this very wonderful paper. We are very grateful for the pages given to the interpretation of our program of Christian education in the state. We are convinced that these pages are very valuable to the churches in this work.

Cordially yours,
C. P. Morris,
Executive Secretary

In Memoriam

MRS. TIDA REYNOLDS NANCE

The members of the Woman's Society of Christian Service of Salem Methodist Church of the Farmer Charge, Thomasville District, wish to pay this tribute of love and respect to the memory of a devoted and faithful member, Mrs. Tida Reynolds Nance, who entered eternal life December 25, 1957.

She served faithfully and well, giving loyalty of her time and talents to her heavenly Father. Respectfully submitted, Mrs. Howard Jessup, Mrs. Carson Cranford, Mrs. Ivey Nance.

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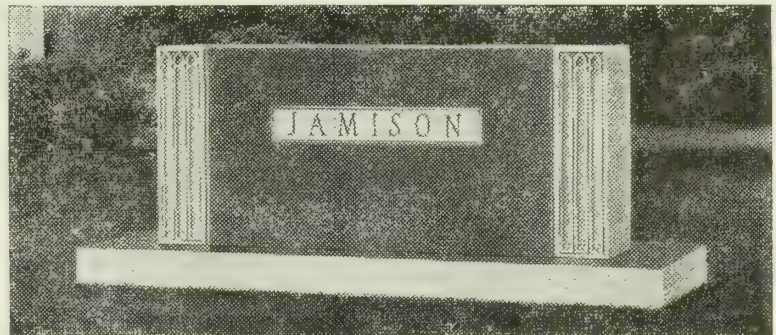
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Disaster on the Road

Buck Hill Falls is situated high up in the Pocono Mountains, and the road seemed long as I rode through eastern Pennsylvania with a good friend from Lock Haven, Pa., who had volunteered to drive me over. We started out in a snow storm, but I was not unduly alarmed, for Don McChesney not only owns a truck line, he drives his own trucks when necessary, and his confidence helped drive away my fears of the icy road.

But I confess that I was not at all helped by the sight which met my eyes as we rounded a turn on a mountain road. Dozens of cars were lined up on the roadside and state patrolmen were routing them by the scene of the accident. "Take the side road," said the policeman, "put out your cigarettes, if you have any, and take it easy through the village."

We didn't ask questions, and soon we saw what had happened. There on the edge of a little stream, at the foot of the mountain, lay a huge gasoline tanker, its cab smashed to a mass of crumpled steel. We understood the remark about not smoking, for we could see a huge stream of gasoline pouring down the bank. One lighted match and the whole thing would have gone up in flames.

Visibly shaken, my companion drove on, but he kept wondering what had happened to the driver. We never learned, but presume that he had died in the crash.

Now the astonishing thing is this—which I did not learn until later. Not five minutes after we had passed the scene, another tanker owned by the same company came down the hill, slid off the road at the same spot and came to rest on its side in almost the same spot, adding its cargo of inflammable liquid to the stream!

Who Wants Him?

Who wants the self-styled "reverend" who specializes in stirring up racial strife? Well, the proper answer just now is that North Carolina courts would like to have a chat with him, Lumbee Indians would like to scalp him (gently), and thousands of white and colored people would dearly love to see him segregated in a cell where his rantings would do no more damage.

But the Baptists won't claim him and the status of his ministerial qualifications is a mystery. He says he is a Free Will Baptist, but leaders of the denomination declare that he is not connected with their organization in either North or South Carolina. It turns out that he is so exclusive that he had to form his own denomination, which is called "Southern Free Will Baptists" and is not listed in any yearbook that we can find.

Trouble with the "Reverends"

Which reminds us that the newspapers have a difficult time with the "reverends." Any barnyard rooster can call himself "the Rev. Crower" and get his name and activities in the press—especially if he disgraces his profession. Of course, Methodists keep

a pretty tight rein on their preachers and when one of us gets into trouble he usually finds it difficult to keep on sailing under false colors.

But newspaper editors are not always able to check on the *bona fides* of the clergy—or anyone else—and thus the impression sometimes gets out that a totally irresponsible person is connected with a responsible organization.

Moving Around Again

After two Sundays at home, I went out again last night to speak at the flourishing little St. Andrews Church, Greensboro, where Lester Ballard is pastor. Lester and Mrs. Ballard visited me in Brooksville, Fla., many years ago. On their way home from a trip, they stopped in the little town and came to church. Now it was my turn to visit, but I got more out of my trip than they did. I didn't feed them in Florida, but they certainly fed me at that family night supper.

I made one mistake. Thinking that I had a chicken thigh, I found that I had picked the south end of the neck and had to make a return trip to remedy the situation.

There's one thing about giving those illustrated lectures on London—after several times, I get to where I talk too much. But they were kind and even the children kept awake.

Time to go now. See you next week—in passing.

Christian Education Page

(Continued from page 12)

George B. Clemmer, C. W. Faulkner, R. L. Wilkinson.

MECKLENBURG COUNTY SCHOOL

This annual school will be held at First Methodist, Charlotte, February 9-14. Fourteen teachers will lead the classes as follows: Mrs. A. D. Hagler, Mrs. W. H. Hoefflick, Mrs. Lois Eddy McDonnell, Mrs. W. R. Reed, Mrs. Bob Clark, Dr. George Schreyer, Miss Emogene Dunlap, Tom Stockton, Dr. J. H. Phillips, Dr. Clyde

Manschreck, Dr. J. J. Rives, Horace McSwain and Mrs. E. H. Ould.

Walter J. Miller is the district superintendent. He was assisted in planning and promotion by the church school superintendents and ministers of the participating churches. Among the committee chairmen are Herbert Hitch, J. G. White, Mrs. R. B. Elixson, W. B. A. Culp and others.

Woman's Page

(Continued from page 11)

Thomasville District Workshop

The Thomasville District Workshop on Promotion was held at the Memorial Methodist Church in Thomasville on January 11, from 10:30 a.m. to 3 p.m.

Mrs. J. W. Payne of Cherryville led the Group Involvement session and Mrs. Ira Shelley of Greensboro conducted the Bible Study Session. The Rev. J. H. Carper, District Superintendent for the Thomasville district, spoke on "What a Pastor Expects of a Woman's Society of Christian Service."

In the afternoon, a question and answer period was conducted by a panel composed of Mrs. Payne, Mrs. Shelley, Mrs. J. Frank Spruill and Mrs. Carper. Many questions of current interest were presented for discussions.

The worship was planned by four district officers, Mrs. Walter I. Gibson, president, Mrs. Arnold Kirk, secretary of Promotion, Mrs. I. F. Craven, vice-president, and Mrs. Dalton Fritts, secretary of Wesleyan Service Guilds.



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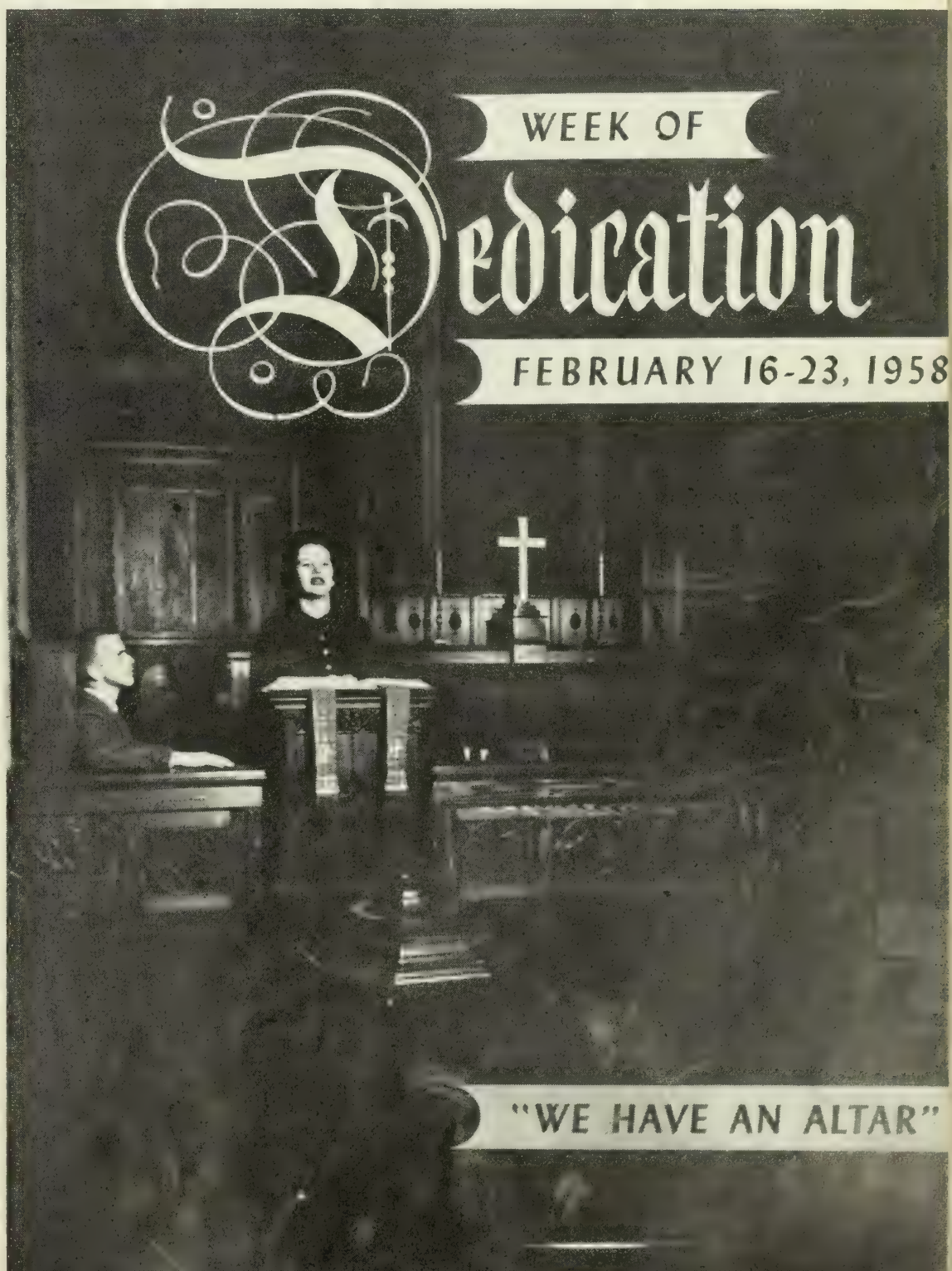
"We Have an Altar"

Two Methodist Youth Fellowship members of the Myers Park Methodist Church in Charlotte, are shown in the picture for the Week of Dedication. Miss Sarah Pickens at the lectern is the daughter of Mr. and Mrs. Marshall I. Pickens and a granddaughter of the late beloved Rev. C. M. Pickens. The young man in the picture is Charles Waters, son of Mr. and Mrs. Clarence R. Waters. He was at the time this picture was taken, president of the Methodist Youth Fellowship at Myers Park and is now a freshman at Duke University.

This picture was taken during the Week of Dedication in 1957 by Dr. Oscar L. Simpson, Executive Secretary of the Central Promotional Office of the Methodist Church.

Dr. Simpson came to the Western North Carolina Conference during the Week of Dedication last year to visit churches in their Week of Dedication programs. He did this in recognition of the fact that the Western North Carolina Conference is first and second each year of all the conferences of the Church in giving to the Week of Dedication. The Western North Carolina Conference was first of all the conferences in 1957 with \$31,037 and the Mississippi Conference second, \$30,975. These two conferences have for a number of years been first and second of all the conferences in giving to the Week of Dedication.

The Myers Park Church is in the first three or four churches in the conference each year in giving to the Week of Dedication. This picture while recognizing one of the outstanding churches in Methodism in giving to missions, is far more recognition of the contributions of all the churches in the Western North Carolina Conference which have helped give this conference leadership in giving to the Week of Dedication.



News Briefs about Methodists and Methodism

David Scott, young son of the Rev. L. A. Scott, pastor at Madison, is the boy referred to in "The Touch of Greatness," on the Children's Page in this issue.

The Rev. C. W. Kirby, superintendent of the Methodist Home, Charlotte, was guest minister at Wesley Heights Church, Charlotte, on Sunday, February 2.

Triplett Church, Mooresville, is happy to announce that its new educational building will be consecrated on Sunday, February 16.

The Rev. Leon Couch, pastor of St. Paul Church, Goldsboro, was one of the instructors in the Christian Workers' School, Jacksonville, Florida, February 2 through 6.

The Rev. L. A. Scott, Madison, is the author of the meditation, "The Center of the Universe," printed on the devotional page of last week's *ADVOCATE*. (Somebody goofed! Editor)

The new Edenton Street Church, Raleigh, was officially opened for worship by Bishop Paul N. Garber on Sunday morning, February 2. (Story will follow in next issue of the *ADVOCATE*.)

West Market Street Church, Greensboro, conducts a through-the-week kindergarten, which was one of the first in the state to become accredited by the State Board of Education.

Dr. Mark Depp, pastor of Centenary Church, Winston-Salem, will be guest speaker during the revival services at Hayes-Barton Church, Raleigh, beginning March 9.

Dr. Harry Denman, Executive Secretary of the General Board of Evangelism, Nashville, Tenn., will be guest speaker during the revival services at Davis Street Church, Burlington, beginning March 16.

Edenton Church, Edenton, reports that for the third year in succession they are sending the N. C. *CHRISTIAN ADVOCATE* to each of their church families, numbering about 110 in all.

Cary Methodist Church announces that the Rev. Charles Mercer, pastor of the Mebane Church, will be their guest minister during their week of revival services March 9-16.

A Methodist educator, Dr. William W. Whitehouse, president of Albion (Mich.) College, was elected president of the Association of American Colleges January 9 at the conclusion of the group's 44th annual meeting. The Association is composed of 764 colleges and universities.

Hinshaw Memorial Church, Greensboro, announces revival services scheduled for the week of March 2-9. The Rev. Mel Harbin, pastor of Christ Church, Greensboro's newest Methodist Church, will bring the messages during the week. The singing will be led by the Rev. James Gibbs, pastor of Moriah Church, Greensboro.

Bennett College, Greensboro, announces that four new foreign students were added to their enrollment at the beginning of the second semester: one from Nassau, Bahamas; one from Surinam, South America; and two from Taegu, Korea.

First Methodist Church, Hertford, announces that the Rev. Douglas Newman, pastor of First Church, Norfolk, will be guest preacher during their revival services March 9-14. Mr. Newman and his activities in Norfolk are featured in an article "The Fleet's In," in the January issue of *Together*.

Miss Shirley McRea, a young missionary to the Belgian Congo, was guest speaker for the Family Mission Study at Broad Street Church, Statesville, on Sunday evening, February 2. It was interesting and helpful to have firsthand information from this country which is one of the "Lands of Decision" in the current study of mission fields.

Macedonia Church, of the Ayden-Macedonia Charge, conducted a preaching-teaching revival February 4 through 6, sponsored by the Inter-Board Ministry of the Town and Country Commission, the Board of Education, Board of Evangelism, and Board of Missions, for the purpose of strengthening the weaker churches of the Conference. The speaker was the Rev. Ralph I. Epps, pastor at Grifton.

The Methodist Church, Black Mountain, pays tribute to Dr. W. D. Weatherford, of its congregation, whose recent book, "The American Churches and The Negro," has received many excellent reviews, including one in a recent issue of the Methodist magazine, *The Church School*. Dr. Weatherford heads a study group on the Southern Mountain Region which has been granted \$250,000 by the Ford Foundation.

Dr. John Paul, of Louisville, Ky., will preach in a revival meeting at Parkway Church, Albemarle, February 26 through March 7. Services will begin each evening at 7:30, and there will be day services Monday, March 3 through Friday, March 7. Dr. Paul is associate editor of the *Herald* and of *Higley's Sunday School Commentary*. He was one of the leaders at the Deeper Life Conference held at Lake Junaluska last year.

Oak View Church, High Point, the Rev. George C. Starr, Jr., pastor, reports that the redecorating of their sanctuary has now been completed, including installation of new colonial type lighting fixtures. Night illumination of the steeple has also been provided. Six classrooms in the educational building have been redecorated. A house and land adjoining the church property have been purchased for future expansion of the church program. The church school attendance this year has increased 10 per cent over the previous year. A contribution has been made to the church's native African missionary to provide him transportation over his territory.

Bishop and Mrs. Nolan B. Harmon were guests of Brevard Methodist Church on Sunday, January 26, when Bishop Harmon brought the morning message. In the afternoon from 2 to 4 o'clock they were honored guests at open house held at the home of the Rev. and Mrs. E. K. McLarty, on the Brevard College campus.

Hawthorne Lane Church, Charlotte, will conduct a Laymen's Spiritual Life Retreat on Sunday February 16, from 2:30 to 5:00 p.m., as a part of the current evangelistic emphasis. Included in the program will be an inspirational speaker, time for personal meditation and prayer, and a rededication service culminating with the Sacrament of Holy Communion. This retreat is planned for members of the official board and the commissions, church school officers and teachers, and other interested members of the church.

Dr. Cecil W. Robbins, president of Louisburg College, was guest speaker at the monthly meeting of The Methodist Men of Raeford Methodist Church on January 21. He spoke concerning our Methodist Colleges and Universities. Additional guests at the meeting were the boys of the senior class of Hoke High School, who showed such a keen interest that Dr. Robbins stayed until the following day and talked to a number of the boys and girls at the high school concerning college entrance and the fine opportunities which our Methodist schools have to offer students.

Bethel Church, on the Cobb Circuit, of which the Rev. H. L. Harris is pastor, has recently installed a new Hammond organ in the sanctuary. Mr. John Mickey, organist from Winston-Salem, played for the morning worship service and gave a recital on Sunday, January 19. The movement to secure the organ was begun by Mr. and Mrs. Dudley Gatewood. Mrs. Lacy Daniels of Pelham is the present organist, and Mrs. Gatewood and several other young women are studying organ in order to assist in this phase of Bethel's ministry of music.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Lowdermilks Begin Their Work in Pakistan

The Rev. and Mrs. Max K. Lowdermilk have begun their language study training in Quetta, West Pakistan, in preparation for their work as missionaries. A member of the WNC Conference, Mr. Lowdermilk has asked for and received a transfer to the Indus River Conference, in line with the recommendation of the Board of Missions, which prefers to have their missionaries members of the Conference in the country where they serve. Through the kindness of Bishop Nolan B. Harmon, we print extracts from a letter from the Lowdermilks to the bishop.

"We had a nice trip over by boat. A short stop in Genoa gave us an opportunity to see the dome of Italy. While enroute, I completed reading Latourette's massive volume, *The History of Christianity*, and as I read and traveled, we saw, or were close to, many of the places of importance in church history. In Genoa, we realize the world spread of Methodism, as we met a Finnish Methodist couple who were enroute to Pakistan to go out as workers in the church. They are the first couple to go out as missionaries from Finland. The Methodists in New York, and the work spread a missionary endeavor by Swedish Methodists in New York, and the work spread from Sweden into Finland. Now the Finnish Church is reaching out to Pakistan.

"We saw much of the American Sixth Fleet in Sicily, Naples, Genoa, Cannes and other places. On Christmas night, we were at Cannes, anchored off-shore, and I went up on topside and there saw the aircraft carrier, *F. D. Roosevelt*, and across its flight deck was a large sign in lights which read, 'Peace on Earth.' I thought that this type of peace is the kind that the world only knows, because in order to have it, we must station a guard of ships and forces around the world. My thoughts turned, with those of many Christians, to His peace, which came into the world many years ago. Surely His peace is not the peace that the world knows. Perhaps the irony of our times is that while we shout, 'Peace, peace,' there is no peace

"All of us here are in fine spirits and really looking forward to the work here in this land. We send our best wishes to you and to all the good people of the Western North Carolina Conference. 'Through Him we have obtained access to this grace in which we stand and we rejoice in our hope of sharing the glory of God.' I am sure that all of us, both here and at home, share this feeling of Paul's."

Subscription Campaign Getting Under Way

Subscriptions are coming in from churches all over North Carolina, as pastors and agents begin an intensive campaign for renewals and new subscriptions.

The Circulation Department asks that pastors keep an accurate record of subscriptions sent in for their own records. Requests for additional envelopes, blanks or sample copies will be handled immediately.

Starr Dailey to Speak in Raleigh and Greensboro

Starr Dailey, widely known spiritual life leader and author, will lead the fifth annual Spiritual Life Retreat sponsored by the Fidelis Class of Edenton Street Church, Raleigh, February 16-20. Mrs. Dailey will be with him in the services.

Mr. Dailey will also speak at three services in Trinity Church, Greensboro, on the evenings of February 13 and 14, and the morning of the 14th.

This great spiritual leader was once a convict, and since being redeemed and transformed under the discipline of the gospel of Christ, has sought to be a first-hand witness of the Christian way of life. His books, among them, "Love Can Open Prison Doors," "Release," and "Well Springs of Immortality," are widely read.

NC Laymen's Rallies Expected to Attract 10,000 Men

This year's series of Laymen's Rallies in the North Carolina Conference are expected to draw an attendance of as many as 10,000 men, according to J. Nelson Gibson, Conference Lay Leader. Beginning Feb. 17 and continuing for two weeks, these rallies will be held in each district and will be addressed by Dr. F. Olen Hunt of the National Board of Missions and Bishop Paul N. Garber. Laymen from the various districts will assist in the programs and have charge of arrangements.

Dr. Hunt is a dynamic speaker and is in great demand for speaking engagements throughout the church. For several years he has headed the Department of Finance and Field Service of the Board of Missions.

Bishop Garber is giving two full weeks to the Rallies and will speak at each meeting.

A feature of the Rallies is the consecration of the 1,200 Lay Speakers, who will hold services in the churches during the No Silent Pulpit campaign during Lent, when it is expected that all of the churches in the Conference will have services each Sunday.

Each Rally will feature a supper, with a service of worship following.

Mr. Gibson says that in several of the Rallies last year attendance had to be limited because of lack of space, and he suggests that those who plan to attend should purchase their tickets from their pastor or lay leader well in advance of their meeting. "This year," he says, "arrangements have been made which will permit every layman who wishes to attend to have a place and a meal."

Following is the schedule of meetings (district, time and place):

Burlington, 5:00 p.m., 17th—Davis St. Church, Burlington.

Raleigh, 5:45 p.m., 18th—Hayes-Barton Church, Raleigh.

Durham, 7:00 p.m., 19th—Durham City Armory.

Rocky Mount, 6:30 p.m., 20th—YMCA.

Elizabeth City, 5:30 p.m., 21st—Hertford.

Goldsboro, 6:00 p.m., 24th—Goldsboro High School.

New Bern, 7:00 p.m., 25th—Centenary

Church, New Bern; 3:00 p.m., School of Instruction for Lay Speakers.

Wilmington, 6:00 p.m., 26th—Lumberton.

Wilmington No. 2, 6:00 p.m., 28th—Wilmington.

Fayetteville, 5:30 p.m., 27th—Hay Street Church.

Miss Mary Bethea Honored

Members of the Christian Life Council at Pfeiffer College honored Miss Mary Bethea, Dean of Women at Pfeiffer, upon her return from Buck Hill Falls, Penn., last week. Miss Bethea attended the meeting of the Board of Missions, and the executive committee of the Woman's Society of Christian Service of the Methodist Church. At this annual meeting of the world's largest woman's organization, Miss Bethea was commissioned a deaconess of the Methodist Church. She was one of 59 persons so commissioned as deaconesses or missionaries of the Methodist Church.

During the dinner meeting held at the Pfeiffer Cafeteria, Miss Bethea gave a brief report of the Buck Hill Falls meeting and explained the work of a deaconess in the Methodist Church. The Rev. A. James Clemmer, director of Religious Life on the Pfeiffer campus, praised the work Miss Bethea has been doing at Pfeiffer College and spoke congratulations for the whole group, honoring her, upon her commission as a deaconess in the Methodist Church. Miss Bethea works under the auspice of the Woman's Society of Christian Service, which has larger world membership than any other woman's organization in the world.

Hugh Chatham Memorial Hospital to Expand Again

After completing a \$25,000 remodeling and expansion project in 1956, Hugh Chatham Memorial Hospital at Elkin has found further expansion necessary in order to bring it up to the standard of new hospitals being built in that vicinity.

In January 1957 the trustees of the hospital made a request to the N. C. Medical Care Commission for state and federal aid, which was granted. From this source, and also from the Chatham Foundation, the Duke Foundation, and solicited gifts from organizations and individuals, a total of \$232,000 has been assured.

The plans call for two new operating rooms; a recovery room; rearrangement of the doctors' scrub-up rooms; rearranging of sterilizing facilities; rearranging dressing and locker rooms for nurses; changing the pediatrics ward; relocating and modernizing the obstetrics suite; adding three labor rooms; adding larger, completely automatic elevator as required by federal regulations; and installing air conditioning in a large part of the hospital.

The trustees believe they will be able to award contracts for the project within a very short time.

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No person was ever honored for what he received. Honor has been the reward for what he gave.—*Calvin Coolidge*

Dates Set for North Carolina Conference Evangelistic Missions

Bishop Garber and his cabinet in a meeting on January 29 completed assignment of preachers for the Evangelistic Missions to be held in March in the nine districts of the North Carolina Conference. This is a part of the national program of evangelism throughout The Methodist Church for the year 1958, led by the General Board of Evangelism at the request of the recent General Conference of the church.

Great inspiration and guidance for the program was given at the National Council of Evangelism of The Methodist Church held in Minneapolis, Minnesota, the latter part of October. In the daily and evening sessions of the Council the work of evangelism was studied in all its phases. Attending this meeting as representatives of the North Carolina Conference Board of Evangelism were the following ministers: W. E. Howard, James R. Couchman, Clyde G. McCarver, Leslie L. Parrish, Paul C. Browning and Hiram K. King.

The plan of the North Carolina Conference follows a schedule from November to July and calls for special evangelistic services during three weeks in March, with an exchange of pastors between districts. While there will be quite a few visiting preachers from outside the Conference, most of the pulpits will be filled by pastors of the Conference. In addition to the evangelistic services, special emphasis is being laid on Visitation Evangelism for the lay members of the churches. Some of the high points in the month by month schedule are as follows:

February: Spiritual Retreats for local church Commission members and others. Enlistment of teams for visiting. Prayer Vigils in the churches.

March: The Preaching Missions in the nine districts on the following schedule:

March 9-14: In the Durham, Raleigh, Rocky Mount, Elizabeth City Districts.

March 16-21: In the Fayetteville, Goldsboro, New Bern, and Wilmington Districts.

March 23-28: In the Burlington District.

April: Membership classes. Easter services. Long range follow-up plans.

The Conference Board of Evangelism is calling upon the pastors to make definite long range plans for a continuous program of evangelism in the local church. For example, three definite suggestions are (1) for the formation in each local church of a Fisherman's Club, (2) the regular holding of Youth Christian Witness Missions, and (3) the continual enlistment of young men who are called to preach the gospel.

In its desire and effort to stimulate and strengthen evangelism in the local church, the General Board of Evangelism has planned for a great Convocation on Local Church Evangelism, to be held in Washington, D. C., July 3-6, 1958. The Convocation will be open to pastors and lay members of every Methodist church, from the smallest to the largest, throughout America. Bishop G. Bromley Oxnam, the resident bishop in Washington, is chairman of the committee making arrangements for the entertainment of the Convocation in the Na-

tion Capital in July, in the spacious Uline Arena. In June, at the regular session of the North Carolina Annual Conference in Wilson, Dr. Harry Denman, Executive Secretary of the General Board of Evangelism, will speak on the theme of evangelism in general, with particular reference to the challenge of the Washington Convocation.

In all this the pastors are planning and working with their people, quietly and earnestly, for a rich harvest of souls for Christ and His Kingdom. All who will are called to join in praying and serving to this end.

Board of Temperance Asks Ban on Alcohol Ads

WASHINGTON—Resolutions adopted Jan. 29 by the Methodist Church's General Board of Temperance petition Congress to:

(1) Ban the serving of alcoholic beverages on commercial airlines.

(2) Ban advertising of alcoholic beverages through inter-state media—newspapers, magazines, radio and television.

(3) Require the Department of Defense to instruct all branches of the armed forces to comply with laws prohibiting the sale and use of alcoholic beverages on military installations.

The board pointed out that the House of Representatives in 1956 enacted legislation prohibiting the sale and consumption of alcohol on commercial and government aircraft, but that the Senate allowed the bill to die in committee. Seven similar bills are now pending.

Bills introduced in the present Congress by Senator William Langer of North Dakota and Rep. Eugene Siler of Kentucky would restrict alcohol advertising along the lines proposed by the board. Such advertising, the board said, serves to "indoctrinate the nation's children in the use of a product which they cannot legally purchase, and appeals to the advertisers have failed to establish reasonable controls."

Relative to the armed forces, the board charged that they have "employed every strategy and technique to circumvent existing legislation which prohibits the sale and use of alcoholic beverages on military installations."

Bishop John Wesley Lord, Boston, Mass., presided at the board's annual meeting.

St. John, Near Laurinburg, Consecrates Buildings

On Sunday, January 28, Bishop W. W. Peele conducted an impressive service in the St. John Church, when the remodeled and improved sanctuary and new educational building were consecrated, and a number of memorials dedicated. This is Bishop Peele's home church, where he began his ministry. The Rev. O. L. Hathaway, superintendent of the Fayetteville District, and the Rev. Millard W. Warren, pastor of the church, also participated in the service.

Following the worship service a picnic-style dinner was served in the fellowship hall.

St. John is the third oldest church in the country. It was founded by the Rev. Thomas Gibson in 1835, and was served by the circuit riders as a part of the South Carolina Conference until 1872. It then became a part of the Laurinburg, Snead's Grove and St. John charge. At that time the original log structure was replaced by the present edifice, which was remodeled in 1913 under the leadership of the Rev. O. W. Dowd. In July 1957, forty-four years later, work was begun on the renovation of the old building, and the construction of the new two-story educational annex.

In addition to general repair to the old church building, the improvements included installation of a Lennox heating system, sanding of floors, replastering and painting of interior, and painting of the exterior walls and roof. The result is a new-looking church, of which the congregation is justly proud. The new educational building will greatly improve the facilities of the church school.

The building committee was composed of the following: Fred. C. Howell, chairman; Mrs. Sam D. Wright, Mrs. B. P. Lytch, Sr., Mrs. W. W. Peele, W. L. Johnson, Sr., H. E. Myers, and the pastor.

The following memorials were dedicated: Adult classroom furnished in memory of Mrs. Maggie Warner Gibson, by her brothers and sisters; Intermediate classroom furnished in memory of Samuel J. and Esther Wright, by Mr. and Mrs. Sam Wright; Junior classroom furnished in memory of Wright and Mary Parker, and Leslie Parker McLean, by Mr. and Mrs. Carl Parker; the lawn bulletin board given in memory of John K. and Emma Gibson, by their children, Chris, Elmore, Roy, Marvin, William P. Gibson and Mrs. Grady Stanton.

WNC Conference Plans for "One Great Day of Witnessing"

The WNC Board of Evangelism is gearing its program into that of the whole church, which calls for a week of Evangelism, beginning with "One Great Day of Witnessing" on March 2. On this day, the churches will be sending out teams of visitors to contact all prospects. The next week will be given over to visitation, and, in some cases, evangelistic services in the churches or cottage prayer meetings.

Preceding the concentrated effort will be days of preparation, surveys, selection of visitors, and, on Feb. 16, an exchange of preachers in the churches.

Some districts, as in the case of the Greensboro District, will conduct retreats for the ministers. This district gave February 11, to planning for the evangelistic effort and to hear Walter Anderson, head of the SBI, who is an active lay evangelist in the NC Conference. In this district, as in others, the pastors will report progress soon after the Great Week of Evangelism to their superintendents or directors of evangelism.

This Great Methodist Church

by CECIL G. HEFNER*

For many years I had heard about Buck Hill Falls, Pa. I knew that once a year the Board of Missions of the Methodist Church, both the National and World Divisions, met there. But Buck Hill Falls will no longer be just a place in my mind. It will be a symbol of a great church at work. I shall never forget what I saw and heard. It was that kind of experience which grows richer as the days pass.

At Buck Hill Falls I got a back-stage look at missions. Here were many of our bishops, missionary personnel from around the world, officers of the board, elected members from all jurisdictions, missionaries on furlough, and young missionaries who were to be commissioned.

Here we heard members of the divisions make their annual reports, and what thrilling reports they were! Here the personnel of the board were giving an accounting of their stewardship for the past year, and projecting their plans and hopes for the coming year. Here we heard something of the fears, the baffling problems which face our leaders and missionaries across the world. Here we heard of the unprecedented courage, faith and devotion of our Methodist missionaries on the field.

Statistics can be so dry and uninteresting. But men like Eugene L. Smith, Tracy Jones, Jr., and James Matthew of the Division of World Missions, and W. Vernon Middleton of the Division of National Missions made figures come alive and live for us. Obviously, in a meeting like this the annual budgets have to be surveyed and approved and enormous appropriations made for the mission work. This is big business that these men and women were transacting; but, above all, I got the impression it was God's business. I came away from the meeting with a prayer of thanksgiving in my heart for the able, wise and consecrated leadership of our personnel both in the Division of National and World Missions. Surely the Methodist Church is blessed with outstanding leaders who are abreast with the great movements and ideas which are challenging the church to its greatest effort.

The Divisions of the World

Let us bear in mind that the Division of National Missions is in charge of our mission work in Alaska, Hawaii, Puerto Rico, and special mission projects in the United States. We forget sometimes that America is now a fertile field for missions. It is said that forty-five per cent of our population is not related to any church, and millions have little comprehension of the Christian way of life. This poses a great and disturbing challenge to the Division of National Missions.

The Division of World Missions is in charge of the mission fields that stretch across the earth: Europe, Africa, Southeast Asia and China, Southern Asia, East Asia, and the Latin American countries. This division must find, train, and equip missionaries for these great fields. It was

pointed out that the need far surpasses the number of youth who are volunteering.

The Woman's Division of Christian Service is the other branch of the Board of Missions. Prior to the meeting of the Board of Missions the Woman's Division met at Buck Hill Falls. Space will not permit a report here. Suffice it to say the scope of their work is simply magnificent. It raises annually some \$8,500,000 dollars which is used to send hundreds of missionaries and deaconesses across America and the world. The women of the Methodist Church have staked out daring goals and are marching forward to reach these goals.

A Glorious Company of God

My heart was deeply moved when one evening the returned missionaries were presented. There they were, young people, middle age people, and those who were ready to retire. Here was a woman who had been in Korea for fifty years, but now had reached the time of retirement and was reluctantly giving up her work. Here was a lovely couple who had been in Burma most of their lives. Here was a young man giving his life to the people on Vicques, an island near Puerto Rico. These noble missionaries had spent a total of about 1,650 years on the mission field. It was an humbling and blessed experience to fellowship with the people who had been out on the firing line.

The Indigenous Churches

We learned something of the tremendous impact the young churches of the mission field are making on their societies. We learned that increasing numbers of these churches are now self-supporting and are in the position to move out under their own alert and vital leadership. These young churches, not too long ago, founded and nurtured by our Methodist missionaries, are now beginning to accept the responsibility of sending missionaries out to the needy places of the earth. This fact shows something of the greatness and virility of the missionary movement.

The Continuing Advance

It was a thrilling moment when we saw dramatized the work of the Advance for Christ and His Church. This idea of Advance was born at the General Conference which met in Boston in 1948. What has happened since then seems unbelievable. Nearly sixty-seven million dollars have been raised since the Advance was initiated. The Advance includes General Advance Specials, Week of Dedication projects, the appeal for Korea, Hungarian Relief, and conference Advance Specials. During the first year of the Advance some two and a quarter million dollars were raised, but last year the great sum of twelve million was raised. What a thrilling and challenging Advance this represents for the Kingdom of God.

Whatever happens in our church, we believe the Advance should go forward strengthened in every possible way. The

potential of the Advance has not been reached. Only 53% of the Methodist churches now enjoy the added blessings of giving to these special projects. Thousands of other Methodist churches should join in going this "second mile" for Jesus Christ.

Commissioning Service

One of the most impressive services I have attended was the one where the missionaries were commissioned. Here were the most choice, able, consecrated youth to be found anywhere. As Bishop Arthur Moore commissioned these youth and repeated the words: "I commission you to take the gospel of our Lord Jesus Christ unto all the world, in the name of the Father, and of the Son, and of the Holy Spirit, Amen," my mind turned to other noble missionaries of the past, David Livingstone, William Carey, and, today, to Stanley Jones and Albert Schweitzer. Some of these young people were going as doctors, teachers, nurses; others as social workers, preachers, and technicians. As they marched out of the auditorium, hand in hand, singing, "All hail the power of Jesus' Name," the audience was moved and deeply touched. Then as the last verse was sung, I felt that I was standing on holy ground:

"O that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song
And crown Him Lord of All."

The Mighty Challenge

I came away feeling that it is a wonderful privilege to be a Methodist preacher, to declare the unsearchable riches of our Lord to our desperate and needy world. I came away feeling that something must be done to recruit new missionaries and full time Christian workers. The job of finding young people for Christian service has never been more important than now in the Methodist Church. In one mission field the few missionaries who had been there were now retiring, and there was no one to take their places.

In other fields the ranks of workers are so thin that witnessing becomes increasingly more difficult. To you and me have been given an overwhelming responsibility and opportunity. We dare not let Jesus Christ down. The missionary task of the church belongs to us, but in a larger sense it belongs to God. We can safely commit it along with all the baffling problems to Him in the assurance that at last He will give the victory.

There is an old story which tells about the angel Gabriel asking Christ, after His ascension, what plans he had left for promoting His work on earth. He is said to have replied that he had left it in the hands of his disciples. "But," Gabriel asked, "Suppose these fail you?" And Jesus replied: "I have no other plans."

Today the Methodist Church has been given a tremendous responsibility to carry the gospel of Christ to all the world. Let us by God's grace rise up to meet this hour.

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If you go to your church service with a singing heart, a listening ear, and an open mind, you will never go away empty.

Ashes of Palms

The Church has many customs which have come down through the ages—some of which are so old that we do not know when first they began. One of these is the observance of the season of Lent, the forty days (not including Sundays) before Easter. This has been since the middle ages a time of penitence and self-denial, and at one time was observed by the whole Christian world. Some three hundred years ago it ceased to be stressed in some denominations, but now almost all churches find in this ancient custom a chance to renew the spirit of prayer and self-denial.

Lent begins on Ash Wednesday, and this day is set aside for special services of mourning for sins. Some churches observe the old custom of marking the sign of the cross on the foreheads of the worshipers, in recognition of the fact that they have re-dedicated themselves to Jesus. This cross is signed with ashes, which were the ancient symbol of repentance. The Jews always showed their sorrow by putting ashes on their heads—a custom which seems a bit extreme to us today, but which is really no more strange than some of our present-day funeral rites. When the Christians began to set up their own customs, they took over many of those which the Jews had used, and gave them new significance. To the Christian, ashes meant not only sorrow, but sorrow for sin, and the mark of the cross in ashes showed that their belief was that sorrow could be turned to joy through the cross of Jesus.

But there was another interesting thing about the Ash Wednesday custom, and that was in the fact that these ashes were made by burning the palm branches left over from last year's Palm Sunday procession. Thus they were taught that the palms of rejoicing are often turned to sorrow—that joy is only the opposite side of the coin from sadness. It takes both to make up life.

In many churches there will be special services on Ash Wednesday, in others the season of Lent will be marked by active evangelistic effort. In any case, these days which lead up to Easter should be a time of remembrance of the last forty days of Jesus' life, when we study carefully the story of the Savior and try to find out His will for us.

One of the reasons that the Reformers became somewhat impatient with many of the customs of the Church in their day was that so many of them had become filled with superstition. When every avenue of life was hedged about by religious rules, there were always men who tried to find some ways of breaking the rules, and thus they lost the joy of voluntary service in observing laws and finding ways of getting around them. When Lent became an obligation upon all men, and the observance of Lent became so strict that most people were finding it hard to follow the rules, then religion became a matter of law and not of joyous Good News.

For instance, as Lent was ushered in on Ash Wednesday as a time of fasting, when no one was supposed to get married, or hold any celebrations during all the forty

days, the people came to think of the season as a difficult and trying time. They were afraid to disobey the laws which prescribed all this self-denial, and yet they did not really want to observe them. So it was that on the day before Ash Wednesday, in some countries, they began to celebrate in all sorts of unseemly ways the end of their freedom and the beginning of Lent. Then Tuesday, which had been called Shrove Tuesday, because it was the time for the confession of sins in preparation for the season of fasting, became the time of Carnival—which means *carne-vale*, or farewell to meat, and at Carnival time the people went wild in all sorts of indulgences. They danced, they sang, and got drunk—then they went to confession the next morning and settled down to endure the season of Lent.

Mardi-Gras, as observed in New Orleans even to this day, is a relic of the old Shrove Tuesday festival which never was approved by religion, but which came about because people wanted a last fling at pleasure before they started in to serve God.

You can see that this spirit is not really Christian, but it is not confined to a certain group of people. All of us sometimes fall into that temptation. Did you ever do something wrong, for which you knew you would have to ask forgiveness, and then, after thinking about it, decide to go ahead and do something else that was bad, while you were about it? That's the spirit of Carnival—the ugly little thought that one more sin doesn't matter. But it does!

Let us use Lent as a time of dedication. If you wish to make some special sacrifice, to give up some harmless thing for Jesus' sake, that is good. But, above all, make it a season of prayer and service to God and to His Church.

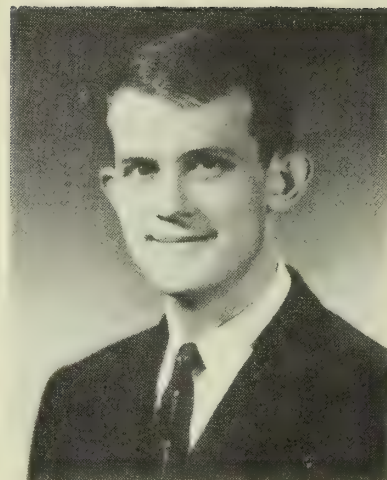
"Christ and Our Resources," New Book for Methodists

More than 2,000,000 copies of a study booklet, "Christ and Our Resources," are expected to be distributed in Methodist churches during Holy Week, March 30 to Easter Sunday, April 6.

The booklet, written by Methodist Bishop William C. Martin, Dallas, Texas, is the second of four Lenten study booklets to be published as a part of Methodism's 1956-60 Quadrennial Emphasis on the Local Church, said Bishop Roy H. Short, Nashville, who is leading the four-year local-church emphasis.

"The booklet deals primarily with the theme of Christian stewardship," said Bishop Short. "Its purpose is to help the individual Christian, at the Lenten season, to become conscious of his stewardship responsibilities, such as the stewardship of time, talent, and possessions."

The 23-page booklet for 1958 was published by The Methodist Publishing House, Nashville, and is available at the Nashville publishing headquarters and all of the publishing house's 15 branches in different cities.



The Rev. Jameson Jones, Nashville, Tenn., a staff member of the Methodist Board of Education, has been elected editor of motive, national magazine of the Methodist Student Movement, effective June 1.

Mr. Jones succeeds the Rev. Dr. Roger E. Ortmayer, Nashville, who resigned, effective February 1, to become professor of Christianity and the Arts at Perkins School of Theology, Southern Methodist University, Dallas, Texas.

Mr. Jones was elected to his new position by the Methodist Board of Education, where it had its annual meeting January 13-15 in Cincinnati, said the Rev. Dr. John O. Grosse, Nashville, general secretary of the Methodist board's Division of Educational Institutions.

Mr. Jones has been a staff member of the Methodist board's Division of Educational Institutions since 1954. As editor of motive, he will continue to be a staff member of the division.

A Thought for the Season of Lent

There are stepping stones up, there's a swifter way down:

Step by step they've ascended who're wearing life's crown,

And the weaklings descended with faster quicker pace

To their doom in the depths of a life of disgrace;

And we're challenged again through the season of Lent

To consider these ways, and with sorrow repent

Of the downward steps made, with much personal loss;

And of wounding the heart of that Man of the Cross.

Through these days we are hearing the call of a Voice:

"O, ye children of earth, make the Lord's way your choice;

Seek ye first His forgiveness, as men you forgive;

With the highest and holiest purpose live;

Of all people of earth may you think a you pray—

Hating none, loving all, helping all on the way—

That the Kingdom of God may expand and may grow,

Until all of the world shall its blessedness know."

—ERNEST C. DURHAM

Street of Hearts

It was the evening before Valentine's Day, and as Jerry sat in the middle of the floor and looked around the room, all she could see was hearts—little red hearts that she was putting on the Valentines she was making for school next day; big red hearts to be hung on strings in the classroom, and medium-size red hearts for decorations at her party tomorrow afternoon. Seemed like there were hearts everywhere.

Finally bedtime came, and Jerry was so tired and sleepy that Mother suggested she leave the hearts right where they were until morning. Off to bed she went, and was soon fast asleep.

Presently—"What a queer little town this is," said Jerry to herself, as she walked down one of the streets. "The houses on this street look like little low trees, and sorta pointed at the top."

On she walked, and turned into another street. Here the houses were the shape of flowers of many colors. "It must be wonderful to live in little flower houses," she thought, as she walked on to the next corner.

As she turned the corner, she came upon the most exciting street, where all the houses looked like hearts—big tall two-story elegant-looking heart-houses, medium size ones, less elegant, still smaller ones, quite plain, and down at the end of the street were little houses that were very plain. Jerry noticed that these little heart-houses were broader and rounder for their size than the others. All the houses were red, but some were very pale, others a somewhat deeper shade, and most of the little houses were a deep, rich color.

Jerry was so intrigued with what she saw that she wanted to meet the folk who lived in some of these unusual houses. She started toward the tall, narrow heart that was rather pale, but before she reached the door she heard sounds of quarreling. "O dear," she said to herself, "this isn't a very happy heart. Guess I'd better not stop here."

Next she walked toward a somewhat smaller heart-house. She noticed that all the window shades were down, but she tapped gently on the door. Presently an old woman, who looked like she hadn't smiled for a hundred years, opened the door just a crack and said crossly, "Please go away and don't bother me!"

"O me!" thought Jerry, "this must be a very selfish heart. The old woman looked so sad."

On down the street Jerry went, tapping on doors of various sizes and colors of heart-houses. Some were unhappy, or selfish, and she felt uncomfortable at their doors. Others looked more friendly, with bright windows and flowers in the yards. The folk living in them smiled at her, but didn't invite her in.

Finally she reached the end of the street where the little, rounded, deep red houses were. Their windows were polished so bright they fairly sparkled, and the flowers in the yards were the brightest she had seen. She heard children's voices and happy laughter through the doors that stood partly open.

Jerry tapped on the door of the first little house, and was greeted by the jolliest little woman, all smiles, with dimples in her cheeks. Before Jerry could tell her why she had come, she was surrounded by the children and made to feel that she was actually one of them.

"We're so glad you stopped by," said the mother warmly. "Our house is very small, and it seems sometimes that we will push the sides of it out with our fun and laughter. We have so much love here, and are so happy to have folk come into our heart-house, that we don't mind being crowded."

Jerry laughed and played in the happy little house for a few minutes, then thanked them all for their friendliness, and bade them good-bye.

She went on to the very last little house on the street. It was the smallest and plainest of them all. Her tap on the door was answered by a little old man who walked with a cane, and whose face was wreathed with smiles. "Come right in, my dear, I'm so glad to see you. My wife here is sick,

VALENTINE GREETINGS

*It's a pleasure to be thinking
Of folks as nice as you,
And we send a "hearty" greeting,
And our best wishes, too.*

and we get pretty lonesome sometimes." He led the way to the sickroom, and the sweetest face Jerry had ever seen. She took the little lady's hand in hers and kissed her cheek, and told her how glad she was that she had found her.

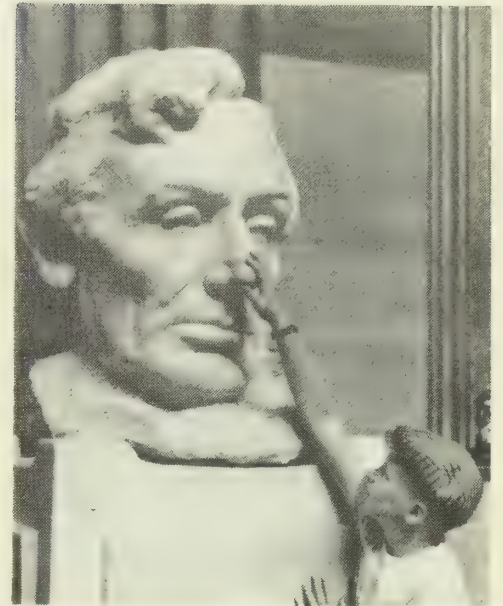
"And I'm so glad God sent you here, little girl," said the lady, as she put her arm around Jerry. "It's a wonder you ever found this tiny house back among the trees. We are very poor as far as money goes, but we are rich with God's blessings, and in happiness with each other and with our friends; and sometimes our thankfulness gets so big that the walls of the house seem to bulge out. I guess that's why our house looks sorta round."

After a few more minutes of visiting with the dear old couple, Jerry thanked them for the happy time spent in their heart-house, gave them each a hug, and bade them a cheery good-bye. Since this was the end of the street, she started walking back in the opposite direction. Presently she found herself singing and laughing—

"Jerry, dear, you were laughing out loud in your sleep," said Mother, as the little girl's eyes opened to the sunlight that streamed into her bedroom.

With a big stretch she became fully awake, and smiling up at her mother, said, "Yes, I know, Mommie. That's because I was so happy." And as she got into her clothes she told her wonderful dream.

She hurried downstairs to the room where she had been cutting out hearts the night before. When breakfast was ready Mother found her with a sheet of red paper cutting out more hearts—more round than the others, with the sides bulging out.—E.W.



—Photo by L. A. Scott

THE TOUCH OF GREATNESS

A young boy, while visiting in Washington, was taken on a tour of the Capitol building. In the great Rotunda he was fascinated as he looked at the statues of famous leaders in our country's history.

As he stood before Abraham Lincoln he recalled the stories he knew of the boy in the rough log cabin, who split rails on the farm by day, and studied by the fire-light at night. He knew, too, about "Honest Abe," and about the great President who freed the slaves.

Presently he lifted his hand and placed it on the kindly face. The features of the statue, especially the nose and chin, were noticeably smooth, indicating that people through the years have followed the same impulse to touch the face of one of the greatest persons our country has ever known. To the little lad this was an experience long to be remembered.

Mr. Lincoln's greatness lay not in wealth or power, but in kindness, gentleness, honesty, and in his great love for people and their right to freedom. His influence is timeless, and will touch and bless the lives of people through all the years to come.

Bible Quiz

1. Was Moses buried in the Promised Land?.....
2. What Commandment warns against lying and deceit?.....
3. Why did Queen Vashti refuse to go to the King's feast?.....
4. How long was Christ tempted in the wilderness?.....
5. Why were the three friends of Daniel thrown into the fiery furnace?.....

Answers to Last Week's Quiz

1. The High Priests—Exodus 28.
2. First Commandment—Exodus 20:3.
3. Sand and Rock—Matthew 7:24-27.
4. Barley.
5. Feeding of the Five Thousand—Matthew 14:19.

EDITORIALS

On Brotherhood

by ADLAI STEVENSON

This is published in the interest of Brotherhood Week, February 16-23, sponsored by the National Conference of Christians and Jews.

A hundred years ago, even fifty, perhaps even fifteen, to speak of World Brotherhood was, I suspect, to adorn with rhetoric what was at most a remote ideal. Today, however, it has become an insistent, demanding reality, thrust upon us whether we accept it or not by a science that has broken down the fences which had before spearated the skies. I wish it had been we who lighted peoples of the world.

Recently a new star flashed across the that first new star. It disturbs me greatly, as an American, that it was not. Yet, I know, as a citizen of the world and as a member of tomorrow, that the basic issue is no longer the supremacy of nations. It is the supremacy of man for good or for evll. for survival or suicide. The significance of what has happened lies not in which nation has first reached into outer space but in fact that man has now obliterated, for better or for worse, what we used to call time and distance.

I deny that the satellite is a portent of disaster. I think rather of John Donne's marking of the times in history that "are pregnant with those old twins, Hope and

Fear." Surely this is such a time, a time not of catastrophe but of choice, not of disaster but of decision, a time when the preferment of our aspirations over our fears becomes the duty of citizenship in civilization.

A very large part, I suspect, of the maturing of mankind to its present estate has come from adversity, or the threat of adversity. More frontiers of what we call progress have probably been crossed under the pressure of necessity than by the power of reason. Prophets have appeared all through history to proclaim an ethic, but humanity has not heeded them, and the world has wandered its way—until the hard steel of survival itself has been pulled against our too soft mouths.

Now, once again, science has forced humanity to a crossroad from which there is no turning back, no escape—and just one road that leads upward. The choice is either extinction—or the human brotherhood that has been the vision of visionaries since the beginning of time.

I deny that human fulfillment cannot keep pace with material advance. We know and must insist rather that what was heralded by the splitting of the atom, what is now proclaimed by the earth satellite, is

nothing narrower than man's complete genius—not to exterminate himself, but to control himself.

What that "bleep-bleep" is saying is that now the world has no option, that it must turn from narrow nationalism, sectarianism, racialism, that the only conceivable relationship among men is one based on men's full respect—yes, their love, if you please—for each other.

No Place for the Forces of Intolerance

North Carolina's Methodist governor recently made it clear that the "bedsheet brethren," native or imported, will get no preferential treatment in this state. In a forthright statement, Governor Hodges warned that there is no place for those who would claim the right to intimidate and harass those who disagree with them. He called the Klan by name and denounced it as few public officials have done in recent years.

The words of the state's chief executive will strike a sympathetic chord in the hearts of Christians, to whom the Klan's supreme insult has been its use of the Cross of Christ who died for all mankind as a banner for the forces of hate and terror.

The events of the past few weeks should prove to all thinking people that no organization such as this gun-toting bunch of opportunists and dubious self-styled "religious" leaders should be allowed to think that they speak for any substantial group among us. The fact that they advocate a way of life which is familiar and desired by many should not blind us to the danger of entrusting our future welfare to any organization which is afraid to pursue its aims by legitimate and democratic efforts. Anti-integration is only one plank in the Klan platform; the Klan program advocates intolerance toward Jews, Catholics, and all who disagree with them. Given free rein and police protection, they could in a few short months bring this country to the brink of civil conflict.

CEK

WE CONGRATULATE: *The Rev. Henry Ruark* of Laurinburg, who is making a reputation with his religious editorials in the Sunday edition of the *Greensboro Daily News* . . . *Mr. Ben Smith*, retiring superintendent of Greensboro Schools and his successor, *Mr. Phillip Weaver*; the former for the great job he has done and the latter for the promise of future accomplishments . . . Another Weaver, *Stacey*, president of Fayetteville Methodist College, on his announcement of the plan to open the new school in the fall of 1959. (Both Weavers are sons of the late Dr. C. C. Weaver and Mrs. Weaver.)

LET US SUPPORT THE ADVOCATE

I strongly recommend that everyone of our Methodist families subscribe to the NORTH CAROLINA CHRISTIAN ADVOCATE. This paper carries news of the most vital importance, dealing with the work of our own Conference, and then of the larger Church. A good Methodist must be an informed Methodist. No national paper will quite give the Conference news coverage that we need in our own state, and it is well for our people also to have editorials dealing with issues of wider import affecting the entire work of the Christian Church.

The NORTH CAROLINA CHRISTIAN ADVOCATE has always been an integral part of our Conference, and has been carried on in the past, and is being carried on now, by strong editorial management. Dr. R. P. Marshall, our editor, brings to his task a trained mind and a thorough understanding of our Church in all its phases. He gives himself wholeheartedly to this work for our Conference, and we should support him and this paper which is truly "an arm of the Church."

If it is time to renew your subscription, renew it; if you do not take the NORTH CAROLINA CHRISTIAN ADVOCATE, subscribe to it; and if you know of another Methodist family which does not receive it, why not send them a copy with your compliments. Let them see what it is, and then tell them that they themselves should subscribe or they are missing something. The ADVOCATE ties us all together, interprets the meaning of Methodist conference and institutional life today, and brings our people into deeper fellowship with the entire Christian world. Be careful to do your part.

NOLAN B. HARMON
Bishop

DEVOTIONAL

Why Not Have an Altar in Your Home?

by ELIZABETH WHISNER

Newly married, Mary and Jim were looking over the sketch of their new home, in which many comforts and conveniences had been planned. They had made sure of a firm, solid foundation, and rooms adequate for gracious and happy living.

As they were ready to call the sketch complete, Mary looked at her husband. "Jim," she said thoughtfully, "I believe the dearest room in our home is going to be the small Prayer Room. Do you feel this way about it?"

Jim smiled. "Yes, I do," he replied. "I think we will be happier with a place like that for meditation and prayer. But what will we put in it?"

"Well," answered his wife, "I can see in the room a simple altar, with a cross, an open Bible, and a lighted candle, and the door standing ajar with an invitation to worship. O Jim, the Prayer Room will be the true center of our home!"

Homes, both new and not so new, would be stronger for a special place of prayer. Since time began, man has felt the need to establish or set apart a place or spot to commemorate some high experience, or to honor the object of his worship—a place where he can be alone with his memories or with his God. Men of old raised piles of stones or built altars of wood, gold or brass, before which they offered their prayers and sacrifices. Temples and churches through the centuries have had their altars where worship has been offered to heathen gods or to the one true God. The altar has stood, with God, at the center of man's worship, and continues to hold this honored place in the life of the Christian.

But strange as it seems, there is seldom to be found a prayer room, or an altar in the Protestant home, though many non-Protestants have established such a worship center. What more ideal place than the home—the institution which, next to the church, is nearest to the heart of God—for children to learn the real meaning of Jesus' words, "And when thou prayest, enter into thy closet, and when thou hast closed the door, pray to thy Father . . . in secret"! At the small home altar they may learn more simply the meaning of the cross and the lighted candles, and be able to associate these symbols with the Word of God from the open Bible. These are all a part of our faith, and in this way may be made more real to the inquiring minds of children.

And if above the altar there is Sallman's "Head of Christ," or some other fine interpretation of the Master's face, an even deeper reality and reverence is felt at the time of worship. A little boy had been accustomed, as he knelt beside his bed, to look up into the face of Jesus on the wall as he said his bedtime prayer. One night during housecleaning time, when all pictures had been removed temporarily, he lifted his eyes as usual, and missing the face that he loved, said tearfully to his

mother, "Mommie, my Jesus is gone. Please bring Him back so I can talk to him." It's hard for a little fellow to understand the words, "God is a spirit, and they that worship Him must worship Him in spirit" As in all other learning, he finds in a picture a warmth and reality that help in his approach to an understanding of "spirit."

On a church bulletin cover there was pictured a small altar in a classroom, before which knelt three young children with



GO THOU TO GOD

*If you are burdened deep within,
Because of failure or of sin,
Go thou to God for full release—
And He will surely give you peace.*

*Go not to Him with heart of fear:
He'll welcome you when you draw near;
He's not a God who's far away—
He comes so near you when you pray.*

*Yes, God is high and lifted up,
But he stoops low to fill your cup;
When you by faith make your request,
He comes to be your constant guest.*

*No one has ever gone to God,
From wayward ways that men have trod,
And failed to see His smiling face,
Revealing free, forgiving grace.*

*In all of life you'll never find
A person more completely kind;
In fact, He'll be your faithful Friend,
And go with you to the end.*

—ERNEST C. DURHAM



folded hands and uplifted faces, in an attitude of reverence and devotion. Altar experiences such as this in the home would help to make worship more real in the most intimate area of the child's life. In such a setting the "family altar" devotions, which have been a blessing in many Christian homes through the years, would have deeper meaning and significance.

And from the adult standpoint, I know from personal experience that the home altar is "a place of calm retreat" and spiritual strengthening that gives enrichment to the times of meditation and prayer. At the small altar in my home, even though just a simple table bearing the symbols of my faith, set in a corner of my bedroom, I find that I can "steal away to Jesus" more helpfully as I kneel there than at any other place in the house. The sacredness of it, and a look at the face of the Master, banish the evil thought and quiet the anxious mind. Temptations lose their power there, and many a decision is made in the glow of candlelight, with my hand upon the Cross and the open Bible.

And I have seen burdens laid down at the home altar, and souls released to radiant life. A friend came with troubled heart, weighed down with a sense of defeat and

separation from God. She revealed later that she felt a strange sense of wonder when she saw the altar on entering the house. Through the hours of the evening we thought through and discussed her problems in the light of God's truth, and then knelt at the altar in a prayer of surrender and committal. She arose from her knees with a sense of complete release, and on her face was a glow I had not seen there before.

It is a blessed experience to kneel at the altar in the church, and our lives would be richer for more time spent there. But for the child, and usually for the adult, that altar is a long way off at the moment of greatest need. The home worship center, whether it be in a small prayer room, or in some other room, is a vital part of the home; and in moments of temptation, perplexity or sorrow, or at times of gratitude and praise, this altar is only a step away from any of us.

There is blessing and power in the sight and touch of things sacred, and the symbols of our faith kept before us in the home can help to make our times of daily worship richer and more meaningful, and our lives happier and more abundant.

Steeple Echoes

by T. R. JENKINS

A large part of Jesus' technique in overcoming His temptation had to do, first, with references from Scripture, and, second, with reliance on God to help Him fight off whatever tempted Him. He laid His great heart bare to the Father, and drew from the Father the strength He so sorely needed.

The first step in overcoming our temptations is to throw ourselves on God and ask for His help. We must share the temptation with Him.

A young business man, about whom Harold M. Ruopp tells us, was desperately up against it for private funds. He was tempted for days on end to juggle the figures of his company's books so as to secure those funds without anyone, as he supposed, being the wiser. But something inside him kept holding him back. Then one evening after a long, bitter struggle, he talked it over with his wife. He said to her, "If I don't do it, everything we have will be lost." Whereupon she replied, "Everything lost? No, everything that's worth while will be saved. You will have your integrity; you will have me and my love for you; and together we shall still have God." In that instant of shared temptation the battle was won.

How we need one another—to share our joy and our victory; to share our sorrows and our disappointments; to share our temptations and our decisions! How we need God—to share our happiness and joy; to share our bewilderment and disconsolation; to share our commitments and choices!

That is the reason we need the church so badly. The church arranges a Place of Meeting between man and man and man and God.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Our Ensemble Tours and Sings

On Sunday morning, January 26, the Ensemble from the Methodist Home traveled to Scotland Neck Methodist Church to sing during the morning worship. Superintendent Nicks preached for the pastor, Rev. R. S. Brodie. Mrs. Louise Wilson conducted the Ensemble in the "Twenty-Third Psalm" and "Beautiful Saviour."

Several members of the congregation opened their homes and served wonderful dinners to our group, and to them, gracious thanks from Mr. Nicks, Mr. Wilson and the girls.

The party then proceeded to Bethel, where the Ensemble sang for the Rocky Mount District Conference, of which Dr. Walter Ball is superintendent. The Rev. Carlos Womack was host, as pastor of the Bethel Church.

Our tired but talented Ensemble returned to the campus late Sunday afternoon, having had a very fine day visiting our neighbors to the southeast.

The ten girls in the Ensemble are: Esther Bland, Linda Carter, Paula Holmes, Betty Landis, Phyllis Mock, Marianna Nicks, Nancy Lou Nicks, Lillian Pruitt, Ruth Salmon and Dianne Thompson.

Intermediate MYF Elects Officers

We now have sixteen active members in the Intermediate MYF who meet every Sunday from 3:30 to 5 p.m., under the direction of Mrs. Edith Huber. The boys and girls are studying India, Pakistan and Ceylon at the present time, and have made maps and flags of those areas to become more familiar with them. The progress and importance of missionary work there is also emphasized.

Officers have been elected, and are: Paula Holmes, president; Janice Roebuck, vice-president; Eddie Taylor, secretary; and Gary Boulter, treasurer. Installation services will be held soon.

Singing, playing games and an informal fellowship hour follow the regular worship service.

Troop 362 Works on Tenderfoot Requirements

Sixteen Boy Scouts in our Troop 362 have nearly finished their requirements for Tenderfoot rank. Scoutmaster Dick Huber reports that future plans include building squirrel boxes, and making an obstacle course.

The Hand Is Quicker than the Eye

That man of magic, Mr. Wallace Lee, about thirty-nine members of his troupe, and their wives, visited our Home the night of January 25. They joined our boys and

girls for the evening meal, and then presented their exciting and unbelievable feats of skill.

What with rabbits and ducks disappearing and reappearing on our stage, little eyes were really popping. And when Mr. Nicks offered his necktie to be cut up into several pieces, to be conjured over, and pulled out of a box intact once again—it just proved the old saying, "It's fun to be fooled."

Among the members of the troupe with us were Mr. Fred Long and his wife from Roxboro. Mr. Harrington of Sanford presented his dog act also during the show, and our youngsters (and some of us not so young, year-wise) had a wonderful evening in a magical world.

Performing Poodles and Terriers

We weren't seeing things one afternoon recently when pink poodles ("shocking" pink, to be exact) appeared on the stage of our auditorium. Their talented, if not so glamorous partners, were terriers: Cotton, Bunkie and Dinah.

Claude and Jeanne Arwood of Chicago, Illinois, presented their performing pooches to the delight of our youngsters and "oldsters," having them do tricks that would seem impossible for dogs to learn. Their balancing acts, particularly, were outstanding, as their master flipped them around and up, to balance on one or two front legs.

The poodles came in the small, medium and large sizes—Boots being the standard size, Tinsel the miniature breed, and Be-bop, toy size. Be-bop pranced and danced about like a living dynamo, living up to her name completely.

The Arwood's five-year-old son Freddie, who has been in his parents' show since he was two, did several acrobatic stunts with his father, and was quite the little showman.

The echoes of the barking dogs have died away, but their memories linger on.

Deadly Dead-Lines

Meeting dead-lines finds us running pretty nip-and-tuck at times, and our last ADVOCATE page due date seemed up before we had time to say "Merry Christmas." As a consequence, there was not time to have cuts made of two excellent snapshots, just finished with a roll of film, to accompany two reports on our last page. Unlike dead-lines, their messages are timeless, and we are therefore taking the liberty of sharing these snapshots with you in this issue.

The four gentlemen under the Christmas tree with some of our wee ones were participating in the presentation of a Christmas check to our Home by the Woodmen of the World, who gave our children such a wonderful party. Mr. L. G. Woodward, District Manager of the W. O. W., is presenting the check to Mr. Nicks, with the assistance of Mr. Austin Rich and Mr. Walter Lassiter of their organization. We feel that this happy occasion was worthy of this "postscript."

After so many years of faithful service to our third grade, along with her many other good deeds, we feel that Mrs. Howard P. Powell also deserves a "picture" place on our page. Her project of building up a Christmas library for the children has built up a fine collection, and the warmth of her endeavor continues the year-round.

The children shown with her are Brooks Wilkins; Barbara Ann Daughtrey and Donnie Smith.

Budding Talent

When Mrs. Madison's third grade tried their hands at poetry, several excellent verses materialized. We're proud to include two of these in this issue.

GOODNESS

*We had some snow
It was white and deep,
We saw a cold birdie
That let out a peep.
We gave it some food
And it went fast asleep.*

—John Carraway

KINDNESS

*Snow is falling to the ground,
Birds in a group come hovering around.
Let us feed them while in need.
That will be doing a big deed.*

—Brenda Price





Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Conference Committee Meets

A high note of enthusiasm for work already accomplished during the current conference year; optimism for work yet to be achieved, and a spirit of thanksgiving for the progress toward complete recovery for the conference president, Mrs. Pierce Johnson, marked the mid-winter meeting of the executive committee of the N. C. Conference Woman's Society of Christian Service, January 20-21.

The scene of the meeting, the home of Mrs. Johnson in Weldon, and the entertainment of the guests were planned and executed by Mrs. P. F. Newton, conference secretary of literature and publications, and members of the woman's society of the Weldon Methodist Church. Mrs. Johnson is recuperating from a serious operation performed at Duke Hospital last December. Mrs. H. C. Turlington, conference vice-president, presided at the three sessions.

The urgent need for recruits for full time Christian service was voiced in pleading tones by two members of the committee, Mrs. H. A. Davis and Miss Mamie Chandler. Mrs. Davis, immediate past conference treasurer, and now serving as treasurer of the Southeastern Jurisdiction Woman's Society, told the group: "The greatest need in the work today is workers. Twenty conferences in the Woman's Division have recruited no deaconesses, and only four conferences have recruited as many as ten."

The Division has been forced to pass up many opportunities to expand the work because of lack of workers. "The one thing I would lay upon your hearts today is recruitment. My plea to you is that we start now to recruit workers." Miss Chandler, deaconess at the Methodist Student Center, Greenville, represented the Southeastern Jurisdiction Deaconess Association at its recent meeting at Buck Hill Falls, Pa. She was invited because more recruits have been reported from the Student Center at Greenville than from any other in the Jurisdiction.

Mrs. Henry Maddrey, secretary of promotion, reported 723 societies, six more than the same period 1956-57; 91 per cent of the societies reporting; 677 new members of societies; 10 new district members. Raleigh and Rocky Mount Districts were 100 per cent in reporting, and Burlington, Durham, Raleigh, and Rocky Mount Districts are 100 per cent organized.

The N. C. Conference leads the jurisdiction in giving to children's work, Mrs. T. M. Maxwell, secretary of that line of work, reported. Also, the N. C. Conference stands second in the jurisdiction in the number of additional sessions for children, and third in the number of vacation church schools. A new handbook for children's work is being planned, Mrs. Maxwell said.

The women of the conference are increasingly becoming aware of the importance of missionary education. This is

evidenced in the report of Mrs. S. A. Dunn, secretary of missionary education and service, in the increase in attendance at the 1957 Conference School of Missions and Christian Service, as well as the fall educational seminars.

Reports were also heard from all other conference officers, district presidents, chairmen of committees, and the three conference workers present, Miss Ethelynde Ballance, Miss Willa Dean Lindsay, and Miss Mamie Chandler. Significant in the reports of the district presidents was the enthusiasm shown by them and the women of the local societies for the district workshops on promotion. These workshops are being held in each of the nine districts. They are led by the respective district presidents, vice-presidents, secretaries of promotion, and secretaries of Wesleyan Service Guild for the corresponding officers in the local societies. It is felt that these workshops, held for the first time this year, will be of inestimable value to the work of the woman's society.

The three devotional messages were given by Mrs. Henry Maddrey, Mrs. P. F. Newton, and Mrs. L. C. Vereen.

Mrs. Vereen was elected as an alternate delegate to the Assembly of the Woman's Division of Christian Service to be held in St. Louis, Mo., May 6-9, the election to be confirmed at the Annual Meeting of the Conference Woman's Society to be held at the Hay Street Methodist Church, Fayetteville, March 18-20.

A Conference By-Law Changed

The executive committee of the N. C. Conference Woman's Society of Christian Service, meeting in Weldon, January 21-22, voted the following amendment to the by-laws of the conference society:

To conform with Robert's Rules of Order, which states, "The by-laws should provide that the nominating committee be elected by the organization or by its executive board," the executive committee recommends the following amendment to the North Carolina Conference Woman's Society of Christian Service By-Laws:

Add, as Article 8, thereby changing present Article 8 to article 9:

The Committee on Nominations shall be elected by the Executive Committee, on recommendation from the Committee on Committees, for a term of four years beginning in 1960 (the close of the term of the present committee), thus the term of office for the Committee on Nominations will coincide with the term of office for Group 1 of officers.

This amendment will be presented for vote at the Annual Meeting in Fayetteville in March.

Woman's Joint Society Organized

Women of two Methodist churches in the Burlington District have recently or-

ganized a joint Woman's Society of Christian Service, Mrs. Frank Houser, district secretary of promotion, has announced. They are the Bethlehem and Cumnock churches, both of which had district woman's society members before the organization was effected. Officers elected included: Mrs. G. R. Paschal, Rt. 3, Sanford, president; Mrs. J. C. Pickard, Rt. 3, Sanford, vice-president; Mrs. M. G. Hall, Cumnock, secretary-treasurer; Mrs. Charles H. Seagrove, Cumnock, secretary of promotion. Also, Mrs. Belton, Bullard, Rt. 3, Sanford, spiritual life; Mrs. J. R. Hall, Cumnock, missionary education and service; Mrs. Ralph Beal, Cumnock, student, youth, and children's work; and Mrs. L. A. Rowell, Cumnock, literature and publications.

Mrs. Houser and the pastor, the Rev. Vernon Tyson, assisted in the organization.

On to St. Louis

Schedules and fares via Eastern Air Lines from Raleigh, N. C., to St. Louis, Mo., are published on this page for the information of women of the N. C. Conference anticipating attending the Fifth Assembly of the Woman's Division of Christian Service in St. Louis, Mo., May 6-9.

Plane leaving Raleigh Sunday, May 4, 4:20 p.m., arrives in St. Louis 10:15 p.m. Plane leaving St. Louis 8:55 a.m., arrives in Raleigh 4:13 p.m. The round trip fare is \$99.94.

In order that the N. C. Conference delegation may be on the same plane, it is necessary that each reservation shall be made one month in advance of flight.

We are indebted to Mrs. D. H. Sutton, Raleigh District president, for the above information.

Letter Writing Project Planned

Plans for a letter writing project, published in the December 1957 and January 1958 issues of *The Methodist Woman*, have been announced by the editor, Mrs. C. A. Meeker. Designed to get from its readers an evaluation of its merits, the plan, we believe, is exceedingly important. We, therefore, recommend study of and action on the project.

Editor Changes Address

The editor of the N. C. Conference Woman's Page, Miss Mary Gardner, has a new address. It is 9 N. Dawson Street, Raleigh, N. C.

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A PRAYER

HEAVENLY FATHER, many are the good things Thou hast given me for my asking, and I thank Thee at the remembrance of all Thy gifts. I bless Thee, too, that some things Thou hast in loving wisdom withheld from me, in spite of all my importunate asking. But now would I ask Thee, not for any outward gift, so much as for a larger measure of Thy best gift of all. Give me Thyself; give me Thy Holy Spirit. Let Thy thoughts move and dwell within my mind. Let Thy will subdue my will to Thy obedience. Let Thy heart of love beat in this heart of mine. Let it be no longer I that live, but Thou Thyself, in the Spirit of Thy Son, that lives within me, for His sake. Amen.

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Fifty-three Delegates Attend Coaching Conference

A Coaching Conference for Prospective Leadership School Instructors held at Duke Memorial Church, Durham, January 13-15, was attended by fifty delegates. These student teachers came from each of the nine districts of the North Carolina Conference. They spent three days in serious study under the guidance of five outstanding leaders from the General Board of Education, Nashville, Tennessee, preparing themselves to teach in Christian Workers' Schools. The Rev. J. Irvin McDonough of the Department of Leadership Education said that it was the best Coaching Conference he had participated in.

The Rev. Vergil E. Queen and the Rev. Clifford Shoaf, pastor and minister of education, respectively, of Duke Memorial Church, arranged for the entertainment of the conference in a most efficient way. The delegates received lodgings in the homes of Duke Memorial Church. Everything was provided by way of rooms and equipment needed for a successful conference.

In order for the entire conference to know who these leaders are who gave sacrificially of their time in order to prepare themselves to help train leaders in our local churches we are giving you their names.

The Child's Approach to Religion, taught by Miss Margie McCarty: the Rev. Warren Bishop, Bynum; the Rev. Henry Bizzell, St. Marks Church, Raleigh; Mrs. Walter Burgess, Wendell; the Rev. Wesley G. Brogan, Swepsonville; Mrs. P. M. Camak, Grace Church, Wilmington; Mrs. O. V. Elkins, Cedar Grove; Mrs. C. F. Grill, Burgaw; the Rev. Wallace Kirby, Fremont; Mrs. T. M. Maxwell, First Church, Rocky Mount; Mrs. P. F. Newton, Weldon; Mrs. George W. Ports, Pee Dee Church, Rockingham; Mrs. B. B. Slaughter, Durham; and the Rev. Allen Wentz, Jr., Belhaven.

The following persons who are making preparation to teach this course were unable to attend the Coaching Conference: Mrs. Henry Maddrey, Severn, and Mrs. Clyde Manschreck, Durham.

Guiding Kindergarten Children in Christian Growth and Guiding Nursery Children in Christian Growth, taught by Miss Vera Zimmerman: Mrs. Vergil E. Queen, Conference Director of Children's Work, Durham; Mrs. Wesley G. Brogan, Swepsonville; Mrs. Hubert Hodgins, Mebane; the Rev. Cliff Shoaf, Duke Memorial Church, Durham; Mrs. W. R. Stevens, First Church, Rockingham; Miss Martha Stott, Trinity Church, Durham; Miss Gaile Thomas, First Church, Henderson; Miss Elizabeth Wilson, Jarvis Memorial Church, Greenville; Mrs. Herman S. Winberry, Louisburg.

Miss Mary Gardner of Edenton Street Church, Raleigh, is also making preparation to teach this course but was unable to attend the Coaching Conference.

Understanding Youth, taught by Miss Aileen Sanborn: the Rev. Robert McKenzie, Jr., Conference Director of Youth Work, Durham; the Rev. Robert L. Bame, Southern Pines; the Rev. Troy J. Barrett, Zebulon; Mrs. Warren Bishop, Bynum; the Rev.

Owen Fitzgerald, Murfreesboro; the Rev. Robert S. Gibson, Seaboard; Mrs. Frank Montgomery, Smithfield; the Rev. Harmon Smith, Jr., Burlington; the Rev. James E. Smith, Walstonburg; the Rev. William Sherman, Vance Charge, Henderson; the Rev. Bruce Pate, St. Mark Church, Kinston; and Miss Kay Greene, First Church, Rocky Mount.

The Rev. James A. Auman of Hertford is also making preparation to teach this course but was unable to attend the Coaching Conference.

Working with Older Adults in the Church, taught by Miss Virginia Stafford: the Rev. Harold D. Minor, Conference Director of Adult Work, Durham; the Rev. Joseph F. Coble, Superintendent Methodist Retirement Home, Durham; Mrs. R. E. Brown, Highland Church, Raleigh; Mrs. James P. Burnett, Front St. Church, Burlington; the Rev. J. L. Joyce, Havelock; the Rev. Earl Richardson, Edenton, N. C.; and Mr. D. J. Shinkle, Cherry Point.

Developing Christian Workers, taught by the Rev. J. Irvin McDonough: the Rev. C. P. Morris, Executive Secretary Conference Board of Education; the Rev. James C. P. Brown, Pittsboro; Mr. Walter C. Burgess, Wendell; the Rev. Paul Browning, Wrightsville Beach; the Rev. D. L. Fouts, Mount Olive; the Rev. C. F. Grill, Burgaw; Mr. John Meares, Pleasant Grove Church, Raleigh; Mrs. T. S. Newbold, First Church, Rocky Mount; Miss Betty Van Sharpe, First Church, Rockingham; the Rev. E. R. Shuller, Swansboro; Mrs. E. I. Terry, Fairmont Church, Raleigh; and the Rev. Robert Wallace, Friendship Charge, Burlington.

Schedule of Vacation Church School Institutes

Pastors, church school superintendents, workers with children and intermediate boys and girls, should take note of the schedule of District Vacation Church School Institutes planned for March 3-13. Mrs. V. E. Queen, Conference Director of Children's Work, has secured an outstanding group of leaders for these institutes. Full information will be carried on this page two weeks hence. Additional information may be obtained from your district director of children's work, district director of intermediate work, or from this office.

Elizabeth City District, Monday, March 3

Goldsboro District, Tuesday, March 4
Burlington District, Wednesday, March 5

Raleigh District, Thursday, March 6
Fayetteville District, Friday, March 7

Rocky Mount District, Monday, March 10
Durham District, Tuesday, March 11

New Bern District, Wednesday, March 12
Wilmington District, Thursday, March 13

Counselors for Summer Camps and Assemblies

We are now trying to secure qualified persons to serve as volunteer workers in our

Summer Camps and Assemblies. Literally hundreds of persons both men and women are needed to carry on this important summer program of Christian nurture. Nine district junior camps must be staffed. Counselors must be secured for our Christian Adventure Camps at Camp Don-Lee. Instructors and counselors must be secured for our Senior Assemblies at Louisburg College and ACS at Duke University.

We have asked pastors to nominate qualified persons in their local churches to be invited to participate in this work. We are especially anxious to secure teachers of junior boys and girls for our district junior camps and teachers and counselors of intermediate boys and girls to serve in our Christian Adventure Camps at Camp Don-Lee. Those interested in this opportunity for service should make it known to your pastor.

Training Opportunities for Camp Counselors

The Board of Education will conduct three training sessions for camp counselors this spring and summer at Camp Don-Lee. A Training Camp for Junior Camp Counselors will be held April 22-25 under the direction of Mrs. V. E. Queen and the Rev. Wesley G. Brogan. Miss LaDonna Bogardus of the Department of Christian Education of Children, General Board of Education, Nashville, Tennessee, a specialist in the area of Junior Camping, will be the resource leader. Group counselors will include the Rev. Allen Wentz, Belhaven; the Rev. Henry Bizzell, Raleigh; the Rev. Warren Bishop, Bynum; and the Rev. Wesley G. Brogan of Swepsonville. This training camp will be open to a limited number of local church workers interested in planning Day Camping. Application blanks for these may be obtained from the board office.

A Training Camp for Christian Adventure Camp Counselors will be held at Camp Don-Lee, June 3-6. This session will be under the direction of the Rev. Walter N. McDonald of Louisburg College. Mr. McDonald will also serve as the director of our Christian Adventure Camps at Don-Lee this summer. Outstanding resource persons and group leaders will assist in this training camp.

A second training session for Christian Adventure Camp Counselors will be held at Camp Don-Lee July 9-12 for those unable to attend the June training camp. Only those serving after this training session will be eligible to attend.

Camp Registration Blanks

Registration blanks for the District Junior Camps and the Christian Adventure Camps at Don-Lee will be mailed out the last of March.

Slides on Camping Available

Beautiful color slides depicting our Junior and Christian Adventure Camping programs are available free of charge from this office. They should be used with juniors and intermediate boys and girls, their parents, teachers and counselors, to interpret our camping program. When you show these all your boys and girls will want to go to camp this summer.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

"THE BURNING THIRST" IS MYF 1958 LENTEN READING PROJECT

"The religious revival of the eighteenth century in England was more than an incident; it was an epoch."

The central personage in this revival was John Wesley, the founder of the Methodist Church. His search and desire for a "vital religion" led him to be one of Christ's great disciples at a time when religion had grown "cold" and "stale."

Our Methodist Reading Project for this Lenten Season, *The Burning Thirst*, is a story of this great disciple.

I urge that all of you read it, and promote it in your local MYF, for I believe it will increase our knowledge of the man, John Wesley, and help us better understand our Methodist Christian heritage.

To best use *The Burning Thirst*, I would like to make these few suggestions to the individual:

- Read some from it each day.
- Keep the book along with the Bible in a handy place.
- Think and pray during the reading periods.
- Share your thoughts and questions with parents, other adults, and other youth.

For the MYF, I suggest:

On MYF Prayer Day, (February 19 and the first day of Lent), have a prayer vigil, or sacrificial meal for your MYF or the entire church, to begin the Lenten Season.

Have a special program on the reading project book each week of Lent.

Publicize it, and have programs concerning it.

Where possible, get copies to unchurched youth, and the church youth who are in colleges and in military service.

The Burning Thirst may be ordered from: The Methodist Publishing House, Fifth and Grace Streets, Richmond 16, Virginia. (35c for a single copy; 30c for ten copies or more).

Promotional materials may be ordered from: The Methodist Church, Post Office Box 871, Nashville 2, Tennessee. This leaflet contains an outline of the content of the book, hints on how to use the book most effectively, the relationship of the book to curriculum materials, and suggestions for promoting the reading project.

These are but a few ways to get the project across, and get the most out of our Methodist Reading Project, but I hope that it will be "food for thought." When I receive more information and promotional material on the project myself, I shall pass it on to the sub-district presidents whose addresses I have. I hope they will, in turn, pass it on to the local presidents, counselors, and and/or Faith Area Chairmen. If you are one of the latter, but cannot obtain the information you would like from your subdistrict president, I stand ready to give any help that I can.

God be with you during the coming Lenten Season, and may the observance of Christ's death and Resurrection for us bring new determination to each of us to live like and for HIM!

—LINDA MAY, Christian Faith Chairman

GOLDSBORO SUBDISTRICT HOLDS WATCHNIGHT SERVICE

At the second annual Watchnight Service of the Goldsboro subdistrict, held at St. Luke's Church in Goldsboro, a drama, "The Challenging Dream," was presented under the direction of Ron Watson and Miss Carolee Wood, conference secretary. Miss Edith Bell of Watts Hospital, Durham, was narrator and David Lucas was technical director. Bruce Lucas, student at Duke University, and Miss Wood were the characters in this inspirational play. This same program was presented to the delegates at the Louisiana Assemblies last June.

QUEEN STREET MYF REACHES 1/2 MARK ON \$400 MYFUND GOAL

Queen Street MYF reports that \$200 has been contributed toward their \$400 MYFund year goal. These MYF-ers are really "on the ball." Have you made your contributions? Send them today to Marvin J. Cowell, Box 10344, Raleigh, North Carolina!

MANTEO MYF COLLECTS \$63 FOR UNICEF

With 20 boys and girls participating, a Manteo MYF collected \$63 for UNICEF on Halloween night. They publicized the project by newspaper, church bulletin, and Elizabeth City radio station, and announcements in the church school. They made use of the kit sent them by the UNICEF Headquarters. This is their third year.

PLANNING RETREAT AT CAMP DON-LEE

The Youth Fellowship of Queen Street Methodist Church, Kinston, N. C., held its annual Planning Retreat at Camp Don-Lee, January 2 and 3. Fifteen youth and their adult leaders attended the session, which was reported by Charity Holland as "a great experience for us." Miss Holland further stated that "all of us agreed that it far excelled anything in which we had participated."

This leads the Board of Education to make special announcement of the available accommodations for the use of various groups. Two buildings have been com-

pletely winterized and 28 persons can be comfortably accommodated for sleeping. A fully equipped kitchen awaits any group that wishes to make use of it and the other facilities. A spacious room for meetings is also available. All of these excellent arrangements may be used by any local church or subdistrict group for a small fee. Additional information may be obtained by writing to the Conference Board of Education, P. O. Box 6667, College Station, Durham, N. C.

TRI-DISTRICT CHRISTIAN WITNESS MISSION COMMITTEE MEETS AGAIN

The Tri-District Christian Witness Mission Committee, under the chairmanship of the Rev. Hiram King, met Sunday afternoon, January 12, at St. Paul Methodist Church in Goldsboro to make more plans and hear reports on work already in progress. Youth chairman of the Prospects Committee, Jack Edwards, reported that religious census cards have been distributed in the high schools. The Publicity Committee, Jenny Butler, chairman, plans to use television, radio, and newspapers for spot announcements, programs, and interviews. The Assignment and Preparation Committee will be responsible for holding pre-mission training sessions in each district, housing the visiting teams, and having the church's responsibilities. Registration line, name tags, and previously prepared packets on witnessing will be done by the Registration and Finance Committee. The Rev. Leon Couch and Ron Watson will make preparations for the general meetings together, transportation for teams, and meals together. The Mission will be held in Goldsboro, April 18, 19, and 20, at St. Paul Church.

FINAL PLANS MADE ON ALCOHOL WORKSHOPS BY CONFERENCE TEMPERANCE BOARD

The Rev. D. W. Charlton, Chairman of the North Carolina Board of Temperance, met with his committee Friday afternoon, January 17, at St. Paul Methodist Church to make final plans for the Alcohol Workshops. Each district in the Conference was represented by one or more members, except Burlington. Dr. Caradine Hooton, General Board of Temperance, will be guest speaker at the meetings in each district. Chaplain Paul W. Aitkin of Duke Hospital will lead a discussion period while Dr. Hooton will counsel the youth. The committee decided that the worship will be opened to people of other denominations, as well as Methodists. It is the duty of the youth leaders in each subdistrict to announce this very important meeting as much as possible, as a large youth attendance is expected. MYF-ers in the local church could help publicize by making posters.

PROGRESS ON MYFUND IS VERY SLOW

This month our church school theme is on Missions: "Japan," and "Christ, the Church and Race." Japan has been faced with a great rebuilding task since the end of World War II. Our Methodist Youth Fellowship, along with other organizations, joined together to help Japan get back on its feet. The Japanese are very grateful for the help received through such funds as the MYFund. Here in the NCCMYF, we youth set a goal of \$15,000 for our part of the MYFund for 1957-1958. We are in the seventh month of twelve and have only contributed around \$5,000 of this. It is pitiful to see how we are failing in our contributions to the MYFund. Of course, there may be a few legitimate excuses, but none good enough to explain this downfall. We North Carolina youth decided to give at least \$15,000 last year, as well as this year, and last year we topped our goal. We are now letting down our foreign friends who so badly need this. MYFund is their Fund; we must share the fortune that we have with those who are less fortunate than we. Pray seriously for the MYFund, and may we give generously and willingly in the future. The more we forget about having our own pleasures, and the more we begin to help other people, the better off we will be—and the world.

—AL THOMPSON, NCCMYF Treasurer

(Send your contributions to Mr. Marvin J. Cowell, Box 10344, Raleigh, North Carolina. Remember! Your neglect could mean our failure!)

CONFERENCE PRESIDENT SPEAKS AT QUEEN STREET, KINSTON

Joining the other Methodist churches in our nation, the Queen Street Methodist Youth Fellowship observed Student Recognition Day, December 29, 1957, by inviting our Conference president, Phil Carlton, to speak. Phil chose "Faith for the Future" as his topic. Some of the other college students participated in the morning worship, and high school seniors had charge of the evening worship service.

UCYM MEMBERS ATTEND VIRGINIA UCYM CONFERENCE

North Carolina's Anne Parrot was a fraternal delegate and the moderator of a forum of UCYM work on National, State and Local level at the Annual December UCYM Conference at Richmond, Virginia. Carolyn Montgomery and Beverly Teagle were representatives from the North Carolina UCYM Council. Dr. Robert V. Moss, Jr., president of the Theological Seminary of

the E. and R. Church, Lancaster, Pa., was guest speaker for the three-day conference, the theme of which was, "Lord—Help Our Unbelief."

EBENEZER MYF PLANS WEEKEND REVIVAL

The Rev. Robert Gibbons, Director of Music on the WNCT-TV program, "The Circuit Rider," will lead the youth of Ebenezer Church near Goldsboro in a weekend youth revival. The theme of the weekend of February 14-16 is "Weekend for Christ." Selected young persons from surrounding churches will appear on the television program with Mr. Gibbons to publicize the meetings. Saturday afternoon activities will include youth knocking on doors, passing out literature, and witnessing for Christ. A youth supper is being planned by the members of the church for Sunday, followed by a song fest. Youth of all denominations are invited.

GOLDSBORO SUBDISTRICT SERVES RESCUE SQUAD

Members of the Goldsboro subdistrict, in an effort to increase the treasury, prepared and served a supper to the Goldsboro Rescue Squad at Daniels Memorial Methodist Church, January 7. The subdistrict is also preparing for the Alcohol Workshops and Christian Witness Mission to be held in Goldsboro.

NEWS NOTES

Send your Station Wagon contributions to "Station Wagon Fund," 922 West Johnson Street, Raleigh, N. C.

Send news of your local, subdistrict, or district activities to me in order to make our "Youth In Action" page a more vital part of our Conference: Miss Jenny Butler, Route 3, Goldsboro, North Carolina.

NEWS BRIEFS FROM DUKE MEMORIAL METHODIST CHURCH, DURHAM, N. C.

Senior and Intermediate MYF's have completed the study of "Japan," which has covered the entire month of January. Features of this series have been: the showing of the movie, "Younger Brothers," for the Seniors; the study for Intermediates led by Mrs. Creighton Lacy; the talk by Mrs. Iswo Tanaka for the Seniors, and participation by both groups in the monthly "Church Family Night," with a program on Japan.

Senior MYF-ers have placed special emphasis on the Durham District Youth Rally, to be held Sunday, April 20, at Long Memorial in Roxboro and plan to turn out in a large number.

Dr. Robert Osborn, Duke University Religion Department, began the Seniors' February series on "Race Relations" on Sunday, February 2.

Senior MYF-ers will conduct a "Car Wash" on Saturday, April 5, to add to their own pledge to MYFund.

Senior MYF-ers will have a Progressive Dinner-Dance on February 22, in four homes of members with, you guessed it, a George Washington theme.

One of the present opportunities for young people in many communities is to play on church-sponsored athletic teams. This is the program of the Durham YMCA, of which Duke Memorial Church is an outstanding participant. Three teams: mites, midjets, and juniors, band 35 boys together under their church banner, and excellent records have been achieved. There have been over 48 combined games won, against two losses for the past two seasons. In the past five years, Duke Memorial has won one mite championship, three midjet championships, and two juniors championships. They now boast two league-leaders, and one tied for first. In addition to the opportunity for fine sports in this wholesome atmosphere, team members must attend every church school session during the season of play. Methodist Men purchased complete uniforms last year, and Charles L. Ball, Jr., an Intermediate teacher, directs the team program.



DUKE MEMORIAL METHODIST CHURCH SENIOR MYF BASKETBALL TEAM

Left to right: Robert Cowan, Billy Beel, James Williams, Jack Turner, Bill Heizer, Bill Dicks, Bob Cox, Bobby Oldham, Bill Hoyle, (absent) Richard Fowler, Coach: Charles L. Ball, Jr., a ninth grade church school teacher (not pictured).

The Church Worships

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Matthew 18:19-20; John 4:23-24; Acts 1:12-14; Colossians 3:16-17

The promotion of the worship of God is one area where the church has no serious competition. If it thinks of its mission as entertaining people, the theater can beat it. If it tries to major in social service, the government's social agencies will prove superior. If it thinks of itself as a club promoting jolly good fellowship, there are a hundred other clubs that may offer more. So let the church be the church! Let it recognize that its main business is to promote the worship of the living God. For worship is an experience of the heart, and we are told in the Bible to "keep thy heart with all diligence for out of it are the issues of life" (Prov. 4:23). We tend to become like that which we worship. That is why the prophets thundered against idolatry in season and out of season.

The first suggestion coming from our Scripture selection is that *there is power in group worship*. In arithmetic two and two make four, but in a worshipping group two and two make five (or many times five) for "where two or three are gathered together in my name, there I am in the midst of them." We are not alone in our struggles to realize the good. This is the great fact of worship which has inspired countless thousands through history to find new meaning and value in life through the worship the church provides. No, we are not alone in worship, for "with angels and archangels and all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying: Holy, holy, holy." In the act of worship the visible church on earth is joined with the "noble army of saints and martyrs" who have gone before.

The second reference (John 4:23-24) suggests the requirements of true worship—"God is spirit, and those who worship him must worship in spirit and in truth." These words were spoken to a woman who tried to start an argument with Jesus about the proper place to worship. Jesus is saying it is not *where* you worship but *how* you worship that is important. We may worship in a great company or we may worship alone. We may worship in a cathedral or in a cabin. It was St. Theresa who said: "I found him very easily among the pots and pans."

Our third selection shows us how the friends of Jesus met in the upper room after he had gone from them, in order to think about him and to pray. They remembered him and "the memory deepened into a presence" and they knew he was there with them. That is the way Christians may still know the power of worship. Let them come often together. Let them remember their Lord—silently, or through the spoken word, or through hymns—and soon they may feel his presence with them.

The final Scripture reference from Colossians 3:16-17 describes just the sort of worship experiences we have been discussing. It was an informal meeting (perhaps in someone's home) but it had one essential requirement—its purpose was to glorify God. How often the prophets and Jesus warned people against wrong motives in worship. Isaiah, in a memorable passage, speaks for God in these words: "When you come to visit me, who demands this of you—the trampling of my courts? Bring no more worthless offerings! the odor of sacrifice is an abomination to me." And who can forget the deathless words of Micah: "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? You have been told, O man, what is good, and what the Lord requires of you:

only to do justice and to love kindness, and to walk humbly before your God?" (Micah 6:7-8). Jesus said: "So when you are presenting your gift at the altar, and you remember that your brother has anything against you, leave your gift right there before the altar and go and make up with your brother; then come and present your gift (Matt. 6:23-24). How many of us could meet this test of true worship?"

♦ ♦ ♦

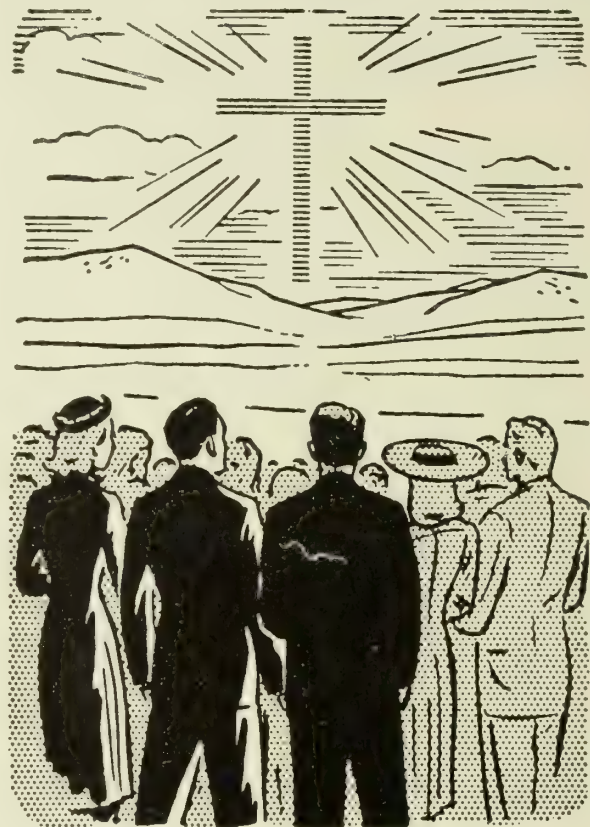
Instead of a gem or a flower, cast the gift of a lovely thought into the heart of a friend.—George MacDonald.

Associate with men of good quality if you esteem your own reputation; for it is better to be alone than in bad company. —Selected.

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LETTERS TO THE EDITOR

RE: "JESUS IN A STETSON"

To the Editor:

Your editorial "Jesus in a Stetson Hat" is worth serious thought. If I was a writer of lines I would offer my views; but my eighty-three (83) years puts me out of date.

However, I am reminded of Paul's lines: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. II:3)

The simplicity spoken of is not simplicity of thought, but simplicity of choice. Paul says that in the moral world man has lost that simplicity; the serpent has beguiled him as it did Eve. How did the serpent beguile Eve? By obscuring the simplicity of the question at issue. The lower world is always painted in fair colors. It has stolen the flowers of Paradise and claimed them as its own. The danger of sin is its counterfeit of glory. Satan in the wilderness is quite a Christian. He says to Christ, "If you follow me I will help you to fulfil your mission more quickly." So speaks to all youth the hour of temptation. What we need is to unclot the tempter—to divest him of his disguise. We need to regain Paul's views—not shallowness of view but depth of contrast. We need to see the King in His beauty. Let us cease to call duelling an affair of honor, war a military glory, atheism a freedom of thought, immorality a life of pleasure, drunkenness an hour of good-fellowship. Let us cease to clothe the bird of night in the plumes of the bird of paradise. How long shall we ponder a choice betwixt two?

Sincerely yours,

H. C. Ewing

Rockingham, N. C.

EXCERPTS FROM RENEWAL NOTES

Your new editor is certainly doing excellent work, improving an already fine *Advocate*.

Yours truly,

Dr. R. P. Anderson

2047 Clifford Street, Fort Myers, Fla.

I have been reading the *Advocate* for sixty-five years, and thank the Lord my eyesight is good enough to read it yet "from kiver to kiver." The editorials are worth the price of the paper, to say nothing of the other valuable features, many of them soul inspiring.

Yours truly,

Mrs. Joseph Wardin

3832 Monroe Road, Charlotte 5, N. C.

Book Reviews

CRUDEN'S CONCORDANCE, popular edition, by Alexander Cruden. Fleming H. Revell Co., Westwood, N. J. \$1.95.

Here is an old friend in a new form. Not as complete, of course, as the original volume, but in a handy pocket size, and containing all the references most often needed, with particular attention being given to evangelical passages and those bearing on faith and practice. Also included are several pages of useful Bible information. It is an ever-ready help and an almost indispensable tool.—O.D.P.

THE PASTORIAL EPISTLES, by Donald Guthrie. A Tyndale New Testament Commentary. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 228 pp. \$3.00.

In an introductory statement the publishers state that in bringing out the Tyndale Commentaries "the aim of both author and publisher has been to place in the hands of the general reader, at a moderate cost, a work which gives intelligent, informative, and useful comment upon the text."

In this reviewer's opinion, this aim has been realized in this volume on Timothy I and II and Titus. In the introduction the arguments pro and

con regarding Pauline authorship are thoroughly explored, while in the commentary itself the explanations are clear, concise, and while scholarly, are couched in language readily understandable by the general reader.—O.D.P.

Announcements

Bishop Paul N. Garber has authorized the appointment of the Rev. Virgil N. Moore as pastor of the Camp Glenn Charge, New Bern District, effective February 1, 1958, succeeding the Rev. Harry F. Buckingham, Jr.

A. J. Hobbs, D. S.

Bishop Nolan B. Harmon has appointed the Rev. Paul Duckwall to the Board of Education, Western North Carolina Conference, as Director of Youth Work under the supervision of Dr. Carl H. King, Salisbury. The Rev. Grady Whicker, High Point College, High Point, has been appointed to serve the Archdale Methodist Church.

◆ ◆ ◆

Books, like friends, should be few and well chosen.—Samuel Paterson

If you would thoroughly know anything, teach it to others.—Tryon Edwards

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Filipino Youth Hungry for Education

by EMBREE H. BLACKARD

(Fourth article of a series)

The first impression we received as we landed at Manila was one of friendship. Beautiful Filipino young ladies placed leis made of their national flower around the neck of each member of the *Christian Century* party. We were hailed with the familiar greeting "Mabuhey." The Filipinos have a real appreciation for what the United States did for them from the time of the Spanish-American War until they were liberated from Japan by American troops in World War II. This friendliness is found among the intellectuals, the urban and rural people.

The youth of the Philippines have a hunger for education. Everywhere in the cities and in the rural areas schools are in evidence. Of the 22 million people who live in the Philippine Islands, five million are said to be in school. Forty-two per cent of the national budget is expended for education. There are 11 universities in the city of Manila where there are over 90,000 college students. The schools are maintained by the state, the churches, and private corporations. At dinner one evening with a prominent member of a Filipino family which has extensive holdings, I asked about one of the great universities in Manila. The host stated that his family owned the controlling stock. Last year the university paid a 15 per cent dividend. This is quite a contrast to the United States where approximately 50 per cent of the cost of education is met with gifts from various sources.

Religious Situation

The Filipinos are overwhelmingly Roman Catholic. There are two million members of the Aglipayan (Independent Filipino) Church which revolted from Rome at the time of the insurrection against Spain in 1896. There are a million Moslems and 500,000 Protestants, plus 700,000 Animists who live in the mountain regions of the islands. The Roman Catholic Church suffered a relapse in prestige at the turn of the century because of the close association of the Roman Church with the Spanish government. Even today the great majority of the priests are non-Filipino and many regard the Roman Church as a foreign church. One, however, must not underestimate the hold of the Roman Catholic Church upon the people if one is to judge by the number of persons who go to the shrine of the Black Nazarene, day and night, for their devotions.

The Protestant Church has made a profound imprint upon the lives of the Filipinos. There are 2,000 Protestant ministers ministering to over 500,000 evangelical Christians. They maintain schools, hospitals and many other institutions for the benefit of the people. On a Sunday I went to the Knox Memorial Church, which seats 1,300 people. There are two services at 7:00 a.m. and one at 8:30 a.m. in native dialects. Church school is held at 9:30 a.m. At 10:30 a.m. the service is conducted in English. The church has four pastors. We were told that 80,000 students lived within a radius

of five blocks of the church. At the service we attended every seat was taken and approximately 100 persons were standing about the walls. The vitality of the Protestant Church is further indicated by the fact that on the Sunday we were in Manila two Filipino couples were commissioned to go as "foreign" missionaries, one to Iran and another to Malaya.

Religious Freedom

With the end of Spain's rule and the beginning of the United States' protectorate religious freedom was guaranteed to all. The new constitution adopted in 1946 continues this guarantee of religious freedom. The Protestant group is fearful that the dominant Roman Catholic Church will try to use its influence through government agencies. Senator A. Recto, a member of the Roman Church, who was president of the Constitutional Convention and is now a candidate for Presidency of the Philippines, stated to us at a dinner meeting that he had been criticized by the Catholic Church because of his insistence upon the separation of the Church and the State. He also stated that the Catholics of the Philippines should have more of their native men rather than foreigners in the higher positions of the church. The *Manila Chronicle* came out with an editorial on "The Church and Politics," in which it stated that "what is dangerous is when the priests or members of the hierarchy, acting as priests or members of the hierarchy and using spiritual sanctions, attempt to tell a predominantly Catholic electorate what party to choose or whom to vote for." This is especially pertinent at this time as the Filipinos are now engaged in a hot election campaign to elect a President and members of the Legislature.

Corregidor and Bataan

On our first day in Manila we went to the United States Cemetery where are buried 18,000 bodies of our boys who gave their lives in World War II. Most of the graves are marked with a white marble cross; some with the Star of David; some have the inscription, "An honored

Sixteen Tar Heel Pastors On Cuba Evangelistic Mission

Sixteen pastors from the WNC Conference assisted in the annual Cuban Evangelistic Mission recently, preaching in churches and homes throughout the island. The ministers paid their own way to and from Florida and served without pay.

Those participating were: the Revs. B. D. Alderman, Statesville; C. Marvin Boggs, Catawba; J. R. Bogle, Belmont; J. E. Carroll, Statesville; Robert E. Early, Spruce Pine; Rollin P. Gibbs, Statesville; Harold Groce, Asheboro; Jerome Huneycutt, Charlotte; H. P. Myers, Mooresville; Gilbert Miller, Charlotte; J. J. Powell, Boger City; O. D. Smith, Spray; John C. Swaim, Woodleaf; T. H. Swofford, Mount Holly; J. H. Taylor, Jr., Greensboro; Clarence E. Williams, Welcome.

comrade known only to God." Later we went on a Philippine Navy submarine destroyer to the old fortress of Corregidor and to Bataan where the infamous "death march" started. The Filipinos have real bitterness toward the Japanese who occupied their land for nearly four years. It is said that until recently it was not safe for a Japanese to be on the streets without a guard. The Filipinos look with gratitude to America for its public schools, for its training in democracy and for its deliverance from the Spanish and Japanese conquerors. The Philippine Islands occupy a strategic position in Southeast Asia and will be of great help with Asiatic people in encouraging the democratic way of life.

Methodists to Study the City Church

The job of the church in America's growing cities will be considered by 1,200 Methodists, representing the denomination's 9,500,000 members, when they gather in Washington February 18 for the second National Methodist Convocation on Urban Life in America.

Called by the Council of Bishops of the Methodist Church, the quadrennial urban convocation is held under the auspices of the Department of City Work of the Division of National Missions of the Methodist Board of Missions, Philadelphia, Pa.

A consulting psychologist from New York, Dr. James Gilmour Ranck, will introduce the first general topic, "What Cities Do to People," the morning of February 18. Dr. Ranck is also a lecturer in psychology and religion at Drew University, Madison, N. J.

Delegates to the Convocation are as follows

WESTERN N. C. CONFERENCE

Regular delegates: Dr. E. H. Blackard and Carl Hyatt, Asheville; Dr. W. K. Goodson, Dr. Walter J. Miller, and Charles Henderson, Charlotte; Dr. W. O. Weldon and R. V. McPhail, Gastonia; Dr. C. P. Bowles, Dr. J. Clay Madison, and Saunders Williams, Greensboro; Dr. Mark Depp, Slifford Perry, and R. D. Crawford, Winston-Salem; Dr. C. C. Herbert and Holt McPherson, High Point.

Delegates at large: Dr. E. C. Few, Rev. Glenn Lackey, Rev. Aubert Smith, and Murry Atkins, Charlotte; Rev. Harold Robinson, Salisbury; George Roach, Greensboro; Rev. R. G. Tuttle, High Point; Rev. H. R. McSwain, Statesville; Clifton Pleasants, Winston-Salem.

Alternates: Clarence Morgan, Powell Majors, Rev. M. E. Harbin, John Eshelman, Jr., Ed Kemp, Rev. Joe Brendall, Rev. John Carper, Ralph Stockton.

NORTH CAROLINA CONFERENCE

Rev. O. L. Hathaway and Rev. Graham S. Eubank, Fayetteville; Rev. W. R. Stevens, Rockingham; Dr. A. P. Brantley, Burlington; Rev. W. S. Potter, Sanford; Rev. C. F. Heath and Rev. O. K. Ingram, Elizabeth City; Dr. A. J. Walton, Rev. M. W. Lawrence, and Rev. V. E. Queen, Durham; Rev. C. S. Boggs, Clinton; Rev. L. C. Vereen, Farmville; Dr. A. J. Hobbs and Rev. J. W. Lineberger, New Bern; Rev. T. A. Collins and Rev. J. Kern Ormond, Raleigh; Rev. Leon Russell, Rocky Mount; Rev. W. C. Wilson, Tarboro; Dr. J. E. Garlington, Rev. M. C. Dunn, Dr. J. V. Early, and Rev. W. J. Neese, Wilmington.

P S
NORTH CAROLINA

Christian Advocate

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Page 103

Number 8

Photo by Landis Bennett, State College

In This Issue

Featured

Brevard Circuit

Edenton St., Raleigh

O. V. Woosley

Thoughts of a Layman

Editorials

The Spiritually Shoeless

We Need More Colleges

Nobody Loves a Budget

We Trust in God

→
Undaunted by the loss of their building by fire 18 months previous, the congregation of Edenton Street Church, Raleigh, built its third sanctuary on the general plans of the second. See the article on page 3.



News Briefs about Methodists and Methodism

The editor will speak at Burgaw Methodist Church on Sunday morning, Feb. 23, and at Rose Hill that night.

The executive committee of the Methodist Board of Publication meets in the Advocate office at 11 o'clock, Feb. 27.

St. John's Church, observed groundbreaking for their chapel and educational building on Sunday afternoon, February 2. The Rev. Reginald J. Cooke is pastor.

The Rev. Ralph H. Taylor, pastor of First Church, Lexington, will be the preacher in a series of Lenten services at Spindale Methodist Church, March 2-7.

Bishop Nolan B. Harmon will be guest speaker at the United Methodist Men's meeting on Friday, February 21, at 7:00 p.m. at Central Church, Asheville.

The Rev. Robert P. Crawley, pastor of Grace Church, Charlotte, continues to improve at Presbyterian Hospital, following a mild heart attack on January 12.

Dr. Harold H. Hutson, president of Greensboro College, was guest minister at the morning worship service of Central Church, Asheboro, on Sunday, February 2.

The Gastonia District Conference was held at Central Church, Shelby, Feb. 18, under the leadership of Dr. James C. Huggin, Jr., with the pastor, the Rev. James C. Stokes, as host.

Thousands of subscriptions will expire this month. See that you do not miss any of the good things in store by renewing now. Look up that renewal notice and send it in now.

The WNC Conference will meet at Lake Junaluska, June 4-8, under the leadership of Bishop Nolan B. Harmon. This will be the second session of the Conference held here under the new plan of entertainment.

Dr. R. G. Tuttle of First Church, High Point, was the guest speaker at the 90th anniversary celebration at Lowell Church, near Gastonia, Feb. 9. Lowell is the oldest church in the town, and was originally known as Penhook Methodist Church. The Rev. F. W. Dowd Bangle is the pastor.

Professor George M. Schreyer, of Pfeiffer College is the author of a book, "Christian Education in Action" which was mentioned in these columns several weeks ago. It may be obtained from Comet Press Books, 200 Varick Street, New 14, N. Y. The price is \$3.50, with a 25% discount for quantities of more than five.

Mrs. Induk Pakh, a Korean lecturer and author, and daughter of an illiterate Buddhist mother and a scholarly Confucian father, was speaker on Sunday evening, February 9, at Trinity Methodist Church, Wilmington. During the American occupation in Korea, Mrs. Pakh worked for the military government in the department of public information as radio lecturer, on the Voice of America.

Nelson White, a member of First Methodist Church, Hamlet, was recently selected as Hamlet's "Young Man of the Year" for 1957. The honor was announced at the Distinguished Service Awards banquet of the Hamlet Junior Chamber of Commerce. Mr. White has been active with the MYF and in the Sunday school, and is superintendent of the Intermediate Department.



MT. PISGAH WOMEN OBSERVE ANNIVERSARY: Seen above are some of the members and guests who attended the 27th anniversary dinner in the church hall, Jan. 27. Mrs. A. L. Thompson, who organized the society with seven members 27 years ago, was the guest speaker. Left to right: Mrs. J. T. Reynolds, Mrs. Thompson, Mrs. A. C. Kennedy, the Rev. A. C. Kennedy, and Mrs. Ralph Troutman. Mrs. Nell Hobbs reported the meeting.

The Methodist Television, Radio and Film Commission will have its annual meeting March 7 at the Conrad Hilton Hotel, Chicago, it was announced by the Rev. Dr. Harry C. Spencer, Nashville, general secretary of the commission. The commission (TRAFICO), with national headquarters in Nashville, is primarily a production agency of The Methodist Church. It serves Methodist boards and agencies in producing motion pictures, film strips and other audio-visuals. It produces television and radio programs and has several other functions.

A World Peace Institute, sponsored by the Methodist churches in the Salisbury District, was held recently at Midway Church, Kannapolis. The theme of the institute was "The Christian Layman Confronts the Problem of World Peace." Representatives from more than 100 Methodist churches in Rowan, Stanly and Cabarrus Counties attended, as well as others from the general public. Keynote speaker was Dr. D. E. Wassen, professor of economics at Pfeiffer College. Other speakers were the Rev. W. E. Andrew, a missionary to Brazil, and Miss Mary Bethea, Dean of Women at Pfeiffer College.

◆ ◆ ◆

Children brought up in Sunday School are seldom brought up in court.

—Basil Miller

Duke Nurse Seeks Local Preacher's License

On Sunday morning, December 29, St. John's Church, Durham, had as guest preacher Miss Julia King, who last fall came to Durham from the Riverview Methodist Church of Jacksonville, Fla. Her membership is now at St. John's.

Miss King is an instructor of nurses at Duke Hospital. For a number of years she has felt the call to enter the field of Christian service. At the last quarterly conference of St. John's she was recommended for Local Preacher's license, and her name will be presented for this privilege at the next session of the District Conference. If accepted, this will give St. John's the distinction of having the first woman preacher in the N. C. Conference.

Miss King has volunteered for service as a lay speaker during the "No Silent Pulpit" movement that will take place during the approaching Lenten season.

Mission Celebration Set by Tidewater Churches

March 9-16 has been set as the week when Tidewater Methodists and Presbyterians will celebrate the 125th anniversary of the sailing from Norfolk of the first two missionaries ever to go out from these two denominations.

They were Melville B. Cox (Methodist) and John B. Pinney (Presbyterian), who sailed from Norfolk to Liberia in 1832. These men formed the vanguard of thousands who have since gone out to every land of the world from all churches of America.

Norfolk is proud of being the port from which the first missionaries sailed, and plans are under way to make this week-long celebration a highlight in Norfolk history. Special services will be held in the Tidewater Methodist and Presbyterian Churches, with an exchange of pulpits by the two denominations on Sunday morning, March 9.

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Edenton Street Church Opens New Sanctuary

by ELIZABETH WHISNER

Approximately eighteen months after the fire which destroyed the sanctuary of Edenton Street Church, and only slightly more than a year after ground was broken for the new structure, the new sanctuary was officially opened for worship by Bishop Paul N. Garber on Sunday morning, February 2. Bishop Garber delivered the moning message. The Rev. R. Grady Dawson, district superintendent, Dr. Howard P. Powell, pastor, and the Rev. Charles McAdams, associate pastor, participated in the service.

The congregation which far exceeded the 1,200-seat capacity of the sanctuary, overflowed into extra seating in the aisles and in the narthex.

Letters of congratulations and good wishes from three former pastors of the church—Bishop W. W. Peele, Dr. E. C. Few, pastor of Myers Park Church, Charlotte, and Dr. A. J. Hobbs, superintendent of the New Bern District—as well as letters and messages from various other churches in the city, were read during the service.

Bishop Garber paid high tribute to Dr. Powell whose ten years of ministry and service to Edenton Street Church and the City of Raleigh have been outstanding.

At the close of the service Dr. Powell expressed for himself and for the congregation, sincere appreciation to Mr. C. A. Dillon, who has acted as chairman of the building committee, and whose leadership has been largely responsible for the early completion of the sanctuary.

Bishop Ralph S. Cushman, retired bishop living in the Raleigh area, was guest speaker at the evening service.

Edenton Street Church, whose present membership totals approximately 2,800, has had a long and colorful history. The first small and humble church building was erected on the present site in 1811, and was destroyed by fire in 1839. A new building on the same site was completed in 1841. By 1881 the congregation had far outgrown the old structure, so it was torn down and a new and larger building begun, which was completed and dedicated in 1887. In 1951 it was renovated and modernized.

On the night of July 28, 1956, lightning struck the church steeple, and in spite of heroic efforts by the fire department, the sanctuary was quickly destroyed. During the following eighteen months morning worship services were held in the Ambassador Theater. Other activities continued in the Poindexter Educational Building which had been only slightly damaged.

Plans for rebuilding and financing were laid during the fall of 1956, and after ground was broken in January 1957, construction progressed with amazing rapidity. The estimated cost was \$910,000, and the work has been completed within this figure. Of this amount \$475,000 was derived from insurance, and the balance was raised among members and friends of the church. Charles W. Davis of Raleigh served as architect, and A. Hansel Fink, Philadelphia architect, as consultant.

The sanctuary is of the same general



Two Carolina ministers were cited at its recent meeting by the Methodist General Board of Temperance for "outstanding leadership" in the field of public morals. Bishop John Wesley Lord (left), board president, and Bishop Nolan B. Harmon of the Charlotte Area are pictured presenting the citations to the Rev. Ralph A. Cannon of Spartanburg, S. C., for his special research on obscene magazines, and the Rev. James C. Stokes of Shelby, N. C., chairman of the WNC Board of Temperance, for the conference's "new and creative contributions to the cause of temperance."

structure as the previous building, though much more beautiful and modern in every detail. The interior walls are light rose-mauve, and pews and woodwork are medium blonde in color. The reredos features intricate wood carving above the white marble altar. Carpeting, pew cushions and new hymn books are deep red. The stained glass windows in the nave are reproductions of those in the former sanctuary. The new rose window above the altar is larger, and more intricate in design and color.

Beneath the sanctuary is a large Scout room, a choir room with accessory robing rooms, and a music storage room. At the rear, a three-story unit connects the sanctuary with the Poindexter Educational Building. On the first and third floors are classrooms, and the church offices occupy the second floor.

The tall steeple, topped with a stainless steel cross that towers approximately 180 feet above the ground, is once more a landmark in the city of Raleigh. And the beautiful sanctuary is a visible and tangible evidence of the Christian faith of a congregation which has built and rebuilt through 146 years that Edenton Street Church may serve more effectively in the building of the Kingdom.

WNC Laymen Preach in Many Churches

Laymen of the Winston-Salem District met in Ardmore Church, Feb. 20, for instruction and assignments preparatory to filling pulpits during Lent. Many laymen spoke in the churches of the Charlotte, Gastonia, North Wilkesboro, and Asheville districts on Feb. 16.

(Editor's Note: We would be glad to receive additional reports on the lay speaking programs of both Conferences.)

Pfeiffer College Host to Deaconess Meeting

NASHVILLE, TENN.—The Deaconess Association of the Southeastern Jurisdiction of The Methodist Church will have a meeting March 21-23 at Pfeiffer College, Misenheimer, N. C.

About 100 persons are expected to attend the "little convocation," said Miss Betsy K. Ewing, Nashville, vice-president of the association. They will be active deaconesses, short-term missionaries in the United States, and presidents of Woman's Societies of Christian Service of Methodist conferences.

Theme of the meeting will be "Making Our Faith Articulate."

Some of the principal speakers will be the Rev. Dr. Charles P. Bowles, pastor of West Market Street Methodist Church, Greensboro, N. C.; the Rev. Dr. John Johannaber, a faculty member of National College, Kansas City, Mo.; Miss Mary Lou Barnwell, New York City, executive secretary of the Methodist Commission on Deaconess Work; and Miss Ewing.

President of the association is Miss Rosamond Johnson, director of Wesley Community House, Atlanta, Ga.

Among others on the program will be the Rev. Dr. J. Lem Stokes II, president of Pfeiffer College; Miss Betty Ruth Goode, program director, Centenary Community Center, Nashville, Tenn.; Miss Roma Cupp, faculty member of Scarritt College, Nashville; Miss Ruth Mayhall, staff member, Rosa Valdez Settlement, Tampa, Fla.; Mrs. Edith Carter, superintendent, Boylan-Haven School, Jacksonville, Fla.; Miss Evelyn Berry, faculty member of Paine College, Augusta, Ga.; and Miss Mary E. Bethea, a Pfeiffer faculty member.

The Church at Work

Asheboro Minister to Sing on Ed Sullivan Show

On Sunday evening, March 2, the Rev. Kenneth Johnson, pastor of West Bend Methodist Church, will join his mother, father, twin brothers, and sister Betty, on the Ed Sullivan TV show. It will be the first time in eight years that the famous Johnson Family have appeared together.

For fifteen years these religious singers made records and gave radio programs over the South, and Kenneth joined the act when he was ten years old. For years they worked together, while the children were growing up and "Ma" and "Pa" Johnson were featured entertainers on many radio stations. In 1940 they began a year's work on radio station WBT, Charlotte. Brother Bob is still with that station and Brother Jim, now in college, expects to join the staff when he has completed his training.

"Ma" and "Pa" live on a farm near Charlotte and Kenneth has been in the Methodist ministry for several years. Betty is known all over the U.S.A. as a featured singer on Jack Paar's Show and other programs.

"It was only by insistent persuasion from Mr. Sullivan and the other Johnsons that the Asheboro minister was prevailed upon to go to New York for the period," said a feature article in a recent issue of *The Randolph Guide*.

Methodist Home, Charlotte, Needs TV Sets

The Rev. C. W. Kirby, superintendent, and Willard S. Farrow, business manager, of the Methodist Home in Charlotte, report that they have had a number of recent inquiries asking what in the way of furnishings for the Home was needed, or desired, at this time. They pointed out that inasmuch as in June of this year the Home would be 10 years old, that three or four of the existing television sets in various public areas were beginning to give trouble and to be costly to maintain, to say nothing of the reception being below par.

In view of these inquiries and these facts, the administration of the Home in behalf of its 178 resident members wishes to state through this notice in the *ADVOCATE* that they will be most appreciative of the gift of four new television sets. A large per cent of the Home's resident members enjoy watching television. It is possible that there may be congregations, or Sunday-school classes, that will be interested in this entertainment project.

Youth at Prayer

What do young people pray for most? This question was asked recently of 1,000 high school boys and girls. More than half of those who responded said they prayed most often for peace. Second most popular reason for prayer was to help others who were in trouble. The questionnaire was sent out in connection with the preparation of the book, *YOUTH AT PRAYER*, recently published by *The Upper Room*.

Mother of Raleigh Pastor Dies in Durham

Mrs. Sarah C. Patten, 75, mother of the Rev. Brooks Patten, pastor of Highland Church, Raleigh, died at the Methodist Retirement Home in Durham on February 4. She was the widow of the Rev. Walter Patten, who was a member of the North Carolina Conference for 37 years.

Mrs. Patten was a lifelong member of the Woman's Society of Christian Service, and served for 10 years as recording secretary of the WSCS Annual Conference. She maintained an active interest in educational, civic and religious affairs wherever she lived. Her kindly understanding, quiet efficiency, and gentleness of manner made her well loved by all who knew her.

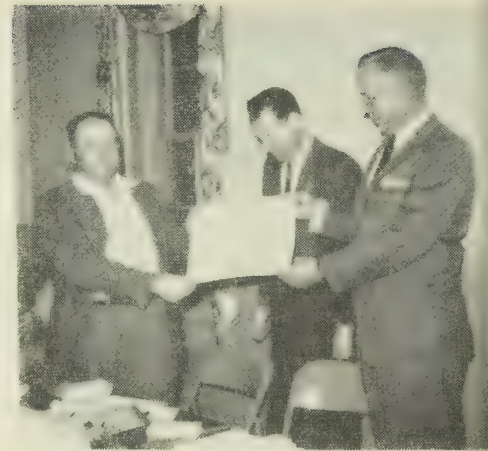
Funeral services were conducted at University Church in Chapel Hill, with the Rev. C. S. Hubbard and the Rev. J. Kern Ormond officiating.

Kilgo Church, Charlotte, Hears German Student

Eckhard Knolle, a native of Germany, who studied at an East German university, and is now a student at Oberlin College in Ohio, was guest speaker recently at Kilgo Church in Charlotte.

Knolle, who grew up in the Communist-dominated sector of Germany, gave first-hand information as to Communist emphasis in their universities. Students who profess Christianity are not allowed to study in East German high schools and universities. Instruction is aimed at the above-average student, not at the average, as in the United States. From 90 to 95 per cent of the East German youth attend the universities on government scholarships, which means that the student sells himself to the government.

While visiting in Charlotte, Knolle received his first new suit of clothes, and other gifts of clothing, from friends he made at Kilgo Church.



The Rev. J. G. Winkler, district superintendent of the Marion District, presented the Charter and spoke to the Methodist Men of the North Morganton Church Saturday night, February 1. At this the third meeting, eighteen men were present out of a membership of twenty-three. The Club has already begun two projects toward the betterment of the church facilities.

The following officers have been elected to lead the Club: President, Forest Jaynes; vice-president, Forest Farr; secretary, Jake McNeely; treasurer, Edward Lane; reporter, Gordon Newton.

Shown in picture are (left to right): Forest Jaynes, president, the Rev. W. Grady Burgin, pastor, and the Rev. J. G. Winkler, district superintendent.

Louisburg College Increases Enrollment This Semester

Louisburg College is experiencing its best spring semester in several years, according to enrollment figures released by Dean-Registrar John B. York. A total of 344 students have enrolled for work during the semester. This is an increase of some 34 students over the spring semester last year. The average enrollment for the present academic year is 356. There are 41 veterans enrolled.



RALEIGH'S NEWEST: Seen above is the opening service at Highland Church, Raleigh, as the Rev. R. Grady Dawson accepted the new fellowship hall from Dr. William W. Austin and C. Raymond Rhodes of the Official Board on January 12. Dr. Dawson preached at the morning hour and the Rev. Thomas A. Collins, executive secretary of the Board of Missions, at the evening service. Costing \$105,000, the hall will serve as temporary sanctuary and education building. The unusual chancel arrangement was designed by a Raleigh firm and landscaping was done under the supervision of Dr. John W. Gartner and John H. Harris of State College.

Organized on July 21, 1954, with a charter membership of 94, the church now has a membership of 250, with a church school enrollment of 375. The Rev. Brooks Patten is pastor.

Brevard Circuit Builds for the Future

by HORACE MCSWAIN

The Brevard Circuit, made up of five Methodist churches in Transylvania and Henderson Counties, is in an amazing program of building and remodeling which includes four of the five churches in addition to paying for the new brick parsonage purchased only a couple of years ago. The Rosman and Horse Shoe Churches have completed lovely new churches of modified contemporary design. The Etowah Church is now completing its lovely new sanctuary and is completely remodeling its old building for educational space and a fellowship hall. The Selica Church is in a program of renovation and redecoration.

The accomplishment of this almost unbelievable program of building, renovation, and purchase of a new parsonage is due to the quiet efforts of the Rev. W. E. Kerr, Jr., who has served in Transylvania County for almost 5 years. For the first two of these five years he had the Oak Grove and English Chapel Methodist Churches, and was responsible also for the Brevard Circuit under associate pastors. He led the people of the Oak Grove Church to completely remodel their sanctuary and educational building. Then the English Chapel Church entered into a building program for educational space.

Three years ago Mr. Kerr was assigned to the Brevard Circuit. His first task was getting a parsonage to live in. This parsonage was purchased at a cost of about \$15,000, which seemed almost prohibitive for the small circuit.

This original purchase of the parsonage has now grown into a building and renovation program of more than \$100,000 for the circuit of five churches. Mr. Kerr says, "I am still puzzled and amazed at the way the people of the Brevard Circuit have responded. It humbles me to think that I have been privileged to be a part of this Kingdom work."

The Rosman Church, called by the *Transylvania Times* "A Miracle in the Hills" was formally opened on November 24. Here a small congregation of 44 members, which for years had used an old, inade-

quate frame building, now have a lovely, modern and complete new brick church which cost \$35,000. The new church is called the Silversteen Memorial Church in appreciation for the generous gifts of the Silversteen family to the new church. Other assistance was from the Duke Endowment, District Mission Society, and many friends and families of the church in memorials.

Only six weeks later the formal opening of the new Horse Shoe Church on the Brevard Circuit was held on January 5. This church with only 100 members constructed a church which cost with furnishings \$39,000. It is of brick construction and modern design, with a splendid kitchen, fellowship hall, Sunday school rooms and a beautiful sanctuary, with seating for 200. The Horse Shoe Church is now the Cummings Memorial Church to honor Dr. James H. Cummings who was a large contributor to the church and building program. The Duke Endowment and the District Mission Society were large contributors to this building program but there were also many memorial gifts.

Etowah Church with only 55 members is building a completely new sanctuary and is renovating all the old building to provide Sunday school rooms, a fellowship hall and a kitchen. This program while costing only about \$14,000 is being done in large part with labor of the members. This, too, is a modified contemporary architecture of brick.

Selica Church has only 24 members, but in the new enthusiasm and contagious building program of the circuit, they are doing a renovation and redecorating job on their church, inside and out. Mr. Kerr says of this program: "It is none too soon for we are growing in attendance by leaps and bounds in both Sunday school and church."

Mr. Kerr wants the credit to go to the members and leaders of the churches who have responded in such a wonderful and amazing way. He is thinking, not so much of what has been accomplished, but of the untouched work still to be done, the many who need to be reached by the new churches and new facilities. And looking on out beyond to things yet undone, he says "We are now organizing Men's Clubs,

AGENDA

for the Commission on Missions
for March

1. Get every church to receive the Week of Dedication Offering, Feb. 23.
2. Plan the sacrificial Easter Offering for Mission Specials:
 - (a) a month's tithe brought at Easter for a Mission Special or
 - (b) the thirty pieces of silver offering for Easter or
 - (c) mite boxes for all members of the church for missions at Easter.
3. Begin planning now for next year's Mission Specials, where they will be and how much, including the 4 lanes of service to the world, through World Specials, National Specials, MCOR Specials, and Church Extension.
4. Plan and carry out your Church-wide School of Missions if you haven't yet had it.
5. Adopt an Action Project growing out of your School of Missions, getting the church, church school or some class to adopt a Mission Special for some Land of Decision.
6. Make plans to lead your church in a church extension survey in your community or neighborhood to discover any "unchurched" areas in relation to the Local Church Emphasis for the Quadrennium.

Women's Societies, and Sunday Evening Fellowships for all the churches. We should complete the organization of the commissions this Conference Year. Our financial organization will be complete by then, too; and we are in the midst of setting up our Lay Visitation program now!"



Right: Rosman Church
Below: Horse Shoe Church



MISSION SPECIAL OF THE MONTH

Plan and promote a sacrificial Easter Offering for Advance Mission Specials, including an EXTRA Special of Love for a missionary who has gone out from the Western North Carolina Conference:

Rev. and Mrs. W. E. Andrews, Curitiba, Parana, Brazil; Rev. and Mrs. Burr Baughman, Kapit, Sarawak, Borneo; Rev. and Mrs. Charles W. Clay, Sao Paulo, Brazil; Dr. and Mrs. George W. Harley, Ganta, Liberia, Africa; Rev. and Mrs. Carl W. Judy, Taejon, Korea; Rev. and Mrs. Max Lowdermilk, Pakistan; Dr. and Mrs. E. L. Rice, Lahore, Pakistan; Rev. and Mrs. I. L. Shaver, Oita City, Japan; Rev. and Mrs. Charles D. Stokes, Taejon, Korea; Rev. and Mrs. David L. Swain, Japan; Rev. and Mrs. Lawrence Turnipseed, Hong Kong, China.

Gibson Pastor Pays Tribute to Bishop W. W. Peele

On the occasion of the opening of the new building at St. John's Church, near Laurinburg, recently, the pastor, the Rev. M. W. Warren paid tribute to Bishop W. W. Peele, who, with Mrs. Peele, lives in the town and attends services at St. John's when not preaching elsewhere.

"The pastor" of Bishop W. W. Peele would like to take advantage of this particular occasion to give an appreciation of this unusual member of the St. John's congregation.

Now, lest this preacher appears presumptuous in calling himself "the pastor" of "Scotland County's most widely known and best loved citizen," (as he was described recently by Nelson Gibson while introducing him at the Rotary Club) he will hasten to point out that Bishop Peele has been kind enough to use the term, "my pastor" occasionally when greeting him. Actually, it is Mrs. Peele who is a member of St. John's Methodist Church, but, due to ill health, she has been prevented from attending. One of the questions ministerial friends ask the writer is "do you see Bishop Peele often and does he attend church?" When I assure these inquirers that the bishop comes to church occasionally when he is not preaching somewhere, they will invariably ask another question. "How does it feel to have a bishop in your congregation?"

It is a thrilling thing to observe how everyone in this area esteems Bishop Peele. One young woman was discussing with the pastor the plans for her wedding. She asked, among other things, if we might not have Bishop Peele to give the vows. "I recall as a girl," she said, "seeing how he opened the car door for Mrs. Peele, and I liked it." One of the leading Presbyterians of Laurinburg told the writer: "We might not have got the Presbyterian College to come to our town had it not been for Bishop Peele." He made a speech, the writer learned later, before the committee that was surveying the various towns in eastern North Carolina, endeavoring to select the proper site.

One of the leading citizens of Gibson gave him a unique introduction, before a group to whom he was to speak, that pleased Bishop Peele. He said: "The reason Bishop Peele is so big is because he can be so little," meaning that he is so humble. A neighbor told of his relationship with him thus: "When I have talked with Bishop Peele, somehow I feel as though I have been made cleaner inside."

One can't help enjoying the wholesome humor that so often finds its way into Bishop Peele's conversations. A filling station proprietor at Gibson likes to quote the bishop's remark on fishing: "I am so glad St. Peter was a fisherman; he will understand when we come before him."

It is a high privilege to sit in their lovely home and talk with Bishop and Mrs. Peele. On one occasion the conversation went back to the time when he began his ministry as a young pastor of St. John-Gibson Methodist Charge. Mrs. Peele was the organist at St. John when at home from her work as teacher of music at Littleton College. "There

Thoughts of a Layman

Why Not Be A Safety Engineer?

Driving along a two-way street the other day I came to an intersection plainly marked that I could not cross the intersection and continue ahead but that I must make a right turn. With my mind concentrated on the shortest route to my destination I ignored the traffic sign and wound up on a one-way street going in the wrong direction. I wondered why all the traffic on that street seemed to be wrong and why horns were blowing as I passed. I knew no one on that street. At an intersection where I had stopped I was informed by a pedestrian that I was headed wrong on a one-way street and that if I didn't get right I'd probably get hurt. It took me just a second to make a proper turn and get going with the right traffic. My face was redder than any traffic light you have seen. That incident in itself was bad enough. I had not kept my mind alert to things that can happen every day through thoughtlessness.

Now here is the payoff that socked the lesson home to me.

Later that day I walked into the Masonic Temple and immediately I was accosted by a brother Mason who wanted to know why I drove the wrong way on a one-way street. He happened to be along on the same street at the same time but in the right direction.

I didn't mind the ribbing, but I became annoyed with myself. And then I thought more. I didn't see my Masonic brother. I had no idea that he would be at the same spot at the same time. Then I thought further. How many times when I goof (and I goof) does someone see me? Yes, I realize that from above I am being watched by someone with charity. But humans are not always so charitable.

Suppose I had hit a person or a car when driving the wrong way? My carelessness! Then why don't I be more alert in life to the safety rules of life?

In my work I visit many industrial plants. Most of them have safety engineers, whose job it is to check on operating conditions to make certain that they are safe for the operators. Those safety inspectors pay for themselves many times. With the avoidance of accidents they keep production going and folks healthy. Isn't that about the sum and substance of what ministry is striving to do? To keep people mentally and morally safe?

Ever thought of yourself as a safety engineer?

JIM POTTER

isn't anything wrong with the pastor having a little business to talk over with his organist, is there?" the bishop asked.

Last year after the passing of his brother, Dr. David Peele, former dean of Columbia College, a girls' school in Columbia, S. C., and later editor of the *South Carolina Christian Advocate*, the writer visited Bishop Peele. He reminisced about the days when he lived on a farm near Gibson and declared he once picked over three hundred pounds of cotton in a day, but added, "I could hardly do it now."

Those who remember Andrew H. and Lenora Gibson Peele, the bishop's parents, speak of their deeply religious life. It was the custom of Andrew to pray for his children out loud, calling them by name. "It does something to a fellow to hear his father praying for him, calling his name," Bishop Peele said. These prayers most often were made in the woods. When he prayed, usually his voice was quite subdued, but as he neared what might be called the climax, heaven would be real, as he literally shouted. There is no doubt but that this unusual family demonstrated what it meant

to have a praying father and mother. There is hardly any question about the fact that a child can inherit the spiritual qualities of his parents, just as he does the physical qualities.

Isn't this spiritual law amply proven in Andrew and Lenora Peele's large family? Jonathan became the lawyer; Clarence, Walter and Boyd, the ministers of the gospel; David and Raymond, the teachers; Mary the wife of a missionary; Maranda, a graduate of Woman's College and the wife of an outstanding citizen; and McLean followed the work of his father, farming. One died in infancy, Nina. One may be in doubt about the fertility of their farm, but there can be no doubt about the rich heritage Walter and his brothers and sister received from their God-fearing mother and father.

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OUR BEST

Very few do their best; that is why there is always so much room for improvement.

—Martin Vandenberg

Boys and Girls

ELIZABETH WHISNER
Editor



Marse George an' De Hatchet

As Told by an Old Colored Mammy

(Adapted from February 1937 Advocate)

"Well, cum 'long, chillen, if you wants ole Mammy to tell yo a sho' nuff tale 'bout a good little boy what cum mighty nigh gettin' wo' out fer tellin' de trufe 'bout cuttin' de cherry tree wid his buffday hatchet. Dat's right, set down on de flo' right close to me, an' keep right still, an' I gwine tell yo des how it happen.

"Yo see, my Mammy's gret-gret-gran'-mammy was de nuss fer Miss Mary Washinton, an' she tell Mammy's gret-gret-gran'-mammy, an' she tell her gran'-mammy, an' she tell my Mammy, an' my Mammy tell me, an' dat how I knows it.

"She say dat uv all de chillen, Marse George wuz de fav'rit uv all Miss Mary's chillen whut she nuss an' riz, an' sich a chile yo ain't neber seed befo' ner since. Why, chillen, he wuz dat perlite an' spec'ful to ole folks, she say she wuz feared in her soul dey never would raise him.

"An' yo fer tellin' de trufe, nobody ain't neber seed his ekel. But de beateness time wuz when he git dat little hatchet on his buffday. You see, Marse George wuz not only perlite an' spec'ful to ole folks, he wuz des as helpful as he could be.

"He usen to cut kin'lin wood fer Sis Mandy, de cook, an' he'd pick up chips, an' hole de calf fum gittin' all de milk, an' do all sorts uv helpful things.

"So when his buffday cum 'roun', Sis Mandy she made him a fine buffday cake wid little cake ducks settin' on top, wid little holes in dey backs to hole de little taller candles, an' when his Mammy sees it, she 'lowed she gwine git a 'sprize fer de little feller, too.

"So she tuck two-bits what she had tied up in a ole rag, an' went to de sto' at de crossroads, an' de fuss thing she seed wuz a little hatchet wid a red handle to it.

"Dat's de very thing," she say to herself—"de very thing fer dat chile to cut de kin'lin wid fer Sis Mandy. I bin feared to deff he gwine cut his little foot wid dat big ole ax some uv dese days."

"So she got de hatchet, chillen, an' slipt it in de plaything Miss Mary done git fer de buffday. She say how she des knowed Marse George would be juberlous when he seed dat little ax.

"An' sho nuff, chillen, he wuz dat proud he des dance all roun' an' roun' an' call hisself a injun, an' he made de war-whoop an' waved de hatchet up an' down sayin'

he gwine scalp ev'ybody. He run all de yuther chillen roun' de yard yellin' an' hol-lerin' 'whoop, whoopee!'

"Well, bimeby, his Mammy call de chillen to cum git ready fer de buffday party, an' she tuck Marse George an' wash him nice an' clean, an' put him on her nice fresh brown linen apron; an' she bresh his hair up fine an' purty wid a rooster comb right on de top uv his haid. He look dat sweet she mos' eat him up.

"Jes den she hyard his pa, des a stormin' an' a ragin' 'bout somebody a cuttin' his bes' cherry tree. He say he gwine whup whoever it wuz.

"She say she felt in her bones dat hatchet wuz mixed up in de cuttin'. So she slip outen de do' right quick an' run to de



I WONDER

I wonder—I wonder
If anyone knows
On a cloudy day
Where the sun goes.
I've been told it chooses
The queerest of places—
The hearts of good children,
And shines in their faces;
On their lips it lingers
In a loving smile,
In their eyes it dances
All the while.

—Clipped



garden an' tuck a look at de tree, an' sho nuff, she seed dey wuz hatchet cuts.

"A big lump riz up in her thote, fer she know'd de ole Marster well, an' she done seed de big bunch uv hick'ries he done sont fer. She went straight to de ole Missis an' say:

"Miss Mary, is yo gwine 'low old Marster to whup Marse George on his buffday?"

"Whup him fer what?" she ax.

"Fer cuttin' de cherry tree wid his little buffday hatchet," she say.

"Who say dat George cut de cherry tree?" she ax agin.

"Den his black Mammy seed whar she mout be mistaken 'bout de little feller cuttin' de tree, kaze he mout a loaned his little hatchet to some uv de yuther chillen whiles dey wuz playin injun in de yard.

"So she call him to 'er right quick an' whispered to 'im right easy:

"Honey chile, who bin usin' yo' little buffday hatchet on de big cherry tree in de garden? I know it wont Mammy's boy, kaze whoever dun it is gwine git a turrible whuppin'.

"She 'lowed to give 'im a chance to lay it on sum uv dem black chillen fum de quarters.

"But, chillen, dat chile wuz dun riz right. He looked mighty worried, but he wont no ev'yday good-fer-nuffin', story-tellin' boy whut de devil gwine git. Dat chile he stood his groun', chillen, an' lif' his little haid up an' say:

"Mammy, I wuz des tryin' my little hatchet, an' I mus' tell father de trufe."

"Des den his pa cum stormin' in wid de big bunch of hick'ries.

"George," he say, 'düz yo know who cut my bes' cherry tree? I'm goin' to punish whoever it wuz."

"His Mammy tried to git in front uv 'im an' splain dat it wuz de fault uv de hatchet, when Marse George he looked his pa straight in de eye, an' he say:

"Father, I cut dat tree wid my little hatchet."

"His pa looked tuck back fer a minit wid sprize, an' de he say:

"My son, you is a brave boy fer tellin' de trufe, knowin' what punishment you wuz about to git, but I gwine scuze you dis time fer ownin' up to it."

"An' chillen, he hug an' kiss dat chile, an' sont an' got 'im a big jack-knife, an' gib 'im a whole dollar fer de buffday.

"But sakes alive, how I do wish Marse George hadn't cut dat tree!"

"Now run 'long, chillen. Ole mammy ain't got no mo' time to be tellin' yo sho-nuff tales.

"But des yo 'member dis—don't yo tell no lies for nobody fer nothin'."

—The Uplift



No WONDER

An old Indian chief took his watch into town to be repaired. When the jeweler took the back off, a dead bug fell out.

The chief, astonished, exclaimed: "Ugh! No wonder watch stop. Engineer dead!"



Bible Quiz

1. What father made a great feast because of the return of his younger son?
2. Who made aprons of fig leaves?
3. Under what tree was Absalom riding when his hair caught in the branches?
4. By what brook was the prophet Elijah fed by the ravens?
5. On what body of water did King Solomon build his navy?

Answers to Last Week's Quiz

1. No. Moses was supposedly buried on Mount Nebo—Deut. 34:1-6.
2. Ninth Commandment—Exodus 20:16.
3. Because she did not want to appear before the drunken revelers—Esther 1:12.
4. Forty Days—Matthew 4:2.
5. They would not worship golden images.—Daniel 3:11.

The Spiritually Shoeless

One of the most literate and, at the same time, entertaining programs on television is aired each Sunday afternoon and goes under the name of "The Last Word." For thirty minutes a panel of experts and visitors (chosen for their wit, as well as their erudition) discuss questions of right usage of the English language. Recently John Mason Brown, key man on the panel, gave a definition of an old Southern word which brought a gasp of amazed delight to the panelists and, we are sure, to the listening audience.

"How would you define 'tacky?'" asked Bergen Evans, and Mr. Brown replied that to say anyone was tacky was to describe him as almost beneath consideration. But then, pressed for a clearer definition, he put the matter in five well-chosen words. "They are," he said, "the spiritually shoeless."

Now there may be some disagreement over Mr. Brown's definition, but he has coined a phrase which should be preserved as an example of unsurpassed phrase-making.

We might not want to describe them as "tacky," but we have known a great many of the "spiritually shoeless," people, who not only had no preparation for walking the King's Highway, but, what was worse, no realization that they had no shoes. We can see the picture that Mr. Brown had in mind—the tawdrily dressed, over-rouged women, with dirty fingernails covered with scarlet nail-polish, and soiled silk dresses above run-down shoes, screaming inane laughter or affecting what our grandparents called a "prunes and prism accent" and a mincing gait. We doubt if such people have an exact counterpart in the spiritual world, but we might suppose that there are a great number of immature and stunted Christians who have neglected the Apostle Paul's injunction to have their "feet shod with the equipment of the gospel of peace."

We Need More Church Colleges

Dr. Umphrey Lee, in an informative little book entitled, "For the Rising Generation," has this to say about the trend toward the church colleges:

Forty years ago there was a movement away from the church college and the church university. Aided by some of the foundations whose advisers had concluded that there was no future to education under church auspices, many institutions moved away from their church connections. It became fashionable to minimize or even to renounce their connections with the church. That attitude has been changing rapidly in recent years

We are coming to an appreciation of

the wisdom of the pattern which is traditional in this country The importance of the privately controlled college and university in our kind of society is evidenced by the rapidly growing interest of business men in the preservation particularly of the church college. More and more we are realizing that the preservation of private enterprise in one part of our life calls for the preservation of private enterprise in other parts.

Dr. Lee is right, and yet there is much more to be said than he had space to say it. The church college should be Christian

This is ADVOCATE Month in the Western N. C. Conference. Please push your campaign for renewals and new subscribers.

—the non-church college cannot be. The criticism of any sort of religious training in our secular institutions makes it almost impossible to train students in religion or to surround them with religious influences. Despite the noble work of the Wesley Foundations in the state universities, their work is often nullified by the prevailing attitude of skepticism on the part of the faculty and the discordant note of denominational rivalry.

Methodist colleges in North Carolina do not need to be apologetic about their religious emphasis and they are not. While there are church colleges and universities where religion seems to have been forgotten, these are not our institutions. A visit to the campuses of High Point, Brevard, Greensboro, Bennett and Pfeiffer will show that these are religious schools, headed by genuinely religious leaders. The two new schools which are expected to open in another year will be of the same type.

Methodist parents should encourage their children to attend Methodist schools. Methodist business men should contribute to the campaign for funds.

Nobody Loves a Budget

Bishop Sam R. Hay, who was one of the keenest wits ever to grace the episcopal college, often remarked in his Annual Conference sessions that "Nobody loves a budget."

And he was right.

We are often asked why Methodists do not contribute more generously to World Service; why we are down the scale in average gifts per member. The answer has little to do with our actual generosity or lack of it. The reason we do not give as much per member as the small denominations is that the larger we become the farther we get from the reality and the

romance of the causes we promote. There doesn't seem to be much that we can do about it.

But there is one encouraging sign. The amazing response to the Advance program shows us the way. While few of us can become excited about a budget which encompasses hundreds of needy causes, we can become interested in individual missionaries and their work; we can follow with interest and deep personal affection the labors of a favorite preacher or teacher in a foreign home field.

The small denominations know this and they are able to capitalize upon it. The missionaries come home on furlough and go about telling their story and collecting funds. And the money rolls in. But the Methodist Church cannot depend upon such casual methods; it must put out millions of dollars each year and this money must be secured in advance and allocated so that the less popular causes will not be neglected. The larger we get the more difficult it is to bring any cause down to the personal level, and it is probable that we will never be able to dramatize all of the important causes to the extent that we once did.

Have you met people who didn't believe in missions—or education—or settlement work? Of course you have. But bring into the pulpit of your church one who has served in one of these fields, let him tell of the problems and the rewards, and you will find your unbelieving friend ready to help. Nobody loves a budget, but nearly everybody loves to help out when the need is explained in terms of personal living.

We Trust in God

At a time when we are feeling jubilant over the successful launching of our first earth satellite, it is well to be reminded of the true source of our strength. In a time of war, the Psalmist wrote, "Some trust in chariots and some in horses: but we will remember the name of the Lord our God" (Psa. 20:7). The chariots and horses belonged to mighty Egypt, but God was the help of the Israelites. Those who counseled submission to the Egyptian nation had good arguments on their side, but the years passed by and the power of Egypt was not sufficient for a new day, while the little nation of Israel, falling and rising, dying and living again, proved to the world that God can preserve those who trust in Him.

Nations with the most modern weapons win the battle of today; but those with the strongest spirit live in history.

It is fitting that we pray the prayer for the second Sunday in the Prayer Book,

O God, who seest that we put not our trust in anything that we do; mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen

Rethinking Ourselves

by RICHARD BRAUNSTEIN*

Some years ago a book was published with the title "Rethinking Missions." It gave rise to considerable discussion pro and con. Those who did not agree with the findings of the author evidently did not consider the fact that much progress made in any realm is the result of not only thinking but thinking again.

Christian conversion, getting on God's side of the road is evidence of second thoughts, a revaluation of old truths, by making honest query, of what the church teaches and means. "And they shall ask the way to Zion with faces thitherward."

The path that holds our feet is the desire that holds our hearts. Life is largely direction. It is not so much where we are at the moment but which way we are looking. Location may be a matter of uncontrollable circumstance but outlook is a thing of the spirit. "Moses endured as seeing Him Who is invisible." His face, in all the shifting fortunes of his career, all the changing aspects of his existence was always Thitherward, Zionward, Heavenward.

We are reminded of the chemistry professor who opened his classes with, "Gentlemen, let us bow our heads, we are going to ask God a question." Thomas Edison, we are told, performed fifteen thousand experiments in perfecting an invention. Goals are reached, results are obtained by asking questions, by painstaking research, by rethinking.

In the religious world, we constantly disregard the method of the fathers but we retain the spirit of the fathers. We no longer see by candlelight but we see better. We no longer travel by stagecoach but we cover more ground. "New occasions teach new duties; Time makes ancient good uncouth."

Lent is that period in the ecclesiastical calendar when we examine our spiritual stature. This succession of forty days (exclusive of Sundays) embracing Holy Week and Good Friday and the Easter Triumph, creates no new values, offers no fresh truths. It emphasizes old values and truths. It gives life and luster, like the restoration of an old canvas by a modern artist. It is "the faith which was once delivered unto the saints." "This demands serious thought. It is what we all need, it is all we need, we need it all." "Thy grace is sufficient for me."

After scrutinizing the world we focus the searchlight on ourselves, individually and collectively, as a Christian church. "Wherefore let him that thinketh he standeth take heed lest he fall." It is the time when we refurbish our halos and take a refresher course in the faith, for "The temple mouse becomes heedless of the temple idol."

The loss of religion is not a blow-out but a slow leak.

There is an old English word named *deval*. It is the opposite to revival. In the dark ages there was much decadence. It was deemed that a revival was needed. So

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there was born what is now known as the Renaissance, the revival of learning. Literature, painting, architecture, sculpture, all culture was given resurrection, resurgence. This awakening was brought down to us by way of the best that man has thought, said and done, with culture and beauty.

The world, when at its best, is the result of revival. The year gives us the spring. "If winter comes can spring be far behind?" Business has its splurges of buying and selling. Things move in circles. They come back. The bicycle returns, a patient rallies, the Giants or the Yankees take a breather. The Democrats and the Republicans map a campaign. The stock market comes out of a slump. Gilbert and Sullivan will be heard again. Publishers reprint the standard

Fill Me Lord

O fill me, Lord, from day to day

With love for Thee and all mankind,
And help me with true faith to pray
For sinners sick in soul and mind;
And make my life a blessing great
By filling me with holy grace,
That I may serve and calmly wait
For Heaven when I've run my race.

O fill me, Lord, with peace that's sweet,

Yes, peace that blessedly abides,
And holds me steady when I meet
Opposing storms and surging tides;
That keeps me with a victor's shout,
And praise to God when clouds hang low,
That shuts all sin and evil out
Along the path where pilgrims go.

Walter E. Isenhour,

Taylorsville, N. C.

and classic authors and give us great adventure and sweet romance by way of the paper-backs.

Ever and anon the church makes strenuous effort to revive itself. It strives for a new lease on life, a new grip on itself. One of our ministers, in an impassioned sermon tells his congregation that the church has nothing to shout about any more. This is an understatement. We still have something to shout about. But we do not always shout. "The varieties of religious experience" suggest other ways of declaring glad tidings, for giving a good reason for the faith that is in us. We have many techniques for preaching and teaching. Somebody tells us that we sometimes argue, often eat, frequently shout, but, for the most part, follow in His steps. "In quietness and confidence shall be your strength." Lent is the time for prayer and meditation. "Be still and know that I am God." Lent exhorts, "We beseech you brethren that ye study to be quiet." At least our ministerial friend, becoming vociferous, showed that he was alive. That is good. Live people make live churches.

Somewhere we read, "A layman wrote his bishop, 'Send us a live man, we are a

live church.' Nobody ever writes, 'Send us a dead man, we are a dead church.'"

Richard Baxter confessed, "I preach as a dying man to dying men." He was a great servant of God. We have no quarrel with his self-estimate. However we prefer the statement about Hugh Price Hughes, "He was a living man who preached to living men about a living Christ."

The story comes out of the conflict between the States about a commanding officer who ordered his bugler to sound retreat. The color bearer stood his ground. Word was sent to him. "Bring the colors back to the regiment." His reply was, "Bring the regiment back to the colors."

Lent—and other special efforts—sends out the trumpet call to bring the church back to the cross. The cross is the symbol of the Christian's thought and action. No cross, no crown. No dust, no palm. Lent can be, in the words of Elihu in the Book of Job, "An interpreter, one among a thousand, to show unto man what is right for him."

Let Us Have Peace

by ROLAND COVINGTON

We are living in perilous times and war clouds are hanging heavy over this troubled world. War is the supreme tragedy of the age and we are thinking of the terrific toll it has taken in the past. Millions of fine young men have fallen on the battle field and lie sepulchred forever beneath the poppy covered fields of Europe, cut down in the prime of life, sacrificed to the god of war. They were deprived the privilege of establishing a home and entering into lives of peaceful citizenship. These things ought not to be.

The victims of war lie entombed in every corner of the earth.

The breezy call of incense breathing morn,
The swallow's twitter from the straw built shed,

The cock's shrill clarion or the echoing horn

No more shall rouse them from their lovely bed.

For them no more the blazing hearth shall burn

Or busy housewife ply her evening care;
No children run to lisp their sire's return
Or climb his knees the envied kiss to share.

We plead for a warless world when love among nations as well as individuals shall prevail, in every land. When the prince of peace, shall be accepted and his teachings adopted. When peace on earth, good will to men, shall become a reality. May the members of NATO and all rulers of authority realize their limitations and seek guidance from above, realizing except the Lord build the house they labor in vain that built it. Except the Lord keep the city, the watchman waketh in vain.

May the prophesy of Isaiah be fulfilled in the near future when nation shall not lift up sword against nation, neither shall they learn war any more.

Raeford, N. C.

*Pastor, Whitakers

In Memoriam



Oscar V. Woosley, 1881-1958

Those of us at The Children's Home were greatly saddened when we were told Sunday afternoon, January 12, that Mr. Woosley had died. He had been desperately sick those last few days. However, we are never quite prepared for those trying experiences no matter how much warning we have.

It would be superfluous for me to try to recount here the accomplishments and honors that came to Mr. Woosley as a result of many years of devoted and efficient service to children, his church, and mankind. His life was one of great significance. I found that in his work here he had built well. His wisdom made itself felt in every phase of the life and work here. I am sure no one would ever dare or desire to take his place. Each of us must establish our own place.

I can think of no greater tributes that could be paid Mr. Woosley than those paid him by Mr. Cecil Robbins at the time of Mr. Woosley's retirement and Mr. Richard Stockton on the occasion of the dedication of the Woosley Chapel. Mr. Robbins said, "For a quarter of a century this energetic, wide-awake, warm-hearted Methodist layman has been 'Mr. Children's Home' himself. That is

to say, the institution for which he gave the best years of his life is his lengthened shadow."

Mr. Stockton said at the Chapel dedication, "Oscar Woosley directed this institution through its twenty-five most purposeful and important years. During this period the Home grew in size and service and its influence not only shaped the lives of hundreds of boys and girls who are now valuable citizens, but it also made a contribution of great significance to the church, to this community and to the state."

I am sure it is the desire of all who serve at the Home now, and of those who will ever serve here, to be worthy of the heritage that has been left them. That shall never be accomplished by standing still. There are always new battles to be fought, new truths to be learned, new services to be rendered, great ideas to be discovered. We shall ever strive to be worthy and we shall endeavor to continue to render a service in keeping with that which has been rendered through the years.

M. T. LAMBETH, *Superintendent*

The Children's Home
Winston-Salem, N. C.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Conference Executive Committee Meeting

The members of the Executive Committee of the Woman's Society of Christian Service of the Western North Carolina Conference met at Pfeiffer College for their mid-year meeting on January 23-25. These Methodist leaders came from an area between Greensboro and Murphy.

The meeting was opened with a devotional by Mrs. Ira C. Shelley of Greensboro, using as her topic, "Come As You Are." Miss Una Edwards of Rutherfordton, reporting as treasurer, indicated that the Western North Carolina Conference W.S.C.S. had pledged \$160,000 for missions, under the jurisdiction of the Woman's Division of Christian Service. She also reported that the women of the Western North Carolina Conference had contributed \$6,316.00 in a love offering for the Brooks-Howell Home for Retired Workers in Asheville and that the Week of Prayer offering for 1957 in the Conference amounted to \$6,799.00, designated for mission projects in Japan and the United States.

Mrs. Curtis Koontz of Lexington, secretary of Missionary Education, announced that plans had been made for the Annual School of Missions for Methodist Women to be held at Pfeiffer College August 18 to 22. Speakers for the school will be Dr. Kenneth Goodson of Charlotte, Dr. Estelle Carver, Mrs. E. J. Terry of the Woman's Division of Christian Service, Dr. Clara French, executive secretary of South Asia and China, Miss Mary Floyd, deaconess at Pfeiffer College, Dr. A. J. Walton of Duke University, Miss Mary Bethea, deaconess at Pfeiffer College, and Mrs. J. W. Payne of Cherryville, past president of the W.N.C. Conference.

Mrs. Clarence Cranford, president, announced plans for the Annual Meeting of W.S.C.S. of the Western North Carolina Conference to be held at Lake Junaluska June 10 and 12. Two of the outstanding speakers will be Dr. Willa Player, president of Bennett College in Greensboro, and Miss Lorena Kelley, missionary to the Belgian Congo in Africa.

The Rev. Wilson Nesbitt, Jr., executive secretary of Town and Country Work of the W.N.C. Conference, spoke on the program of Rural Work and the need for college students to work with rural churches during the summer months. Mrs. Dan K. Moore of Sylva also spoke on the rural work in the Conference.

Dr. J. Lem Stokes II, addressed the Executive Committee, giving the story of the growth of Pfeiffer College from a small junior college with an enrollment of 150 students five years ago, to a four year college with a student enrollment of 1,175 at present. He stated that this growth has been made possible by recent grants and funds raised through special efforts in recent campaigns. As the fastest growing

institution supported by the Woman's Division of Christian Service, Pfeiffer College is in critical need for additional dormitory space for boys and girls, and faculty apartments—as well as equipment for the scientific department.

Mrs. T. V. Goode, secretary of promotion, reported that there are 906 local Societies in operation in the W.N.C. Conference and that ten new societies have been organized during the past year. The total membership is about 43,000 women.

Each Conference officer made a report on the work in her department and each district president described the progress of the work in her home district.

The current topic of interest centered on the District Workshops on Promotion now in progress throughout the conference, and soon the members will be working on the annual District Meetings to be held between March 21 to April 18.

—REV. JAMES CLEMMER,
Public Relations, Pfeiffer College

World Day of Prayer

On Friday, February 21, women will observe a World Day of Prayer in churches throughout the whole wide earth. Methodist women join in this observance, planning for the program and participating in the service.

Supply Work—What's New?

Since the printing of the current handbook for secretaries of Supply Work, the Woman's Division of Christian Service has approved the following recommendation—"That the secretary of Supply Work be a member of the Committee on Finance at ALL levels."

The giving of cash for Supply Work must be completed by the end of April so that it will be included in the treasurer's 4th quarterly report, in the June report and in the annual report.

For further information, write your Conference officer, Mrs. G. E. Brown, Laurel

Hill Farm, Ararat, Va., for the leaflet, "Report It This Way—Supply Work." The leaflet has some practical suggestions on "when, where and what in Supply Work."

New Society in Winston-Salem District

A new Woman's Society was organized recently at the Children's Home in Winston-Salem.

Twenty-two women gathered for a meeting at Norfleet Cottage and elected a group of officers. Mrs. Oakley E. Croy was chosen as president, Miss Sarah Little as vice-president and Mrs. Lindsey Davidson as secretary of promotion.

Executive Meeting of Gastonia District

Mrs. J. W. Harbison of Shelby was hostess to the members of the Executive Council of the Gastonia District at a meeting held on Feb. 4.

Mrs. John Hoyle, Jr., of Gastonia, a member of the Board of Missions of the Methodist Church, and Mrs. B. E. Callis of Bessemer City were special guests at the meeting.

Tentative plans were made for the district meeting to be held at Odell Memorial Methodist Church in Bessemer City on April 1.

Two new officers were chosen, Mrs. B. E. Callis as district secretary of literature and publications, and Mrs. R. M. Maybin as recording secretary.

It was announced that the Gastonia District is 100% organized, with 96 societies and five district members, with a total membership of 4,710 women.

North Wilkesboro Meeting

Mrs. Clarence C. Cranford, president of the Woman's Society of the Western North Carolina Conference, was a special guest at the meeting of the Woman's Society of the First Methodist Church in North Wilkesboro in February.

Salisbury District

The work of the women in the Salisbury District was so outstanding this past year that the district superintendent requested that the complete report be mimeographed in order that ALL Methodists in the district get a true picture of its magnitude.



District Presidents of the Woman's Society of Christian Service of the Western North Carolina Conference are shown above, reading from left to right, front row: Mrs. Ray Lowder, Gastonia, Mrs. W. A. Bales, Greensboro, Mrs. J. Harvey Greenlee, Marion, Mrs. V. E. Wilson, Waynesville. Second row: Mrs. Walter I. Gibson, Thomasville, Mrs. W. A. Wilmer, Charlotte, Mrs. Fred Price, Statesville, Mrs. William J. Clayton, Salisbury, Mrs. Fred Hobson, Winston-Salem, and Mrs. J. H. Council, North Wilkesboro. (Mrs. Thomas E. Frutchey of Asheville was absent when picture was made.)

Christian Education at Work

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



District Conferences on Christian Education

Our district conferences on Christian education afford one of the finest opportunities of the year for administering our conference program. Six of these will be



WALTER J. MILLER

held February 23-28 as listed below. The schedule for other districts to be held April 13-21 will be given later. We do sincerely appreciate the presence and leadership of the district superintendents in each of these meetings.

Ten discussion groups will be held concurrently in these two hour sessions. Seven of these will deal with methods and materials to be used in vacation church schools this summer. The other three groups will be for presidents of adult classes, workers with adult home members including the nursery home visitor, and superintendents and counselors from the youth division. The schedule for these meetings is as follows:

Salisbury District

Trinity Methodist Church, Kannapolis, Sunday, February 23 at 3:00 p.m. Charles D. White is the host pastor and Paul Townsend is the district superintendent.

Winston-Salem District

Fellowship hall of Centenary Church at 7:30 p.m. on Monday evening February 24. Dr. Mark Depp and J. C. Auman are the host pastors and Dr. Lee F. Tuttle is the district superintendent.

Greensboro District

Fellowship hall of West Market Street Church at 7:30 p.m., Tuesday evening, February 25. Dr. Charles P. Bowles, T. A. Summey, and R. Harold Hipps are the host pastors and Dr. J. Clay Madison is the district superintendent.

Thomasville District

The opening session will be in the sanctuary of First Church at 7:30 p.m. on Wednesday evening, February 26. Ralph Taylor is the host pastor and Mrs. J. Frank Spruill is the director of Christian education. John H. Carper is the district superintendent.

Charlotte District

Sanctuary, Central, Monroe, 7:30 p.m. on Thursday, February 27. Lee Spencer is the host pastor and Ethel Joliff is the director. Walter J. Miller is the district superintendent.

Statesville District

The opening session will be in the sanctuary of Broad Street Church at 7:30 p.m. on Friday evening, February 28. Julian Lindsey is the host pastor and Mrs. Gerry White is the Director. Dr. J. Elwood Carroll is the district superintendent.



PAUL W. TOWNSEND

Concord Area School

This six-teacher school was held at Central, Concord, February 16-20. Courses were taught by Miss Kate Crowell, Miss Louise Robinson, Mrs. E. H. Ould, Wilson Walker, Dr. J. J. Rives and Dr. David Bradley.

Pastors of participating charges were Paul W. Townsend, district superintendent, and M. A. McLean, Julian Holmes, G. F. Houck, J. G. Wilkinson, James Allen, J. S. Jordan, J. J. Miller, John Petty, Earl A. Cook, P. A. Bruton, B. T. Myers, Earl M. Hansel, I. M. Brendle, William Bigham and Jack Smith.

Gaston County School

The Gaston County school will be held at First Church, Gastonia, February 23-27. Twelve courses will be taught by Mrs. Arthur Marshall, Mrs. W. H. Hoefflick, Mrs. Senah Pulliam, Mrs. W. R. Reed, Wilson Walker, Mrs. E. H. Ould, Dr. J. Elwood Carroll, C. Edward Roy, Dr. J. J. Rives,

Kenneth Fansler, Dr. J. Lem Stokes, and H. F. Kuehn.

Dr. J. G. Huggin, Jr., is the district superintendent. Dr. Wilson O. Weldon and C. C. Murray are the host pastors and George Blackburn is the director of Christian education.

Twenty-seven ministers will be represented by the participating charges.

Mooresville Area School

The Mooresville school will be held at Central Church February 23-27 with courses taught by Mrs. Dix Sarsfield, Mrs. Elizabeth Oliver Early, Julian Holmes, George Schreyer, Courtney Ross, W. R. McCulley and G. W. Bumgarner.

J. Elwood Carroll is the district superintendent, H. P. Myers, Jr., is host pastor and director of the school. Miss Ann Cowan and Emmett Morrow are serving as committee chairmen. Other ministers of the participating charges are R. G. Wagner, Joe E. Green, L. P. Smith, E. D. Cantor, Jr., A. F. Gordon, M. C. Ellerbe, J. M. Benfield, O. C. Loy, Russell Montfort, and F. D. Beatty.

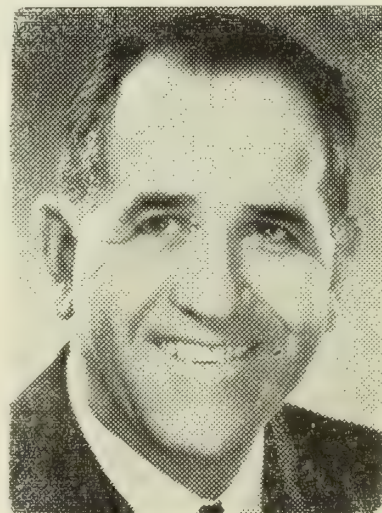
Davie County School

The annual training school now has a regular place in the calendar of Davie County Methodism. Four courses will be taught by Miss Louise Robinson, Walter Thompson, Courtney Ross and C. Excellence Rozzelle. John H. Carper is the district superintendent and C. B. Newton is host pastor. Other ministers of the participating charges are J. B. Fitzgerald, Wade Rogers, R. C. McClamroch, Phillip Gibbs, F. A. Jeffers, Robert L. Oakley and D. D. Broome.

Denton Area School

For the first time ever a four-teacher school will be held for the churches of the Denton area of the Thomasville District. Plans were made some weeks ago with the district superintendent, the ministers and the church school superintendents. Walter Martin and Mrs. E. M. Hunt are serving as committee chairmen. Ministers of the participating charges are John H. Carper, district superintendent, R. W. Walters, R. C. Stevens, C. M. Dodson, W. C. Anderson, H. C. Davis and D. W. Miller.

Twenty-three church school superintendents are expected to participate.



J. ELWOOD CARROLL



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

Adequate Planning

The Steering Committee did a magnificent job in setting up this conference: the Rev. John Carper, helped immensely in arranging the conference and leading a workshop, Mr. T. Austin Harrison, district lay leader, assisted by making the arrangements with the host church, Mrs. J. Frank Spruill arranged the worship service, the Rev. Ken Johnson presided over the "God's Call—My Response," Mr. Curtis Price of Mocksville and Davie County subdistrict was of assistance to the committee, the Rev. D. W. Miller, pastor of South Davidson Charge acted as treasurer, and the Rev. Harley Cecil ably handled the publicity and many of the arrangements.

From the expressions of the youth and adult leaders, it was a great day of information, inspiration, and serious Christian endeavor. This conference and others like it are making youth and our whole church conscious of the dire need for full-time church workers at home and abroad.

Gaston County Training School

Youth and their adult leaders in Gaston County have a wonderful opportunity the week of February 23 to receive guidance and instruction in Christian living and teaching. The Gaston County Training School will be held at First Methodist Church, Gastonia, beginning Sunday night at 7:30 and continuing at the same hour each evening through Thursday.

Courses and their instructors for Youth and Adult leaders of youth are as follows:

The Church's Program for Intermediates—The Rev. Wilson Walker, First Methodist Church, Charlotte.

Understanding Seniors and Older Youth—Mrs. E. H. Ould, Roanoke, Virginia.

Finding Your Life Work—Dr. J. Elwood Carroll, district superintendent of the Statesville District.

Teachings of Jesus—the Rev. C. Edward Roy, Brevard College, Brevard.

Mooresville Training School

Two courses for youth and their adult leaders will be taught in the Mooresville Training School, beginning February 23.

What It Means to Be a Christian will be taught by the Rev. Julian Holmes, of Central Church, Concord, for seniors and older youth. *Understanding Youth* will be taught by the Rev. George M. Schreyer of Pfeiffer College, for parents, teachers and counselors of intermediates, seniors and older youth.

All youth 15-23 years of age and the adult leaders of intermediates, seniors and older youth are urged to attend this school.

Salisbury District Vocations Conference

A district Conference on Christian Vocations will be held at Pfeiffer College on Sunday, February 23, beginning at 2:30 p.m. This conference is planned for intermediates, seniors and older youth in the Salisbury District. It is sponsored by the Youth Council and the Committee on Christian Vocations of the district.

Delegates to the conference will eat supper in the college dining hall. The conference will conclude with an evening service of dedication.

Conference, led the workshop on DEACONESS WORK.

The workshops were followed by fifteen minutes of free time for browsing and looking over the attractive literature table arranged by Miss Peggy Hardin and Mr. Merlin Lemons of Calvary Church, Asheboro. Supper was provided by the host church.

"God's Call—My Response"

Four leaders were chosen to speak to the youth on the subject, "God's Call—My Response." These people are all engaged in church-related work. The Rev. Kenneth Johnson, district director of Youth work, presided over this part of the program. He introduced the speakers: Miss Dorice Waters, director of Christian Education of First Methodist Church, Asheboro; Mr. M. T. Lambeth, superintendent of the Children's Home, Winston-Salem; Mr. Walter I. Gibson, vice-president of Pfeiffer College; and the Rev. John Miller of Unity Church, Thomasville. This was one of the most thrilling parts of the conference, to be able to see through their talks how God had called them from successful careers in business, education, and social work into church-related work. No two of them had the same experience or call, but God is using them in a marvellous way in the building of His Kingdom.

Dedication Service

The whole conference seemed to build up to a climax in the worship-dedication service, which was the closing session of the one day conference. Mrs. J. Frank Spruill, director of Christian Education of First Methodist Church, Lexington, was the person responsible for planning this service. Miss Anne Cooper of that same church presided and the youth choir of First Church rendered special music. The Rev. Frank Jordan, able pastor of Memorial Church, delivered the sermon of dedication telling us that "we never go into any great adventure of life asking the question, 'What am I going to get out of it?'" Many youth responded by bringing their cards dedicating their lives to church-related vocations. One registered the desire to accept Christ and to join the church. Two expressed the desire to become ministers, two dedicated themselves to the work of Christian education, one to medicine, and one as a medical missionary. Quite a number rededicated their lives to Christ.

Beautiful bulletins were provided by the Thomasville subdistrict under the direction of the Rev. Harley Cecil, pastor of Trinity-Bethel Charge, who also directed the work of publicizing the conference. The bulletins featured a color picture of Christ, looking directly into the eyes of the person looking at the bulletin.

President: Martha Turnipseed
High Point College, High Point
Director of Youth Work: Paul H. Duckwall
Box 828, Salisbury

Successful Thomasville District Christian Vocations Conference

Methodist Youth of the Thomasville District quickly filed into the sanctuary of Memorial Methodist Church, Thomasville, on Sunday, February 2. As the youth were seated a few minutes before the conference officially opened, Mrs. George W. Thompson of Asheboro, led the group in fellowship singing. The long awaited conference became a reality for youth, their adult counselors, and Christian Vocations Committees from local churches. The Rev. George W. Thompson, district director of Christian Vocations for the district, opened the meeting with prayer, invoking the blessings of God upon this assembly as it considered God's call to His service. A statement of the Philosophy of Christian Vocations was followed by a statement of welcome given by the president of the host MYF, Mr. Alec Gibbs. The leaders of the workshops were introduced and a brief sketch of what each one would offer the youth was given by the leader. The largest single group leaving the sanctuary was the workshop for Directors of Christian Education.

325 Registered

As the registration forms were returned and booklets entitled "Methodist Service Projects 1958" were presented each delegate, it was learned that 325 youth and adults were present. In several of the workshops it was noted that not all the youth were registered. Certainly fifty people did not register their attendance.

The Rev. John Carper, Thomasville district superintendent, led the workshop for adult leaders called "Counseling Youth in the Choice of a Vocation." Adult leaders will thus be enabled to take back into the local church a great deal of help in the tremendously important work of guiding youth in this significant choice of vocation. Conference leaders were impressed by the response of Christian Vocations Committees from the local churches.

Capable Leaders

The conference was so arranged that each youth had the privilege of attending two workshops, his first and second choices. These workshop leaders were chosen as outstanding leaders in their fields of endeavor: Miss Leita Miller, a Thomasville teacher of Bible in the public schools, led the workshop on PUBLIC SCHOOL BIBLE TEACHING; Miss Jerry Miller, director of Education at Central Methodist Church of Asheboro, led the group DIRECTOR OF CHRISTIAN EDUCATION; the Rev. Paul H. Duckwall, Conference director of Youth Work, led the worship THE CHRISTIAN MINISTRY; the Rev. Orion N. Hutchinson, Jr., pastor of First Methodist Church, Thomasville, led the workshop CHRISTIAN MISSIONS; Miss Joann Gaddy, minister of music of First Methodist Church, Asheboro, led the workshop of CHURCH MUSIC; Mrs. Clarence C. Cranford, president of the Women's Society of Christian Service of the

One Lord, One Faith

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Luke 9:49-50; John 17:20-26; Ephesians 4:1-7, 11-16.

This is the first of six lessons on the general topic: "The Church's Ministry to Society." In order for this ministry to mean the most, all branches of the Church should recognize their unity. This is no easy thing to do, as the great number of denominations shows. In the selection from Luke (9:45-50) the disciples were disturbed because they found a man who was healing people by invoking the name of Jesus, yet he was not a member of their group. They reported to Jesus that they had asked him to stop. But Jesus said: "Do not forbid him; for he that is not against you is for you." How hard it is for Christians to learn this lesson!

The memory selection (Ephesians 2:14) is one of the greatest statements in the entire Bible. A poet is reported to have said there is more meaning packed into the words "*He is our Peace*" than in any other combination of four words ever put together. That is what we, who have been divided sharply from one another, need so much to learn. We have heard this statement many times: "The world is too strong for a divided church." When Christians plead with statesmen for world unity and peace their appeal is weakened because Christians themselves have not yet learned to work together. There is a sense in which the whole world is waiting and groaning in strife and suffering for the uniting of the broken body of Christ. No wonder that our divisions have been called—"the Scandal of Christianity."

If there is any truth in the above statements, where does our lesson title "One Lord, One Faith" come in? The reader may easily wonder about this. First, it may be said that the very fact that we have many Christian groups is the result of the greatness of our faith. In many cases new alignments resulted because some people felt that this or that truth was being neglected by the dominant church of the time. Neither Luther, nor Calvin, nor Wesley intended to form a new church. Each of them, however, revived certain doctrines which had been obscured or neglected by the church of their day.

Again, there are people who say that we do not have to have organic union (all Christians in one church) in order to have unity. Stanley Jones has advocated a plan known as "federal union" by which various denominations are united at the top but have wide latitude in ritual and government for each denomination. In this plan, a local church might be designated "Third Avenue of Church of Christ (Methodist)." Many people are for this plan, but so far not enough to bring it about.

Others point to the progress made in such organizations as the National Council of Churches and the World Council of Churches. Some local churches remind their members, by statements carried in each issue of the church bulletin, that their local church is a member of these great bodies.

There remains also the fact of many significant mergers in the last twenty years, one of which was the Methodist Church, created out of three former denominations. Readers will recall others, such as the Evangelical and Reformed and the Congregational-Christian (both mergers of former denominations) now themselves merged into one church. So the process of union goes on, realizing in part Jesus' prayer in John 17:21 "that they all may be one."

A word may be said about the fear sometimes expressed that union will lead to a "super-church" which will tend to crush out local church independ-

Report to the Districts on Christian Higher Education

L. P. Jacks is credited with the statement, "If you want a man to think deeply and earnestly and with the fear of God upon him, set him thinking about education. He will soon find out, for example, that religion and education are not two things, but one thing; two only on the surface, but one in the ultimate foundations and the final aim." The North Carolina Conference has emphatically declared its belief in education as a basic part of its life. It has expressed this conviction in an enthusiastic and overwhelming vote to approve a goal of \$5,000,000 for a campaign for Christian Higher Education. From the initial action of the Conference at Goldsboro in May 1956 to the recent vote at the special session at Fayetteville, it has demonstrated a growing appreciation and response to the crucial importance of the church's work in its colleges.

The goal of \$5,000,000 was voted in Fayetteville on November 4, not because the people of our Conference have surplus money they are trying to spend, but because of a fundamental conviction that the church must be about the Father's business in education.

As Methodism comes to a new awakening in *all* of her life and work in eastern North Carolina, it is significant that one of her first great acts is to commit herself anew to her educational task. The goal of \$5,000,000 is the first great forward step in education and will be reached because:

1. As individuals, as families, as churches, Methodists are rapidly discovering anew the blessed necessity of tithing for healthy spiritual living.

2. Methodists are committed to make a significant contribution to the development of North Carolina, the South, and the nation.

3. Methodists are again concerned to be a great part of the church of Jesus Christ our Lord, as the servant of all that is finest and best in the growth and development of the sons and daughters of God.

In the coming weeks, every Methodist family will be given an opportunity to become a part of this great campaign for Christian Higher Education. The basic plan of the campaign is participation by all our people. Having set our hands to the plow, we look forward to a new day of achievement and victory. L. P. Jacks is right: education is not a separate compartment of our concern. It is an essential feature of the life of the church, by which the marvelous treasures of God's goodness, and the glory of the gospel of Christ are made known to mankind.

PAUL CARRUTH, Executive Director
Commission on Christian Higher Education

ence. No such aim is contemplated by those Christian leaders who are working to unite the Church of Christ. All that is desired is that the church shall wield a greater influence and a more powerful witness as a result of speaking with a united voice for their common Lord and against the forces of evil.

In closing we can remember the words of a fine Christian scholar who said: "*Christian unity is already a fact in the places where good men pray.*" If each of us could remember this and pray that we may be freed of uncharitable attitudes toward other Christians, this, in itself, might help the cause of unity.

♦ ♦ ♦

Hope is like the Sun, which as we journey toward it, casts the shadow of our burden behind us.—S. Smiles

The Christian is like the ripening corn; the ripier he grows the more lowly he bends his head.

We mostly credit ourselves with the good things that happen, but blame the bad "breaks" on God.—Paul Harvey News

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LETTERS TO THE EDITOR

A PASTOR REPORTS

to the Editor:

On May 2, 1958, Dr. R. Moorman Parker of Charleston, W. Va., launched the campaign for building funds at Abernethy Memorial Church in Newton for the purpose of building an adequate and beautiful, thoroughly equipped education building and for remodeling our present church plant, Scout Hut, and for improvements of our grounds and other facilities. This campaign was launched for cash and pledges to be paid in over a period of 3 years or 150 weeks ending in May 1958.

The building, remodeling, improving, equipment program was begun, carried through, and completed under architectural planning and supervision of Sloan and Wheatley, Architects, of Charlotte. The over all contract was by Herman-Sipes of Conover. The Southern Desk Co. and Johnson Piano Company of Hickory provided furnishings by contract—all furnishings new and in blond oak matching throughout all departments. The twelve pianos and Hammond organ matching other furnishings and wood work. The building housing offices, library, storage spaces, class rooms, restrooms, chapel, etc. is decorated throughout in two or three-tone pastel colors, tending with floor coverings, venetian blinds, lighting and heating. We have been enjoying, for over a year, one of the most modern and up-to-date education buildings in the W.N.C. Conference. Our church building, kitchen, social hall and facilities have been beautified, equipped, and made serviceable and attractive. Our Scout Hut and grounds have been brought up in keeping with all these other buildings and improvements.

Our campaign is to be completed in May, and outstanding, receivable pledges when paid in, will clear the amount sufficient for the dedication of our Education Building and furnishings and equipment.

Therefore, at our recent Official Board Meeting it was decided by unanimous vote to make May 4, 1958, homecoming day at Abernethy Memorial and to hold the dedication of our Education Building at that time.

Bishop Nolan B. Harmon of the Charlotte Area of the Methodist Church will preach the dedicatory sermon at 11 o'clock on that date. The pastor will be assisted in the service by the district superintendent of the Statesville District, Dr. J. Elwood Carroll.

All friends, members, former members, former district superintendents, and former pastors are invited to join us on this eventful occasion.

The Building Committee is composed of J. B. Ballard, Jr., chairman; R. H. Hoke, vice-chairman; E. Brakefield, Jr., secretary; Mrs. R. E. Brakefield, Jr., treasurer; G. N. Dulin, minister; O. S. Lawing, G. V. Moser, and J. W. Abernethy, honorary members.

G. N. Dulin, Minister

HE LIKES S. S. LESSONS

to the Editor:

Those Sunday school lessons are the delight of my heart, as I use them in my adult classes. Many of the other articles are excellent materials for the younger classes, especially the devotional page and the page for youth. I feel that this paper is the most valuable magazine that I receive among the 11 others that I use

Rev. James E. Mahoney

P. O. Box 551, Fort Jones, Calif.

Announcement

SCHEDULE OF ALCOHOL EDUCATION WORKSHOPS IN N. C. CONFERENCE

March 3—A.M.—Durham District, Car Church, Durham; P.M.—Burlington District, Siler City.

March 4—A.M.—Fayetteville District, Haymont Church, Fayetteville; P.M.—Wilmington District, Whiteville.

March 5—A.M.—New Bern District, Centenary Church, New Bern; P.M.—Elizabeth City District, City Road Church, Elizabeth City.

March 6—A.M.—Rocky Mount District, First Church, Rocky Mount; P.M.—Goldsboro District, St. Luke Church, Goldsboro.

March 7—P.M.—Raleigh District, Edenton St. Church, Raleigh.

Morning sessions will begin at 10:30, and evening sessions at 7:00.

Subscriptions Received

January 20-February 7

100%

First, Lincolnton	315
Oak View, High Point	100
Rankin Memorial, High Point	158
Kadesh, Lawndale	29
Pleasant Grove, Seaboard Charge	49
Mt. Vernon-Silk Hope, Burlington	15

Individual 6 or more

Polkville-Rehoboth, Polkville	11
Culowhee, Culowhee	9
New Hope, Winston-Salem	6
Whittier, Whittier	6
Aid, Lexington	6
Oak Hill, Asheville	7
Hanes, Winston-Salem	7
Love's Grove, Stanfield	17
Love's Chapel, Stanfield	7
Carraway Memorial, Greensboro	29
Sedge Garden, Winston-Salem	12
Wendell, Wendell	7
Friendship, Fallston	6
First, Lexington	7
Stony Knoll, Dobson	7
Rosemary, Roanoke Rapids	6
Center, Silk Hope Charge	6
Emma-Riverview, Asheville	10
Mt. Herman, Graham	12
Bethel, Midland	12
Newland-Grace, Elizabeth City	34
West End, Thomasville	6

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

THIS YEAR we will have a new motel with six large rooms. Our Lower Lakeside Lodge will have four rooms with private showers, two rooms with private half baths and twenty-two rooms with connecting baths. All rooms have innerspring mattresses. In our Upper Lodge are small rooms used mostly for MYF groups and young men who want low rates. We are directly across the road from the new cafeteria. Our rates are \$3.00 to \$6.00 daily for two people and \$1.00 for each extra person. Write Lakeside Lodges, Lake Junaluska for reservation information.

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A Look at Kannapolis

Kannapolis was once a "company town" where Cannon Towels accounted for most of the activities. The great towel factory still dominates the scene, but new industrial activity adds up to a picture of a lively, prosperous city which includes within its area at least 40,000 people.

Methodism is active here, with the new Trinity Church spire dominating one section of the town. That is, it dominated for a short while, until the Presbyterians got one a foot taller and were, in turn topped by twelve inches by the Baptists—or was it the other way? One is reminded of the injunction to have the wisdom of serpents and innocence of doves, for the congregation of Trinity must have had their eyes on that high-school parking lot when they picked their site! Anyway, they've got a real set-up there.

But I was the guest of Midway Church and Ralph Reed. One of the older congregations, Midway sits on the main street and possesses two well-built structures, a church and a social hall, which provide for worship, education and fellowship. Both are comparatively new, but both will soon be outgrown, for these people attend church and church school in a larger proportion than is common. With a Sunday school enrollment of 432, the average attendance during the month of January was 367, and the number at morning worship is extraordinarily large.

It was Boy Scout Sunday, among other things, and the boys were there, with their adult leaders. Joe Graham and Jack Smith with the aid of the pastor, have brought this troop new life in recent months.

Those who read this column know that the editor loves to eat and to talk about Southern food. Despite the fact that Mrs. Reed could not act as hostess (being in the hospital with a new baby), we were not forced to eat Ralph's cooking. Mr. Starnes was our host at Strickland's boarding house, where we ate our fill of well-cooked food.

And that reminds me of the time when I ate out every Sunday at such a boarding-house and not only enjoyed the food, but all sorts of activities. I'll never forget the time when the talented cook—who was a treasure beyond compare—was beaten up by her drunken husband. Learning of the fact, the landlady grabbed her shotgun and took off in a cloud of dust. Dashing up to the cabin home of her culinary paragon, she arrived just in time to see the irate husband beating his wife.

"Turn loose of that woman," shouted my landlady.

"You make me," answered the foolish husband, his courage that of the liquored-up rabbit who spit in a bulldog's eye. He learned better when a load of buckshot hit him as he was turned the other way. With a yell of surprise he took off down

the road and was never heard from again. "Miss Annie" wasn't about to lose her treasured culinary artist whom she had raised from childhood, and after that, would-be husbands gave the cook a wide berth.

But I mustn't forget to mention the extraordinary gift which came to the ADVOCATE's historical collection. It is a steel engraving (done in 1882) of the painting of the ordination of Bishop Asbury in Lovely Lane Chapel, Baltimore, at the Christmas Conference in 1784. The engraving, one of the last of the original printing, will be framed and hung in the ADVOCATE office. Many thanks to Ralph Reed who gave it to us.

That's all for now. See you next week—in passing.

Bishop Watkins Ill; Three Bishops Take Over

Bishop William T. Watkins, head of The Methodist Church in Kentucky and West Tennessee, has asked the assistance of three Methodist bishops until he recovers from a case of exhaustion.

Bishop Watkins, who has responsibility for 1,600 churches with 300,000 members, yesterday requested Bishop Arthur J. Moore, Atlanta; Bishop Roy H. Short, Nashville; and Bishop Marvin A. Franklin, Jackson, Miss., to assume full episcopal responsibility until April 1.

Under this arrangement Bishop Watkins will remain in charge of the Louisville Episcopal Area, but all action and decisions that require a Methodist bishop's attention will be made by Bishops Moore, Short and Franklin.

Bishop Moore will assume responsibility for the church's Kentucky Conference, which includes 60 Eastern and Central Kentucky counties. Bishop Short, a native Kentuckian, will supervise the Louisville Conference, 52 Western and Central Kentucky counties. The Memphis Conference, which takes in West Tennessee and eight Western Kentucky counties, will be headed by Bishop Franklin.

Education Board Buys Nashville Building

NASHVILLE, TENN.—A building bought by the Methodist General Board of Education here last spring has been remodeled to provide additional operating space for two divisions of the board and overnight accommodations for about 40 people.

The three-story brick structure is at 2005 Grand Avenue, adjacent to the board's national headquarters building.

"The overnight accommodations are for persons coming to Nashville for consultation, conferences, and other meetings in connection with the ministries of the Methodist agencies here," said the Rev. Dr. Leon M. Adkins, Nashville, general secretary of the Board's Division of the Local Church.

Plans Made for Television Workshop

The Television, Radio and Film Commission of the Western North Carolina Conference met January 24th at the First Methodist Church in Gastonia for its annual meeting. The purpose of the meeting was to discuss several matters of concern to Methodists throughout the area. Among these items, is the TV Ministry Fund which is used to promote the television ministry of The Methodist Church. The Commission was interested in bringing to the attention of each local church the work being done in this field on the national and conference level. The Commission chairman, the Rev. Don Payne of Liberty, was asked to confer with conference officials and solicit suggestions as to how each Western North Carolina Methodist might be given an opportunity to share in the television ministry of the church.

Plans were discussed for the Radio and Television Workshop to be held early next fall. Tentative dates were set for the workshop as September 8-9, with Charlotte suggested as the place of meeting. The Commission voted to extend invitations to all ministers of the Western North Carolina and South Carolina Conferences. The purpose of the workshop is to acquaint the local church with the potential and use of the radio and television facilities within their communities. The workshop is to be sponsored by the Western North Carolina Commission and will be directed by the General Conference Commission.

The Commission adjourned to meet at Lake Junaluska in June. Present for the meeting in addition to Mr. Payne were the Rev. Ernest Fitzgerald of Asheville, secretary, the Rev. Walter J. Miller of Charlotte, the Rev. Horace R. McSwain of Statesville and Dr. E. H. Nease of Greensboro.

Board Would Outlaw Liquor on Planes

Resolutions adopted Jan. 29 by the Board of Temperance petition Congress to: (1) Ban the serving of alcohol on commercial airlines; (2) Ban advertising of alcoholic beverages through inter-state media—newspapers, magazines, radio and television; (3) Require the Department of Defense to instruct all branches of the armed forces to comply with the laws prohibiting the sale and use of alcoholic beverages on military installations.

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If you really believe in the brotherhood of man, and you want to come into it, fold, you've got to let everyone else in too.

—OSCAR HAMMERSTEIN II

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Staff Photo



The Snow Storm

Through the hushed air the whitening
shower descends,
At first thin wavering; till at last the
flakes
Fall broad and wide and fast, dimming
the day,
With a continual flow. The cherished
fields
Put on their winter robe of purest white.
'Tis brightness all: save where the new
snow melts
Along the mazy current.

Low the woods
Bow their hoar head: and ere the lan-
guid sun,
Faint from the west emits its evening
ray,
Earth's universal face, deep-hid and
chill,
Is one wild dazzling waste, that buries
wide
The works of man.

—JAMES THOMPSON (1700-1748)



Looking out of the window at The Inn at
Buck Hill Falls, Pa., during the recent meeting of
the General Board of Missions, the photographer
thought that North Carolina readers might be in-
terested in seeing what a real snowfall looked
like. But by the time the picture went to press,
North Carolina had had its fill of snow!



News Briefs about Methodists and Methodism

According to the *Goldsboro District News*, two new Methodist Men's clubs have been organized—on the Institute Charge and the Mt. Olive Circuit.

Dr. C. W. Robbins, president of Louisville College, and the college glee club, will be guests of Calvary Memorial Church, Snow Hill, on Sunday, March 2.

"Four Nights for God," a series of services held recently in the Methodist Church at Warsaw, resulted in the addition of 12 new members. The Rev. L. T. Wilson is pastor.

St. Luke Church, Goldsboro, had as guest speaker at their vesper service on Sunday, February 16, Rabbi I. J. Sarasohn, of Oheb Shalem Temple, who spoke on "The Significance of the Dead Sea Scrolls."

Word has been received in the ADVOCATE office that the initial drawings of the buildings of N. C. Wesleyan College, Rocky Mount, have now been placed in the hands of the trustees.

Hanes Church, Winston-Salem, will have the Rev. Ralph Reid, pastor of Midway Church, Kannapolis, as guest minister during their week of revival services March 9-14.

A recent bulletin from Ann Street Church, Beaufort, states that its WSCS has reported 1,069 calls on shut-ins since last June 1st. This means that every week their women averaged 31 calls on shut-in folk.

Lowell Methodist Church observed its 90th Anniversary February 9-14. During this period their 90th Preaching Mission was held, with the Rev. Robert G. Tuttle, pastor of First Church, High Point, as guest minister.

Miss Mabel Cherry, for sixteen years a missionary in Korea, was recently guest speaker at College Place Church, Greensboro, for one of their studies on missions. Bill Miller, who had served in Korea during the war days, showed slides made in that country.

Trinity Church, Wilmington, remembered their shut-ins recently with an informal social planned especially for them in the Fellowship Hall. Transportation was provided for all who were able to come. Special music, refreshments and fine fellowship made the evening a bright spot in the lives of those who are seldom able to go to the church.

Washington Circuit, Elizabeth City District, reports as follows: Wares Chapel has rented a farm as a church project. Work has begun on the new 60x24 ft. educational building. The floor plan calls for an assembly hall, kitchen, two rooms, one class room, church office and vestibule. At Trinity Church, Wharton, the new educational building is complete and ready for dedication upon receipt of the gift of \$1,000 from the Duke Endowment. At Asbury,

progress is being made toward completing the educational building and kitchen before Easter. The MYF has purchased and erected a bulletin board for the church yard. At the parsonage a cement walk now connects the back door with the study and garage.

Trinity Church, Belhaven, has recently completed a remodeling project at its parsonage, which included modernizing the kitchen, installing a heating plant, and underpinning the house—the expense totalling \$1,300. Plans are being made for further work on the parsonage, as well as in the church.

A proposed new Methodist church in the Longview section of Hickory was the subject of a meeting on Sunday, February 16, at First Church in the city. Dr. J. Elwood Carroll, superintendent of the Statesville District, was present for the discussion. The church would be a project of the Statesville District Mission Society.

The Goldsboro District has printed a stewardship folder which sets forth the principles of Christian stewardship and tithing, and explains the use which is made of the conference funds raised by the churches. This booklet was prepared principally by the Rev. M. C. Dunn and Dr. J. E. Garlington, of Wilmington.

Newland Church, Elizabeth City District, is now engaged in a complete renovation of the sanctuary, to include new paint throughout, new oak floor, alteration of choir loft, new pews, new carpet, and re-finishing of all pulpit furniture, at an estimated total cost of \$4,400. This is a third step in a three-year program, in which a new parsonage has been built and paid for, and the exterior of the church has been completely renovated.

The Maple Springs Methodist Men's Club, at its February meeting, was presented its chapter by Ira G. Shamel, lay leader of the Winston-Salem District. The Club has 84 charter members, with Dr. R. Branch Howe, of the Wake Forest College faculty, as president. Dr. C. E. Rozelle, a retired minister and former superintendent of the district, addressed the Club on the subject, "Building a Bridge."

Calvary Church, High Point, included in the Week of Dedication, February 16-23, its annual church-wide School of Missions, studying "The Lands of Decision." The church was especially fortunate in having as guest speakers the Rev. and Mrs. H. F. Kuehn, missionaries for 17 years in Malaya; Dr. and Mrs. Hubert Peterson, for 25 years in Malaya; Miss Mabel Cherry, for 17 years in Korea; Miss Marlene Harmon, for 3 years in the African Congo; and Mr. Ben Zambrana, a native of Bolivia.

The 1958 Methodist Family of the Year is the subject of a nation-wide search. Every Methodist congregation in the country will be invited to nominate its candidate for the family which best exemplifies Chris-

tian family life. The family chosen will be the guest of *Together*, official Methodist monthly magazine, at the denomination's Third Family Life Conference in Chicago, Oct. 17-19. Bishop Hazen G. Werner, of Columbus, Ohio, heads the church's general committee on family life, which is co-sponsoring the event with *Together*.

Red Oak Church, in the Rocky Mount District, observed Boy Scout Sunday on February 9. At this service Ted Ricks, Jr., son of Mr. and Mrs. T. H. Ricks, of Rocky Mount, received the God and Country award from the pastor, the Rev. Robert L. Baldrige. In attendance were local Troop 16, Troop 108 of Rocky Mount, and several district leaders.

Dr. Thomas F. Chilcote, Jr., district superintendent of the Abingdon (Va.) District, will be the speaker during the series of evangelistic services at Edenton Street Church, Raleigh, March 9-16. Dr. Chilcote is an outstanding leader in the Virginia Conference, and much in demand as a guest speaker. The services will be held in the new sanctuary, recently completed, and a large attendance is expected.

The Rev. Orion N. Hutchinson, Jr., pastor of the First Methodist Church, Thomasville, North Carolina, is the author of the meditation being used on Saturday, April 19, by an estimated eleven million people around the world who are readers of *The Upper Room*. *The Upper Room*, a devotional guide under the editorship of Dr. J. Manning Potts, has a world circulation of more than three million copies. It is published in 36 editions including 30 languages, English Braille, and English Talking Book.

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Brotherhood is one of the most demanding—and most rewarding—principles in our lives. Its application is not limited to our homes or to our homeland. The responsibilities of brotherhood stretch around the world; and wherever men dwell, their needs and their successes are for all to share.

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Duncan Memorial Dedication Scheduled for March 2

On Sunday, March 2, Duncan Memorial Church, in Charlotte, will be dedicated by Bishop Nolan B. Harmon, assisted by Dr. Walter J. Miller, superintendent of the Charlotte District.

A picnic lunch will be served at 12:30, and at 2:30 Dr. Edgar H. Nease will preach, followed by open house from 3:00 to 5:00. At 7:00 the Rev. Joe Caldwell, pastor while the church was under construction, will bring the evening message.

The church began in 1901 as a Sunday school, and continued in this capacity for ten years. In 1911 the congregation was officially organized and named Duncan Memorial in honor of the late Bishop W. W. Duncan. For 40 years a school building, with various additions, served as their church.

In October 1945 the congregation voted to build a church, and in April 1946 an intensive building fund campaign was launched. The City Mission Society began its assistance during that year. Under the leadership of Dr. E. H. Blackard, district superintendent, a committee was appointed and charged with the responsibility of securing \$25,000 from the four large Charlotte Methodist churches: First Church Hawthorne Lane, Dilworth, and Myers Park. On November 30, 1947, the building committee was authorized to proceed with plans, these were decided upon by Quarterly Conference action on August 29, 1948, and bids were received early in 1949.

On August 15, 1949, construction was begun on the new building, which was completed in 1951, valued at well over \$90,000. The building is colonial in style, and the sanctuary will seat approximately 300. A three-story educational unit contains twenty-one class and departmental assembly rooms, activity and club rooms, a nursery, Boy and Girl Scout rooms, kitchen, and fellowship hall.

During the past 15 years the membership of the church has grown from 147 to 354. The untiring efforts of members and friends, with the assistance of the Conference and General Boards of Missions and Church Extension, and the City Mission Society, made possible the clearing of the debt last September. Since then improvements and repairs have been made, including redecoration of the church and parsonage inside and out.

Shown here is the new Providence Church, in the Goldsboro District, which was formally opened on Sunday, January 19. The Rev. H. M. McLamb, superintendent of the Goldsboro District, was guest speaker, and was assisted in the service by the Rev. Gordon E. Allen, pastor.



In addition to the Rev. Allen, the Rev. Tommy Tyson, the Rev. N. B. Hill, Jr., and the Rev. J. E. Mahoney have served the church during the planning and construction of the new sanctuary. The building was constructed at a cost of \$53,738.21, and has a seating capacity of 400.

Churches Becoming Too "Middle Class"

WASHINGTON—The Rev. Dr. Frederick A. Shippey of Madison, N. J., speaking to the national Methodist convocation on urban life held here last week, charged that Protestant churches are unconsciously acquiring a "class bias" and are showing too little concern for the poor and underprivileged.

Calling attention to the need for representation in the church from among the workers and their leaders, Dr. Shippey said, "Rarely is a laborer, labor leader, railroad conductor, tenant farmer or other rank and file member elected to a prominent place in the local church or sent as a delegate to denominational meetings."

He reported that a survey of Methodist membership in four cities showed 69 per cent in the "white collar" group.

"Along with other denominations," he said, "the Methodist Church finds itself enmeshed in social classes and is being led away from its original concern for the poor and underprivileged. This class bias is usually unconscious and unintentional, but it has a deadly effectiveness."

(Editor's Note: The above story is from a news release and perhaps does not accurately convey what Dr. Shippey said. He was not grouping labor leaders and railroad conductors among the underprivileged, but was insisting that labor is not getting its proportionate share of representation in the church.)

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A child of God should be a visible beatitude of joy and happiness, and a living doxology for gratitude and adoration.

Hooton Heads Committee on Alcohol Problems

A Methodist leader, Dr. Caradine R. Hooton, general secretary of the church's General Board of Temperance, Washington, D. C., has been elected president of a newly formed Interdenominational Committee on Alcohol Problems.

Meeting in Washington, D. C., February 7, representatives of 14 Protestant churches and church organizations ratified a constitution calling for "close co-ordination of effort in dealing with national and international temperance issues."

Other officers include Dr. A. C. Miller of Nashville, Tenn., secretary of the Southern Baptist Convention's Christian Life Commission, vice-president; the Rev. James Renz, Elgin, Ill., director of the Church of the Brethren's Department of Social Welfare, secretary; and the Rev. Donald Gill, Washington, D. C., a staff member of the National Association of Evangelicals, treasurer.

In an address to the newly formed group, Dr. Hooton cited these areas of immediate activity:

- the developing of a common language and technique for sound alcohol education
- the preparation of statements of agreement on legislation needed to control alcohol distribution and sale
- the sponsoring of a "Citizenship Convocation" in Washington, D. C., for representatives of all churches interested in solving alcohol problems

Dr. Hooton pointed out that the new group includes denominations with membership in the National Association of Evangelicals as well as those affiliated with the National Council of Churches, thus making ICAP a truly interdenominational body.

The following denominations and groups are represented in the new organization: Seventh-day Adventists, Church of God, Church of the United Brethren in Christ, The Methodist Church, Disciples of Christ, Church of the Brethren, Rescue Mission Alliance, National Association of Evangelicals, United Presbyterian Church of North America, Presbyterian Church of the USA, Assemblies of God, Mennonite Church, Southern Baptist Convention.

Greensboro District Pastors Prepare for Evangelism

Under the leadership of the Rev. Mitchell Faulkner of Leaksville and District Superintendent J. C. Madison, the pastors of the Greensboro District spent Tuesday, Feb. 11, in a retreat at Mt. Pleasant Station Church where the Rev. Joe Irvin is pastor.

The morning was given over to prayer, with a period of self-searching and directed meditation led by Dr. Madison. During the noon meal, the ministers listened to a talk on the reading of the Scripture by Mr. Faulkner. Following the meal was an address by Mr. Walter Anderson of the State Bureau of Investigation, who spoke on evangelism from the layman's viewpoint.



DR. HOOTON

Hooton to Lead Alcohol Studies

Dr. Caradine R. Hooton, director of the General Board of Temperance of the Methodist Church, will give the educational approach in the workshops to be held in the nine districts of the N. C. Conference, March 3-7.

Chaplain John Wesley Aitken, of Duke Hospital and Keeley Institute, will lead the discussion in Counseling for Re-habilitation.

Dr. Hooton has just returned from a world tour, after conferring with statesmen, educators, public relations officials, and holding numerous conferences.

Associated with Keeley Institute and Duke Hospital, Chaplain Aitken has worked closely with alcoholics for some years.

The youth will be featured in the workshops, with Dr. Hooton serving as resource person, during the second or counseling period.

The conference schedule is as follows: Durham District, March 3, 10:30 a.m., Carr Methodist Church; Burlington District, 7:00

p.m., at Siler City; Fayetteville District March 4, 10:30 a.m., Haymount; Wilmington District, 7:00 p.m., at Whiteville; New Bern District, Centenary, March 5, 10:30 a.m., First Church; Goldsboro District, 7:00 p.m., at St. Luke; Raleigh District, March 7, 7:00 p.m., at Edenton Street.

Retired Minister Dies in Greensboro

The Rev. James E. McSwain, 78, retired minister of the Western N. C. Conference died on Sunday, February 16, at Wesley Long Hospital in Greensboro. He had been in declining health for several months, and seriously ill for two weeks.

A native of York County, S. C., Mr. McSwain had been a resident of Greensboro for 10 years, following his retirement from the ministry. His last pastorate was at Tabernacle Church in that city.

Active in the ministry for 45 years, he had held pastorates in Ashe County, in Wilkesboro, Hickory, Lewisville, Matthews, Weddington, Cool Springs, Maiden, Concord, East Spencer, Mooresville, Gastonia, Marshville, and High Point. Since his retirement he had done supply ministry work, had conducted revivals, and had served as chaplain of the Greater Greensboro Exchange Club.

Surviving are his wife, the former Margaret Combs; three daughters, Mrs. Nellie Matlock and Mrs. W. R. Woolfolk, both of Greensboro, and Mrs. Hal Shimm of Gaffney, S. C.; one son, D. T. McSwain of Norfolk; seven grandchildren, and three great-grandchildren.

Funeral services were conducted at Grace Methodist Church, Greensboro, with the Rev. Fred Paschall, pastor, officiating. Burial was in Lakeview Memorial Park.

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We must not judge a man's merits by his great qualities, but by the use he makes of them.—*Roche foucauld*.



ELIZABETH CITY DISTRICT STAFF MEETS AND PERFECTS PLANS FOR CONFERENCE YEAR PROGRAM—Meeting with District Superintendent C. Freeman Heath in the First Methodist Church at Hertford, the entire official staff of the Elizabeth City District met in subject or area groups and then in one large group to report on plans made in each of the individual area groups which were presided over by the various district directors.

Mr. Heath expressed great satisfaction over both the attendance and progress in planning made at the meeting. Every major phase or area of activity or work of the district was covered in the planning which went through the remainder of the present Conference year.

Meeting in late afternoon and early evening, the sessions were broken with a fine evening meal prepared by the ladies of the host church. The Woman's Society was in charge of this part of the program. The pastor, the Rev. James Auman, welcomed the visitors.

The staff is shown in the above picture—Dallas Mallison.

People of Thailand Striving to Learn Democratic Way of Life

by EMBREE H. BLACKARD

(This is the fifth article written by Dr. Embree H. Blackard, pastor of Central Methodist Church, while with the Christian Century World Seminar on a trip around the world. It is reprinted from the Asheville Citizen).

Thailand is probably the least familiar of the countries we have visited. It was formerly known as Siam. The people prefer to be called "Thai," which means "free." Most western people's conception of Thailand comes from the play and movie, "The King and I." The people of Thailand banned the movie because they thought it gave an incorrect impression of Thailand and showed disrespect for their King. They say that the errors could have easily been avoided if a Thai had been employed as a consultant.

The Thai people are predominantly Buddhist. There is a Buddhist hierarchy which works in close contact with the Thai government. Buddhism is the state religion. Its priests officiate at the coronation of the King and other important public functions.

The Buddhism of Thailand has with it many elements which have been taken over from Hinduism. Many of the homes have shrines for the spirit of the land. People believe in the reincarnation of consciousness. Everything is determined by a former existence, and consequently there is little enthusiasm for changing or improving present conditions. The Buddhist priests do not enter politics, but confine their activities primarily to contemplation, ceremonial functions and burial services. Most bodies are cremated as the surest way to blessedness.

Thailand is striving to learn the democratic way. In 1932 an absolute monarchy was changed to a limited monarchy, where the ruler has only a veto power which can be overridden. The Thais who have a long tradition of independence, extending over many centuries, are not as conscious of their independence as other Asiatic countries which emerged from colonialism after World War II.

During our stay in Thailand the "Seminar on Civic Responsibilities and Increased Participation of Asian Women in Public Life," under the sponsorship of the United Nations, was held in Bangkok. Women representatives from 15 Asiatic nations spent a fortnight discussing the responsibilities and duties of women in civic life. Such a gathering in the West would be nothing new, but such a gathering of women in Asia, where women have so recently won freedom, is very significant.

At the closing session delegates from many of the lands represented expressed their delight at the spirit of friendliness and goodwill which had prevailed, and called attention to the fact that there had been no national, religious or racial blocks as are often found in the United Nations Assembly.

Foreign Aid Program

The Foreign Aid Program of the United States and of the United Nations has done an extraordinarily conspicuous job in Thai-

land. The aid program started soon after the war and was greatly enlarged when North Viet Nam fell under the Communist influence. Our aid program has helped the Thais improve health, sanitation and agriculture. The Thais have learned how to increase rice production from 15 to 35 per cent per acre. It is estimated that there are at least 100,000 persons living today who would have died of malaria if the aid program had not been extended. Much more needs to be done especially in sanitation and preventive medicine.

Missions of Thailand

Out of a population of approximately 20 million people, there are only 20,000 evangelical Christians. Thailand offers religious freedom to all, although 99 per cent of the people are Buddhist. There is a small state subsidy for education which is extended to Protestants and Roman Catholics, as well as Buddhists. The first Christian missionaries labored 19 years before winning a single convert. The Christian Church has over 60 missionaries working in Thailand and there are over 70 churches. A most significant event occurred on August 16 when the leading Mission Boards from England, America and Europe turned over all their property and control to the United Christian Church of Thailand. From now on all missionaries will work under the direction of the Thai Church and all missionary funds for Thailand will be channeled through their treasury. This is but another indication of the growing self-consciousness of Asiatic people and their desire to direct their own affairs.

Buddhism in Thailand

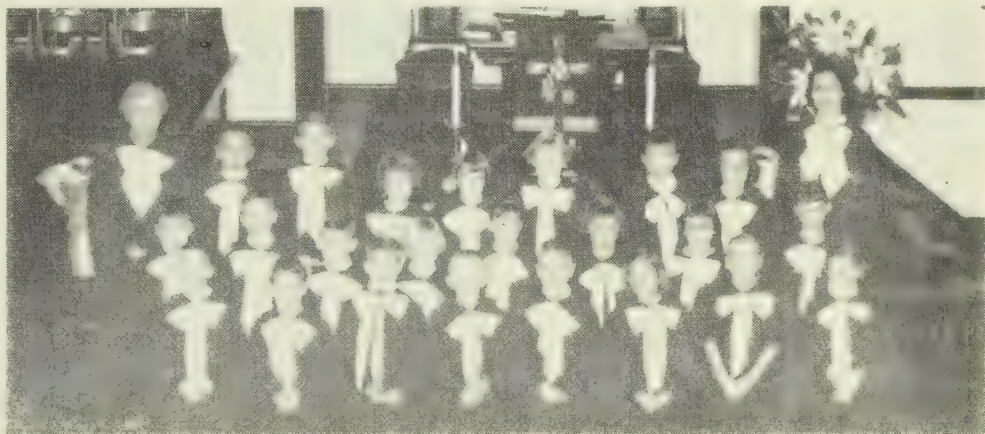
Buddhism in Thailand and Burma is undergoing a remarkable revival. Since the end of World War II, the Buddhists have be-

come very evangelistic and expect to convert the whole world to Buddhism. Their leaders in Burma state that the so-called Christian nations have plunged the world into two world wars in our generation. They look to Buddhism to bring peace to our world. As early as 1946 one of the Buddhist leaders set the year 1956, the 2500th anniversary of Buddha's enlightenment, as the date for the conversion of the world to Buddha. Men from many of the better families spend a short time as Buddhist priests. The present king spent 15 days as a Buddhist priest. Each morning the priests go through the streets with their "begging bowls" to secure their daily food. The people eagerly await their coming and feel they are earning religious merit by giving to the priests. When one is excommunicated from Buddhism the priests will not visit that home. Burma seems to be the center of this religious awakening. In 1952 the "Peace Pagoda" was built near Rangoon, and other buildings were constructed to house the Sixth World Buddhist Conference held in 1956.

The revival of Buddhism is connected with nationalism. "To be a good patriot is to be a Buddhist," is the popular sentiment.

The Christian Church which was established in Burma by Adoniram Judson after a discouraging but heroic endeavor still carries on. The American Baptist Church is the largest Protestant domination and co-operates with other denominations in a very fine way in the Burma National Council of Churches, in training Christian leaders and ministers and in printing literature for all the Burmese churches.

We were especially happy to find in Rangoon Miss Elizabeth Callis of Bessemer City, N. C., who graduated from Greensboro College in 1952, served as director of Christian education at the First Methodist Church in Hickory, N. C., and is now doing youth work in the Burma Conference. Due to her gracious courtesy we were able to see much of the Christian work being done in Rangoon, and before departing for India, to partake of a delicious fried chicken dinner (North Carolina style) in her home.



Shown above is the Children's Choir of Trinity Church, Fairmont. They furnish special music twice each month—once at the morning worship and once at the vesper service.

Members of the choir are: Front row (left to right), Marvin Page, Woody Floyd, Luther Floyd, Adrian Wichard, Steve Teal, Nancy Taylor, Cindy Hodges, Libby Stanfield. Middle row (left to right), Jay Capps, Robbie Taylor, Curtis McGirt, Jr., Carol Faulk. Ann Pittman, Jessica Floyd, Susan Floyd, Dawn Mathis. Back row (left to right), Mrs. Edward Hales, pianist, Charles Pearce, Jr., William Floyd, Marilyn Ashley, Ada Ruth Andrews, Nan Nance, Carolyn Scott, Linda Floyd, Mrs. Wiley Taylor, Jr., director

Jurisdictional Study Group Preparing Final Report

WASHINGTON, D. C.—Preliminary steps toward a full report of its findings and recommendations were taken here Feb. 6-7 by the 70-member commission that is studying the Methodist Church's jurisdictional system.

A subcommittee was named to draft a tentative report which the full commission will consider at its next meeting, Oct. 16-17, in Cincinnati. Still another meeting is scheduled for April 1-2, 1959, in Louisville, Ky.

The 1956 General Conference authorized the four-year study and ordered the commission's report to be mailed to delegates to the 1960 Conference 90 days in advance.

Charles C. Parlin, Englewood, N. J., layman, presided at the meeting. Originally vice-chairman, he was confirmed as chairman to succeed the Rev. Dr. C. C. Bell, Lynchburg, Va., who has been employed as full-time executive director of the commission.

Mrs. Thomas A. Swayze of Tacoma, Wash., was elected vice-chairman. She is dean of women at the College of Puget Sound and a member of the Washington state legislature. The other general officer is the Rev. Dr. Robert E. Goodrich, Jr., of Dallas, Tex., secretary.

The commission named two other subcommittees to give special attention to areas of its General Conference mandate:

(1) Edwin L. Jones, Charlotte, N. C., layman, heads the subgroup which will make "a thorough study of our jurisdictional system, with special reference to its philosophy, its effectiveness, its weaknesses, and its relationship to the future of The Methodist Church."

(2) The Rev. Dr. Chester A. McPheeters, Flint, Mich., is chairman of a subcommittee asked to "develop courses of action directed toward greater interracial brotherhood and the spirit of Christian love."

After receiving the confidential reports of six fact-finding panels which held 24 public hearings across the country last fall, the commission members joined in a vigorous discussion of its study in the following areas:

(2) *Relationships of the General and Jurisdictional Conferences*—time and place of meetings, separate interim meetings, size of delegations, the election, consecration and assignment of bishops, etc.

(2) *The Central Jurisdiction*—implementation of Constitutional Amendment No. 9.

(3) *Racial Relationships*—how to improve and implement through Annual Conference committees, co-operative training projects, workshops and agencies such as the WSCS, MYF, Methodist Men, and the Board of Social and Economic Relations.

Though members faced up squarely to the knotty and controversial aspects of Methodism's jurisdictional structure, the discussion was necessarily exploratory at this juncture and no specific action was taken.

However, it seemed apparent to observers that the commission is likely to recommend to General Conference that (a) some form of a jurisdictional system be retained, and

(b) that no "target date" be set yet for abolition of the Central Jurisdiction.

The commission's research consultant, Prof. Frederick A. Shippey of Drew University, in a preliminary report, said that a questionnaire answered by 110 district superintendents indicates that 28 local churches are now integrated and 19 others are in process of integration.

Methodists in U. S. Number 16.7 Million

WASHINGTON, D. C.—Of all persons 14 years old and over in the United States, 16.7 million regard themselves as Methodists.

This figure was reported Feb. 2 by the U. S. Census Bureau, based on a cross-country sampling of religious affiliations the agency made last year.

Two out of every three persons 14 years and over regard themselves as Protestant, the survey shows, and one out of every four as Roman Catholic.

The total Protestant population in this age group was reported as 79 million, compared to 30.7 million Roman Catholic and 3.9 million Jewish. The survey indicated that 1.5 million profess some other religion, and 3.2 million have no religion.

Baptists compose the largest Protestant group with 23.5 million. Methodists are second, followed by 8.4 million Lutherans and 6.7 million Presbyterians.

The Census Bureau's analysis is based on a nationwide sample of some 35,000 households, but omits children under 14. Answers to the question, "What is your religion?" were obtained on a voluntary basis.

In 1956 the Council reported the Methodist membership (all bodies) in the U. S. to be 12,922,940 and estimated the "Methodist Community" as 26,873,150, including all children.

Methodist Pastor Attacks Pornographic Literature

WASHINGTON—The increasing volume of sexy magazines and pornographic matter "reflects a sickness of the soul that is pervading American culture," a Methodist clergyman charged Wednesday night.

"The sickness is a degraded attitude to in its wake a whole cultural maladjustment, ward sex, love and marriage which produces said the Rev. Ralph A. Cannon, Methodist pastor of Spartanburg, S. C.

He was the principal speaker at an awards dinner (Congressional Hotel) during the annual meeting of the Methodist Board of Temperance, which has its national headquarters here.

"The Christian forces of our land have a job to do in attacking this printed obscenity which undermines the foundations of our homes," the Rev. Mr. Cannon told the board.

He urged an "all-out attack" by church and civic organizations against newsstand sales of obscene publications, and the joint promotion of the educational programs and legislative action.

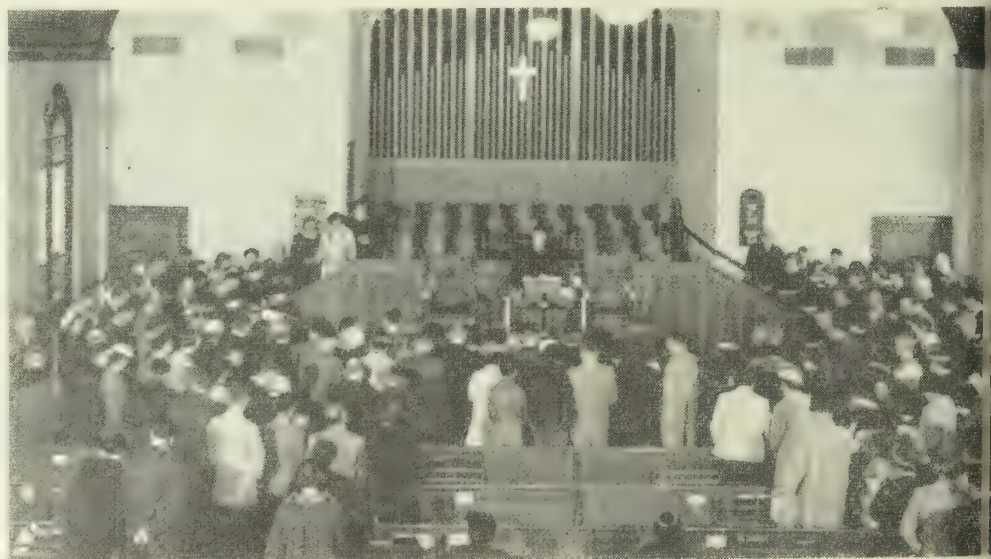
"The problem of obscenity on the newsstands has grown rapidly in the last two years," he said, "and many new magazines have entered the field to capitalize on sex."

Pointing out that "filthy, lurid magazines can be bought by school children as easily as comic books, the clergyman warned that "this sickness, unless we act, will take its toll not just in the lives of those who become delinquent or criminal, but it will creek into all the homes of our land."

Following his address, the Rev. Mr. Cannon received a citation from the board president, Bishop John Wesley Lord of Boston, Mass., for his research on pornography.

The research project was sponsored by the Churchmen's Commission on Decency Publications, an interdenominational group organized by former Congressman O. F. Armstrong of Missouri.

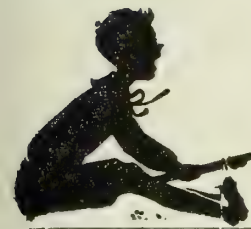
Wesley Heights Leads District



Wesley Heights, Charlotte, is leading the district in subscriptions to the *ADVOCATE*. With only 663 members, this church is sending more than 300 copies into the homes, according to the Rev. C. Jerome Huneycutt, pastor. The above picture was taken by Oscar Simpson during the Week of Dedication in 1957.

Boys and Girls

ELIZABETH WHISNER
Editor



Rainy-Day Circus

By JEAN WYATT

One rainy Saturday morning Grandma was busy making cookies. She sang happily while the rain splashed against the window-pane.

All at once there was a knock on the door. Grandma dusted her floury hands on the corner of her pink apron and hurried to see who was there.

Lucy and Larry, her two young friends, stood on the porch smiling from under their sou'westers. They wore rubber boots and raincoats, and water sparkled all over them.

"We couldn't wait for the rain to stop before coming over," began Lucy.

"Besides," put in her brother, "it's the bluest day when it rains!"

Grandma smiled. "Come in, my dears," she said. "Would you like to feed Hildy and Timken for me?"

"Oh yes!" replied the twins eagerly.

In the kitchen the children removed their raincoats, hats and boots. Hildy, a black cat with yellow eyes, came out from under the kitchen table. Purring loudly, she circled Lucy.

Larry called gaily to the parrot, "Hi, Timken, old thing!"

Timken, with blue, red and green feathers, swung slowly back and forth on a ring in his cage. He eyed Larry with interest and made important-sounding noises in his throat. Then he cried harshly, "Larry! Hello! Hello!" over and over again.

Everyone laughed.

Larry filled Timken's seed dish and water bowl, and stuck a graham cracker between the bars of his cage. Then he sighed.

"Sure is the bluest day when it rains," Larry murmured.

"Uh-huh!" agreed Lucy, as she finished cutting up small pieces of fresh codfish for Hildy. She placed the dish before the black cat.

Grandma smiled. "How would you both like to make cookies?" she asked the children. "There is enough dough left over from my baking."

"That would be fun!" declared Lucy, clapping her hands.

Larry looked doubtful. "Aw, boys don't bake," he grumbled.

"Some of the best cooks in the world are men, Larry," reminded Grandma. "Now then, here are the cookie cutters, and I'll roll out the dough for you."

Larry picked up a cookie cutter and held

it up for inspection. "A bear," he said in surprise. He reached for another cutter. "And here's a camel!"

"And here," put in Grandma, is a box of sugar, and here is a box of raisins to decorate your cookies."

Soon Lucy and Larry were busy pressing out bears, camels, pigs, ponies, and elephants. They sprinkled sugar on top of all the animals and gave them raisin eyes.

The children stepped back to admire their work.

"Look, Grandma," they cried, "we have a cookie circus!"

Grandma nodded. "And while you were so busy," she said, "the weather has turned clear."

Larry ran to the window. "The sun is shining, Sis," he called happily. "And we forgot to grumble when we had something to do!" Larry added.

Grandma chuckled as she slipped the children's cookie circus into the oven to bake.

—From *Presbyterian Life*

LOVELY THINGS

I'm glad You thought of redbirds, God,
I'm glad you thought of snow,
And fluffy little floating clouds,
And fields where daisies grow,
And shining lawns of morning grass
All silver-bright with dew.
I'm glad You thought of lovely things
That make us think of You.

NEW HYMNALS FOR OLD

Some time ago our page carried an article regarding various ways in which boys and girls are helping in the work of the church. The youngsters are really important, and the enthusiasm with which they carry out a project sometimes puts us older church members to shame.

We have recently learned of a Junior MYF in the Methodist Church at Apex, under the direction of Mr. and Mrs. Carl Tower, who have undertaken to buy approximately 35 new hymnals for the church. This group is composed of boys and girls of the usual Junior MYF ages, and also a number of younger children who don't want to be left out of their church's activities. They are soliciting contributions for the project, and also saving their pennies, nickels and dimes, so that the old worn-out hymn books may soon be replaced with nice new ones. Between now and March 5th these books, with the name of the church imprinted in gold on the cover, can be purchased at a special price, and the

youngsters are working hard to take advantage of it.

We think this is mighty fine, and feel sure the boys and girls will sing the hymns more joyfully because they helped to make the new books possible.

Perhaps some other Junior MYF, or other children's group would like to follow the example of the Apex boys and girls, and decide on something special to do for your church. It's real fun, you know, and makes you feel that you have an important part in your church's work. Let us hear about some of the things you are doing.

LITTLE OLD FEBRUARY

Even though February is the shortest month of the year, it probably includes the birthdays of more famous people than any other month. For in addition to Abraham Lincoln, George Washington, and good Saint Valentine, there were also Felix Mendelssohn, George Frederick Handel, Dwight L. Moody, Charles Dickens, Thomas A. Edison, Susan B. Anthony, William F. Cody (Buffalo Bill), and Henry Wadsworth Longfellow, who were born in this little short month. And as for Mr. Ground Hog—well, we don't know when he was born, but he certainly belongs in February's list of famous characters.

CHUCKLES

A number of Bobby's playmates were noisily calling for him to come out and play.

Presently Bobby appeared at the door and said, "I can't come out now; I'm taking my nap."

Mother: Was it a bad accident when you two boys ran together on your bikes?

Son: Well, Jimmy was knocked speechless, and my front wheel was knocked spokeless.

Bible Quiz

1. How many times did Jesus tell us we must forgive?.....
2. Name four fruit trees mentioned in the Bible.....
3. What is the most famous river in Palestine?.....
4. How long did the Israelites wander in the wilderness?.....
5. What man in the Bible built the first ship?.....

Answers to Last Week's Quiz

1. Father of the Prodigal Son—Luke 15:11-32.
2. Adam and Eve—Genesis 3:7.
3. An Oak Tree—II Samuel 18:9.
4. By the Brook Cherith—I Kings 17:3-6.
5. The Red Sea—I Kings 9:26.

EDITORIALS

A Baptist Honors Charles Wesley

In a recent issue of *The Watchman Examiner*, the national Baptist magazine, J. Eugene White makes a remarkable and somewhat amazing argument that Charles Wesley is responsible for the drastic change which came over Baptist theology and methods during the nineteenth century. "Before Baptists had been influenced by the hymns of Charles Wesley," says Mr. White, "they were a stubborn, predestinarian people. After singing hymns that told of God's love for all, they gradually became more concerned over their part in the world's redemption."

He points out that the Primitive Baptist forefathers had little evangelistic fervor, and he explains this by the fact that they held to three doctrines which made them uninterested in the task of winning souls. They believed (1) in Unconditional Election, (2) Irresistible Grace, and (3) Limited Atonement. It is easy to see that, if God elected some to be saved and some to be lost, called whom He would without a possibility of resistance, then "those predestinated to reprobation could do nothing to escape condemnation because Christ did not atone for their sins."

Into such an atmosphere as this the hymns of the Methodist Charles Wesley came as a ray of sunshine and before long Baptists, as well as Methodists, were joyfully singing

The world He suffered to redeem;
For all he hath atonement made;
For those that will not come to him
The ransom of his life was paid.

The writer continues: "The sermons of John Wesley were barred from Baptist churches but the hymns of Charles Wesley were everywhere used. It was these hymns that influenced Baptists to such an extent that we are today one of the most evangelistic denominations in the world."

Mr. White concludes his article with these words, "Thank you, Charles Wesley!" and we would say a Methodist Amen to that. It is heartening to realize that, although the Baptists in this section have outstripped us in numbers and, perhaps, enthusiasm, we can take credit for starting them off on the right foot.

If Charles Wesley had so much influence on the Baptists, maybe it's time that the Methodists came back to his hymns and learned from them the secret of the Methodist revival which has almost passed out of our hands. Maybe it's time for a new revision of the Hymnal, a revision which would put back the hymns which made us great, for the present hymnal is sadly lacking in Wesleyan hymns, with only 49 out of the thousands which Charles Wesley wrote.

Lent Is a Time for Action

The season of Lent is traditionally a time when we take stock of our spiritual resources and test our spiritual temperature. But taking stock and taking temperatures may lead only to depression and dyspepsia, if we do nothing more than this.

We have often wondered why the word "retreat" has come to have two such contradictory meanings. We hold a retreat on evangelism and spend the day listening to financial pep talks and high-pressure plans for hooking the fish. We wonder how the word got so mixed up. Surely what we need is an advance, not a retreat.

But the meaning was clear in the beginning. A retreat in ancient times was a planned period of silence, prayer and preparation. It was not a time of high-pressure promotion and speeches were frowned upon. It was a time when men should retreat from the world for a time in order that they might give themselves more fully to the task of saving the world.

So you see the modern Methodist retreat is not completely off center in its idea; it is, however, sometimes out of line in its method.

Two weeks ago the ministers of one district gathered together in a small village church for a quiet time together. They prayed for each other and searched their hearts. They talked little and thought much. Then after a modest meal they assembled to hear the only speech of the day, a message on evangelism by a layman. That was a retreat of the proper type, a time of prayer and preparation.

Is it possible that we have forgotten our Methodist heritage of positive faith and prayer in our pre-occupation with greater numbers and bigger buildings? Is it possible that we have been guilty of what the prophet described in picturesque terms as "daubing the walls with untempered mortar"?

Recession or Depression?

Six months ago the skies were rosy with the light of ever-increasing prosperity, and prophets were prophesying unlimited leisure and money. We left U. S. shores last summer in the midst of a wave of optimism and returned, six weeks later, to find that the seemingly impregnable dike had cracked and the first trickle of a flood of troubles had broken through. Now we are hearing that the promised upturn is again just around the corner, but we see few signs of improvement in the near future.

Nevertheless, the wisest counselors continue to tell us that this recession is not based upon a deep trouble within our eco-

nomic structure. Our savings are protected as they were not in 1929; the government has the machinery to turn the tide if it can be applied in time. But, more important of all, the answer to the question of how long the slump will last depends upon the people. If we become panicky, if we stop spending, then we will head to the bottom.

American economy is built upon the full use of our productive capacity. When we stop buying cotton goods, the mills close down, men are out of work and a vicious circle begins that can end only by destroying itself. If we curtail our buying in the hope of finding lower prices, we shall find that lower prices mean lower wages and we will be no better off than before.

Now is the time for confidence, not fear. Franklin D. Roosevelt coined a phrase (a borrowed one) which still has truth: "The only thing to fear is fear itself."

Uncommitted Committees

Did you ever read over the list of committees required for your church? And did you ever notice that many of the same people are on all committees?

But, worst of all, did you realize that most of these groups are not doing the job that has been turned over to them?

Why don't they get to work? In many cases it is because no one has asked them to do anything, and, by experience, they know that committees don't commit anything—not even mayhem. They just exist for the most part, on paper and get their names read out at Quarterly Conference.

The proliferation of committees is one of the biggest problems of Methodism. We have too many of them. But the conscientious pastor feels that he has to fill up the list (and he had better), with the result that he and the committee on nomination (composed of twice as many people as will actually show up) sit down and, by a penny-meeny-miney-mo process, fill up the slate just in time for the appearance of the district superintendent.

The editor was a pastor for a long time and he pleads guilty to all charges. He wouldn't want to heap another coal of fire on the poor pastor's head, and he knows that with all the extra meetings and the multitudinous reports that have to be filled out, the poor man hasn't got time to do everything. But he would suggest that there is a job to be done—such as getting subscriptions for the *ADVOCATE*—that the best way is not to depend upon a committee, but to ask some interested person, perhaps a retired business man, or even a shut-in who doesn't mind using the telephone, to get to work and round up the subscriptions.

"I turned it over to the committee," said a pastor. That did it, Brother!

Together

by HENRY G. RUARK*

And all who believed were together.—Acts 2:44.

Some weeks ago the press reported the results of a Gallup Poll surveying religious opinions and practices in England and America. Of those queried, 85% in Britain and 78% in the United States expressed the belief that a person can be a Christian and not go to church. Such a sampling may be an accurate index of a prevailing attitude. But it is a poor way of determining what it means to be a Christian. For the standard of Christianity is not the common denominator of public opinion. The Christian standard is Christ. Nor is Christ simply a matter of our personal ideas about him. Let us put it this way: Christianity is an historical religion. That is to say, it is based upon something that happened at a definite time and place in history. It begins, not with an abstract idea in men's minds, but with a fact. It is this that determines the character of our faith. This event—the coming of Christ, what He said and did and was, the effect of His presence on the people who knew Him—is recorded in the New Testament. And if we would discover what it means to be a Christian, it is there that we must begin.

When we study this record of the beginnings of Christianity, one fact is unmistakable: The primary importance of the fellowship of believers.

The Master Himself made this plain. When at the Last Supper He sought once more to show the disciples His will for them, He said, "This is my commandment, That you love one another as I have loved you." And again, "By this all men will know that you are my disciples, if you have love for one another." This was to be a distinguishing mark of those who followed Him: Their deep unity and comradeship with each other.

This characteristic stands out clearly in the story of those first Christians in the Book of Acts. Indeed, one of the key words in this opening chapter of Christian history is "together." "These all with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers." "When the day of Pentecost had come, they were all together in one place." "And all who believed were together And day by day attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts."

Paul, as he tried to guide the new Christians who had been won through his ministry, reminded them again and again that this love and unity were the one sure standard of Christ's people. So he urged the Ephesians to "keep the unity of the Spirit in the bond of peace." And in those matchless words in First Corinthians he pointed to love as the lodestar of the Christian life. He exhorted the Roman Christians to "love one another with brotherly affec-

tion." And to the Thessalonians he said, "Concerning love of the brethren you have no need to have any one write to you"—as if this essential of the Christian life were self-evident; as indeed it is to any one acquainted with the origins of our religion. "For," said John, "this is the message which you have heard from the beginning, that we should love one another." This love for the brethren is in fact an indispensable part of our love for God: "Let us love one



A Prayer

Lord, I acknowledge that if I am to be saved at all, it must be all Thy doing; of myself I can do nothing. Yet I thank Thee for the assurance that Thou who hast begun the good work in me canst be trusted to bring it to completion. So I put myself into Thy hands. O Master Workman, mould this misshapen life into the pattern Thou hast in Thy mind for me. O Great Physician, work in this sin-sick soul no mere alleviation, but a perfect cure. O Gracious Father, who hast brought back Thy wandering child, make me a son indeed, loving and obedient, in whom Thy fatherly heart may even yet find joy and reward. Amen.

—METHODIST RECORDER.



another; for love is of God, and he who loves is born of God and knows God."

What we see among these New Testament Christians is a togetherness, a belonging, so intimate and real that it can be expressed only in organic terms. Thus Christ Himself put it: "I am the vine, you are the branches"—and for the Christian to be cut off from that unity is to wither and die. Likewise Paul speaks of the church as the Body of Christ, each member belonging to and depending upon every other. "The eye cannot say to the hand, 'I have no need of you.'" Rather, "If one member suffers, all suffer together; if one member is honored, all rejoice together."

So plain and unmistakable in the New Testament is this centrality of the Christian fellowship that some of the most competent scholars of scripture have declared that the Bible knows nothing of "solitary religion." And one recent writer has remarked that the phrase, "individual Christian," is a contradiction in terms. In the New Testament, to be a Christian means to belong to the body of believers. If we leave this belonging out of our Christian life, we have lost something that is essential.

Being a Christian does not mean living by a certain moral standard or holding a certain set of beliefs. It includes these

things. But it means first of all belonging to Christ; and those who belong to Him must belong also to those who are His. To suppose that we can be Christians without being part of the Christian community is to fail to understand what Christianity is. Lacking this understanding, and thinking of churchgoing simply in formal terms, we may conclude that it is not important. But the fact that a majority of us hold that opinion does not prove what Christianity is about. It rather indicates the low state of our Christian knowledge and experience.

In a Scotch congregation a certain member had not attended church worship for some time, and the minister visited him to inquire as to the reason. The member said he had concluded he could worship God and follow Christ just as well without it. The minister answered not a word; but leaning over and taking the tongs, he lifted from the fire before which they sat a live coal and placed it by itself on the hearth. Quickly the coal died down from fiery red to a dull black; and the member understood.

The Thorn

by ELIZABETH WHISNER

A man was invited to the home of a friend to hear some fine recorded music. Toward the close of the evening the host played a certain record through once, and then after what was apparently a change of needles, he played it through again. His guest was asked which rendition of the music he liked better. "When you played it the second time it was ever so much softer and sweeter," he said. "What made the difference?" His host replied, "The second time I used a thorn."

The thorn is thought of as an object inflicting pain upon one touched by it. And so it is—on a rose bush, on a thorn tree, and in the crown that was pressed upon the Saviour's brow.

But for every thorn on the rose bush there is a petal of exquisite beauty, and the larger the thorns, the larger and more lovely is the rose. One braves the danger of the thorn tree, for its blossoms are well worth the sting of the thorn points. And the Face beneath the thorn-crown expresses infinite love and compassion.

St. Paul refers to his special un-named trial as a "thorn in the flesh," given to him "lest he be exalted above measure." Gloriously he bore the pain, and in the spirit of humility pressed on toward the prize of the high calling of God in Christ Jesus.

There is no way to escape the thorns that tear at our lives, and oftentimes bring drops of our life blood. But with the thorn God gives a rose—though the eyes of the soul may not be open to see it. With the prick of the thorns there is born new courage. And the music of a life—its love, its tenderness, its compassion—is far sweeter when there has been trial and pain bravely borne and used for the glory of God—when the music has been played with the point of a thorn.—Reprinted from *The War Cry*.

*Pastor, Laurinburg, N.C.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent

MRS. EDWARD RUSSELL, Editor

Welcome, Mrs. Kathleen Hershey!

The cheerful, pretty new face being seen on our campus these days belongs to Mrs. Kathleen Hershey, who has come to serve in a most important phase of our work, as director of Christian education.

Mrs. Hershey is a native of Raleigh, and a product of our local elementary schools, and of Needham Broughton Senior High School, class of '52. She keeps house here now for her husband, Terry, who is doing graduate work at North Carolina State College, and the small son Mark.

Mrs. Hershey attended Woman's College in Greensboro, N. C., and completed her college education at Meredith College, where she was graduated in Religion in 1956. She has worked as director of Christian education with the Rev. J. W. Page of Fairmont Methodist Church, Raleigh, and also has done some part-time secretarial work with the Rev. Neal McClamery at the local Wesley Foundation.

We feel very lucky to have acquired the services of Mrs. Hershey, who always has been interested and active in religious work. We extend a hearty welcome to her as she joins our Home family.

Expressing the challenge that she feels here, Mrs. Hershey says:

"I am pleased to be here. I feel a tremendous challenge and a wonderful opportunity has opened for me in my profession. I hope to be able to help in the concerted efforts of so many to assist the children in finding more opportunities for Christian worship and discipleship.

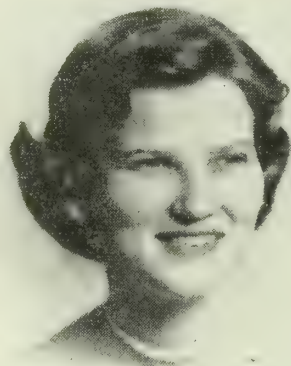
"I look forward to the time when an established place of worship on campus will be ours, where we may gain a fuller appreciation of our prayer meetings and vespers, and where the children may find a sanctuary in their need."

We Look Ahead

It takes considerable "looking ahead" to prepare nearly two hundred boys and girls for any occasion or situation. As a consequence, while the thermometer is still hovering around 18 to 32 degrees, our thoughts must needs be (and very pleasantly, we might add) of balmy breezes and bright sunshine, and of summer vacation days ahead.

While we are still bundling up our young ones, then, we are anticipating their next need, for light-weight, cool, crisp summer things. And so it is that our clothing reminder letters are already in the mail, and many of our wonderful sponsors have already sent us their "spring and summer" allotment for the child they care for.

Farsighted as we are, this is none too early, for soon the house mothers will have made an inventory of their children's clothing, and will have itemized their basic



MRS. HERSHEY

needs for the season ahead. Then, with the child in hand to assure proper fitting, that happy excursion is made to town, to select the practical but pretty things to gladden the hearts of our little ones. This is one of the most eagerly anticipated events of the year for our boys and girls, and one for which we, along with the children, are very grateful to our many friends out in the Conference who make possible this important phase of our work. To you all, our sincere thanks.

Coupons, Coupons

Nearly 800 letters regarding our coupon program have just been put in the mail, and we are hoping for the usual fine response from organizations and individuals in meeting the \$1,000.00 goal set for 1958.

The money collected from Premium Associates is now going to pay for a broiler for the kitchen at our Home. This item was needed very badly, and is being enjoyed at this moment in the preparation of our food.

The women of the Conference have, by their interest and co-operation, made possible the collection, from all sources, from 1932 through 1957, the sum of \$17,413.93. This surely goes to prove that every little bit added together makes an impressive total. The money has been used, and is being used, for good purposes in the Methodist Home for Children.

To all of you who have contributed to our Coupon Campaign, and to the sources from whom we have collected our money, we wish to express our appreciation. We hope that you will continue to save and send your coupons to us.

Mr. Nicks Attends Convention in Chicago

The 1958 Convention of Methodist Hospitals and Homes was held at the Morrison

Hotel in Chicago during the week of February 10. Mr. Nicks attended the meeting, theme of which was "Christianity in Action." From all reports, he was really "snowed under," as winter's icy blast was being felt in the midwest, and it was COLD. But the fellowship was warm, and the meeting very beneficial.

The Virginia Methodist Children's Home Is Visited

Mr. Ben Holeman, director of our Social Service Department, and Mr. Rudy Ofcharik, administrative assistant, were in Richmond, Virginia, on February 3 and 4 to visit the Virginia Methodist Children's Home. The Rev. Leon Smith is superintendent.

Mr. Ofcharik interviewed Mr. J. D. Sims, administrative assistant, and discussed business matters of the Home; and Mr. Holeman consulted with Mrs. Virginia Parker, director of Social Service Department there, studying their case work service and also their foster home placement program, preparatory to heading up such a program in our own Home.

It was especially interesting to study their rebuilding program, for since 1954 fourteen cottages, the dining room and infirmary have been rebuilt. Their Child Care program is based on the trend in child welfare institutions toward the smaller unit, and the grouping of ages together, in the same area on the campus. Both boys and girls are grouped, respectively, in a six through eight year bracket, nine through twelve, thirteen and fourteen, and from fifteen on up.

Methodist-Lewis P.T.A. Meets

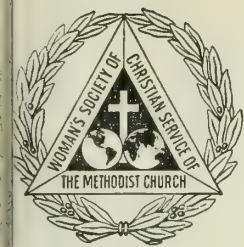
The February meeting of the Methodist-Lewis School P.T.A. was held on Tuesday evening, February 11. Miss McDonald's fifth grade room won the attendance prize. Mrs. John R. Crawford spoke on Founder's Day, and a birthday cake in commemoration of this founding of the organization was served in the Teachers' Lounge.

National Boy Scout Week

National Boy Scout Week was observed in our school Feb. 10-14, with all of our Boy Scouts wearing their uniforms. The dark green uniforms of the Explorers Club were new to most of us, since our boys only recently joined, and the white leggings and white trim made a handsome contrast. Troop 362 Scouts, and Cub Scouts, proudly wore the uniforms of their organizations throughout the week.

Music Appreciation

Music appreciation for the boys and girls is one of the fine, new innovations offered by the Junior League of Raleigh. Every Wednesday at 1:30 p.m. from February 5 through April 30, grades 3 through 6 will participate in the series produced as a public service by Station WPTF in co-operation with the Raleigh League and the Music Department of the City Schools. A half-hour program of the best of recorded music will be presented each week, with Dr. Benjamin Swalin, conductor of the North Carolina Symphony Orchestra, serving as commentator.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Division to be held in St. Louis, Mo., May 6-9. Each local society in the district will share in the expense of this project by the giving of love offerings at the district meeting to be held at Columbia. N. C., March 27.

Workshops Praised

Women throughout the conference are lauding the recent Workshops on Promotion held in each of the nine districts. The workshops are for presidents, vice-presidents, secretaries of promotion and secretaries of Wesleyan Service Guild. They are conducted by the corresponding district officers.

The two workshops in the Wilmington District, in session at the Sunset Park Methodist Church, Wilmington, and the Whiteville Methodist Church, emphasized the establishment of a group climate, according to Mrs. George Sloan, district chairman of public relations. District officers leading were Mrs. W. C. Davis, president; Mrs. J. M. Harper, vice-president; Mrs. J. E. Garlington, secretary of promotion, and Miss Nettie Ruth Floyd, secretary Wesleyan Service Guild.

Mrs. Nelson Gibson, chairman of public relations for the Fayetteville District woman's society, reports on the two workshops in that district. They were held at the Raeford and West Rockingham Methodist Churches. Leaders were Mrs. H. R. Odum, district president; W. M. Clark, vice-president; Mrs. Clyde McCarver, secretary of promotion, and Mrs. Fred Lemmond, secretary of Wesleyan Service Guild.

Guild Husbands Honored

Mr. Norman C. Wood, husband of the N. C. Conference secretary of Wesleyan Service Guild, has been significantly honored by the editor of *The Methodist Woman*. Mr. Wood's picture, along with those of two other "guild husbands" appears in the February issue of *The Methodist Woman*. The tribute reads in part: "Our valentine greeting to the many men, especially the husbands of guild officers, who have helped in our guild work during the past years . . . We thank them from the bottom of our big Guild heart . . . No mention is being made to the Guild officer-wives. This tribute is to them."

"Today and Tomorrow." Citing the unification of the three branches of Methodism in 1939, which resulted in the organization of the Woman's Society of Christian Service in 1940, Mrs. Coltrane posed the questions: Are we building on what has been set up for us; are we enlarging the program?

The group voted to place the name of the late Mrs. Walter Patten on the Memorial Roll of the Woman's Division of Christian Service. Mrs. Patten pioneered in the organization of woman's work in the Raleigh District, and served for 13 years as recording secretary of the former woman's missionary society.

Mrs. D. H. Sutton, district president, presided.

Wilmington District

Members of the executive committee of the Wilmington District Woman's Society of Christian Service met at the Sunset Park Methodist Church, Wilmington, January 29, following the Workshop on Promotion.

Mrs. W. C. Davis, president, urged the subdistrict leaders to impress on the women of the local societies the importance of sending an official delegate to the Annual Meeting in Fayetteville; also, to form car pools to carry others for some of the sessions. Members were also reminded of the urgency of sending love gifts to the Annual Meeting.

Mrs. W. E. Hand, treasurer, explained the reason for the necessity for an increase in giving, in order to complete projects already undertaken.

Elizabeth City District

The executive committee of the Elizabeth City District Woman's Society of Christian Service was held at the Methodist parsonage in Gatesville, February 5. Twenty-three members were present.

Plans were made for the annual district and subdistrict meetings. The group voted to send the district president, Mrs. W. E. Brown to the Assembly of the Woman's

REGISTRATION BLANK FOR THE ANNUAL MEETING

ANNUAL MEETING, N. C. CONFERENCE, W. S. C. S.
Hay Street Methodist Church, Fayetteville, N. C., March 18-20, 1958

Name of Delegate _____
Address _____
District _____ Church _____
Office You Hold _____
Date of Arrival _____ Mode of Travel _____
(If by car list name of driver) _____
Choice of Roommate _____

Please fill in and send to Mrs. Z. T. Kirkman, 1325 General Lee Avenue, Fayetteville, N. C., by March 8th, with registration fee of \$8.00.

NOTICE—If you plan to attend the Retreat Supper on March 17th at 6:30, send an extra \$1.50 for this.

Annual Meeting Scheduled

The 18th Annual Meeting of the North Carolina Conference Woman's Society of Christian Service is scheduled to be held at the Hay Street Methodist Church, Fayetteville, March 18-20.

The plans this year again call for a Service of Preparation on the evening preceding the opening session.

Registration cards are going out to all local Woman's Societies in the conference. Also, elsewhere on this page is a facsimile of the card for use in the event that the original copies are not available in some instances. The card is self-explanatory.

Guild Committee Has Meeting

Plans for the Annual Wesleyan Service Guild Conference, election of a member-at-large for the conference executive committee; election of delegates and alternates to two other Guild meetings, and reports of officers and committee chairmen highlighted the mid-winter meeting of the executive committee of the N. C. Conference Wesleyan Service Guild. The sessions were held at the S&W Cafeteria in Raleigh on February 8, with Mrs. Norman C. Wood, conference guild secretary presiding.

The Guild Conference, to be held at the Trinity Methodist Church, Durham, April 9-20, will have as its theme: "Prepare Ye the Way." The love offering will be directed to the Methodist Student Center, Greenville, N. C.

Mrs. H. A. Davis, former treasurer N. C. Conference Woman's Society of Christian Service, and currently serving as treasurer of the southeastern jurisdiction woman's society, was elected as a member-at-large of the conference guild committee, replacing Mrs. H. I. Glass, resigned.

Elected as a delegate and alternate to the Guild week-end conference at Lake Umbagog next July were Mrs. D. C. Fussell, Raleigh district secretary, and Mrs. Rosemary Lemmond, Fayetteville district secretary. Mrs. George Bullock, New Bern district secretary, and Mrs. Fussell are delegate and alternate, respectively, to the jurisdiction school of missions.

Three District Committees Meet

We need to get a perspective and see how far we have come, and how far we can go. This was the observation of Mrs. D. S. Coltrane in a devotional message before members of the executive committee of the Raleigh District Woman's Society of Christian Service at their mid-winter meeting held at the S&W Cafeteria in Raleigh, Feb. 13.

Mrs. Coltrane, of Raleigh, a former member of the Board of Missions of the Methodist Church, and now a member of the Board of Trustees of the Methodist Retirement Home in Durham, spoke on the topic

District Vacation Church School Institutes



MRS. JAMES AUMAN

North Carolina Conference

THEME: "Jesus"

Each institute will begin promptly at 9:30 a.m., and close at 3:30 p.m. Unless informed otherwise, each delegate is asked to bring a picnic lunch. Drinks will be provided by the host church. Textbooks will be on sale at each institute.



MRS. DIX SARSFIELD

DISTRICT - DATE - PLACE

ELIZABETH CITY, Monday, March 3
First Church, Elizabeth City

GOLDSBORO, Tuesday, March 4
St. Paul Methodist Church, Goldsboro

BURLINGTON, Wednesday, March 5
Front Street, Burlington

RALEIGH, Thursday, March 6
Trinity Church, Raleigh

FAYETTEVILLE, Friday, March 7
Hay Street Church, Fayetteville

ROCKY MOUNT, Monday, March 10
First Methodist Church, Rocky Mount

DURHAM, Tuesday, March 11
Duke Memorial, Durham

NEW BERN, Wednesday, March 12
Centenary Church, New Bern

WILMINGTON, Thursday, March 13
Whiteville Church, Whiteville

DEPARTMENT - TEXT - LEADER

Kindergarten:

"Children Learn From Jesus" by Bernice Lyon
Mrs. James Auman, Hertford, N. C.
Mrs. Dix Sarsfield, Charlotte, N. C.

Primary:

"Jesus Went About Doing Good" by Olaf Hanson
Mrs. Senah L. Pulliam, Seven Mile Ford, Va.
Mrs. T. M. Maxwell, Rocky Mount, N. C.

Junior:

"Jesus Is His Name" by Ethel Tilley
Mrs. Harry L. Mitcham, Atlanta, Ga.

Intermediate:

"Fairest Lord Jesus" by Dr. and Mrs. Lowell B. Hazzard. (Also Suggestions for Christian Adventure Week in the local church).
District Directors of Intermediate Work or other qualified leader.

Directors:

District Directors of Children's Work or other qualified leader.

For further information contact your district director of children's work or intermediate work or the Conference Board of Education, Box 6667, College Station, Durham, N. C.



MRS. T. M. MAXWELL



MRS. SENAH L. PULLIAM



MRS. HARRY L. MITCHAM



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

North Carolina Methodist Students Attend Conference in Kansas

Over twenty-five of the North Carolina Methodist Conference students attended the Sixth Quadrennial Methodist Student Conference, December 27-January 1, at the University of Kansas, Lawrence, Kansas. Three thousand, four hundred students and counselors met together to discuss world problems. The theme, "Our Lord—Our Life—Our Church," presented a challenge to them as they studied and discussed. Many outstanding speakers were at the conference and highlighted the programs with their talks and opinions. On New Year's Eve, the program climaxing the week was "The Invisible Fire," an oratorio honoring John and Charles Wesley. This presentation marked the 250th anniversary of the birth of Charles Wesley. They met in the Holy Spirit and are now spreading their experiences and Christian opinions on the campuses and in the communities.

Race Relations Sunday Observed in February

The 36th annual Race Relations Sunday was observed by many churches and MYFers on February 9. The theme of the message of that Sunday, "Who Is My Neighbor?" was drafted this year by the Rev. Mrs. James D. Wyker, a past president of the United Church Women.

National Youth Week January 26-February 2

Protestant young people have pretty definite ideas about what they believe and do not believe, and during the week of January 26-February 2, these ideas were getting the attention of the churches. This year marks the fifteenth observance of the National Youth Week, sponsored by the United Christian Youth Movement. Youth throughout the nation met during the week to discuss their Christian beliefs, to hold prayer services, and to emphasize informal group discussions at home. "Lord . . . Help Our Unbelief" was the theme and set the pattern for the very important week. ("Lord . . . Help Our Unbelief" was also the theme of the January-March issue of *Power*. The cover of the devotional booklet shows a young man deeply engrossed in meditation with his God. *Power* is a guide of daily devotions published annually for youth and students. You can order from POWER, P. O. Box 871, Nashville 2, Tennessee. Send your 40c for one year, or 75c for two years, and begin using *Power* in your life.)

College Interest Day Held by Caswell MYF Subdistrict

College Interest Day was highlighted at the Caswell MYF Subdistrict meeting at the Methodist Church in Yanceyville on Sunday, January 26, 1957. The first session began with the president, Taylor Bell, opening the meeting. Superintendent T. H. Whitley of Caswell County Schools spoke

on the subject, "Why Christians Should Be Interested in a College Education."

Following a picnic-style supper served in the basement of the church, the business session was held. Marie Carter of Yanceyville Church designated rooms for each of the 18 representatives of North Carolina colleges to meet for a session with those interested in his respective college. Next year's college students had a chance to hear what colleges had to offer towards advancing the careers of the young men and women of Caswell County.

Is This "Concern"?

You will probably be pleasantly surprised if you happen to pick up a copy of *Concern* now, as it has made considerable changes towards its betterment. The new format was introduced in the first issue of January 1958. A whole new idea has been presented to youth through these changes. *Concern* still contains Christian views and opinions and enlightens youth on the happenings in this tumultuous world. The price has also changed from \$1.00 to \$1.50 a year, but do not let that stop you from sending in your subscription today to: CONCERN, P. O. Box 871, Nashville 2, Tennessee.

Are You Caught in the Human Race?

There is a "human race" going on in America in which God and our fellowmen are being pushed out. The race is an effort to gain as many worldly goods as we possibly can. With our crowded days we do not find time to think about the plight of our fellowmen. Are you a member of this "human race"?

All over the world there are chances for us to get out of the race. We can slow down and consider the needs of people throughout the world. Our missionaries are working in an effort to spread the world of Christ to many people who do not know Christ ever existed. They are helped by the MY Fund to which you can give. Not only can we give out gifts to the work of the church, but we can give the greatest gift of all, ourselves, to Christ.

No matter what your talents, they can be used in the mission field. If the profession which you are considering is medicine, teaching, being a nurse, a dietician, or any other occupation, you can help in the effort of the church to let Christ be known to all the people of the world.

Many of us in this "human race" have not even given a thought to what we want to do in life, but we can make a vital decision now and give our lives to the work of the church and our service to the MY Fund.

Let each of us meditate with God and consider seriously a church vocation. In an effort to help others, we shall be able to get out of the "human race."

—HOWARD GARNER, *Chairman,*
Christian Outreach, NCCMYF

Vanceboro Young Adults Serve Their Church

The young adults of Vanceboro Church have "found the key to victorious Christian living," says the Rev. H. B. Jones, pastor, as he recounts some of the accomplishments of this group. "They have found that giving until it hurts is not enough, but that the real secret is giving until it feels good."

This small church of 200 members has the usual problems of lack of interest and lack of direction. But then the young adults were organized and things began to happen. "At first," says the pastor, "it was just another organization, but then it turned into a real Christian group. During a revival meeting, they began to pray for those who had not accepted Jesus Christ and for those members who needed to re-dedicate their lives. Tremendous changes began to take place in the lives of those for whom they had prayed, and their faith was strengthened as they saw the power of God unleashed through their prayers."

"Immediately following this they began to meet in small groups in their homes and to talk about the Bible and pray for one another," says Mr. Jones. Out of this came increased interest in supporting the church. They began to attend both services on Sunday and the mid-week prayer service. Feeling that something else was needed, they set aside another night for discussion.

"As Young Adult Week drew near, they began to make plans for participation in the program, and they decided that they would like to teach Sunday school classes that Sunday, and conduct the morning and evening services, sing in the choir, act as ushers, and provide helpers in the nursery. Not content with these activities, they planned a church supper (free) for the members of the church on Wednesday night and led the prayer service. Calling upon the young people of the community, they invited them to the services."

"What about a special project?" someone asked, and the result was that they put on a play, "Our Town" by Thornton Wilder, with the proceeds going to the parsonage fund. Twenty persons took part, coming to practice every night for two weeks and opening each session with prayer.

With all these activities accomplished, the group is looking for another project and the pastor is certain that they will find one.

Treasurer Reports on World Service

Two-thirds of the way through the current fiscal year, Methodists had sent well over six million dollars in World Service funds to the Council on World Service and Finance in Chicago, according to the treasurer, the Rev. Dr. Thomas B. Lugg. With a single exception—World Service Specials—his report on June-through-January receipts showed increases in all columns when compared with a similar eight-month period last year. Gains ranged from 3.95 per cent on the Week of Dedication to nearly 40 per cent on the Methodist TV Ministry. World Service was up 4.91 per cent.

The Church Confronts Society

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Matthew 5:13-16; I Thessalonians 5:4-8; James 2:14-17.

How are we to live as Christians in a non-Christian world? This is the problem we are to discuss in this lesson. In the verses selected for our study it is clear that both Jesus and Paul believed that the members of the church of Christ had a duty to confront the world with a higher and different standard. Christian influence—what it is, and how it is to be used—is the question for our thought and discussion.

In ancient times salt was not so plentiful as it is today. Sometimes laborers were paid in salt, hence our word "salary." However, when the salt had become spoiled it was used as sort of a top dressing on paths and roads—"thrown out and trodden under the foot of man." When Jesus told his followers they were like salt he was giving them a tremendous compliment; for salt not only gives a pleasant flavor to substances, but it was the chief preservative used everywhere until the widespread use of refrigeration. Christians, then, are supposed to give zest and meaning to life. They are also to preserve society from corruption. That is a big order, but it cannot be done if we insist upon remaining separate from the ordinary concerns of living. If salt is to do its work it has to permeate whatever it is applied to. If Christians are to do their proper work they, like the salt, must spread their influence throughout society. Sometimes when our preachers begin to remind us of our duty to our community we say they have "stopped preaching and begun meddling." But, according to the teaching of Jesus in our Scripture for this lesson, they are doing what is expected of them—trying to make us *effective* and *influential* Christians.

The selection from I Thessalonians refers to the expected return of Christ to earth. Paul's advice to these people could well be heeded by all those who insist that they know when the end of the age is coming. Paul's expression "like a thief" (that is, no one knows) reminds one of the words of Jesus found in Mark 13:21-22; Matthew 24:36; Luke 12:39; 12:46, and other places. Jesus stressed the impossibility of exact prediction in these matters. The point is that people ought to live in such a manner at all times that they would be ready for any sort of emergency—including the end of the age.

In the passage from James (2:14-17) we have a contrast between faith and deeds. It should be pointed out here that the word faith can be used to mean (1) assent to a creed or (2) trust in a person. Evidently it is used here to contrast the person who merely pays lip service to religion with those who translate their creeds into deeds. "So faith by itself, if it has no works, is dead" (vs. 17).

One of our lesson writers quotes John Wesley as having said: "The problem of problems is to put Christianity into practice." If people didn't have physical and social needs there would be no problem, but they do. We are citizens of two worlds—the City of God and the City of Man. How must citizens of the Kingdom of God live in the City of Man? An early writer (about third century) in a short manuscript entitled "The Address to Diognetus," says: "To put it briefly, what the soul is to the body, Christians are to the world. The soul is scattered through all the parts of the body, and Christians are, through all the cities of the world. The soul lives in the body, but it is not of the body; Christians also live in the world, but they

are not of the world." St. Paul puts it this way: "You must not adopt the customs of this world but by your new attitude of mind be transformed so that you can find out what God's will is what is good, pleasing and perfect." (Romans 12:2) Only when we have experienced a transformed heart and mind can we begin to see what our duty to the community really is. Perhaps one reason for the sad condition of much of the world today is found in the fact that so few of us have been able to see it with a transformed mind! But more and more people are beginning to see the possibility of one world. This may help Christians, in the days ahead, to give their best efforts to make this hope come true.

We Sometimes Feel the Same Way

Of quite recent hearing is the story of a minister whose good fortune it was to be in charge of a church in one of the loveliest of our little country towns. During the summer, many came there for holidays, and some who worshipped in his church on Sundays noticed that when the notices were read there was no mention of meetings they heard announced every Sunday in their home churches. Concluding, therefore, that the minister needed rousing to his duty, some of them went out of their way to suggest that he should start a C.E. Society, or a branch either of the B.W.T.A. or some other excellent organization. To all such suggestions he blandly made the same reply, that they already had a society with the same aims in weekly operation. At least one of those anxious folk came back, and said: "Excuse me, on what days do these various organizations meet?"

"Ah," replied the minister. "We have a grand idea here. They all meet together, every Sunday in the church at eleven and six, and at the weeknight worship every Wednesday evening!"

EZRA, in *Meth. Recorder*.

Reports on Services in Hospitals, Homes

More than 1,400,000 persons were cared for last year in the 213 hospitals and homes in the United States which are affiliated with the Methodist Board of Hospitals and Homes. Olin E. Oeschger, general secretary of the board, said in his report to the annual meeting in Chicago Feb. 11: "One of the central tasks of our church is the expression of the Christian faith in deeds of love and service." He commended the institutions

for what he termed "genuine interest, quality standards of patient care, services" and "an active concern to have a religious atmosphere permeate the hospital." Bishop Lloyd C. Wicke of Pittsburgh, vice-president, presided.

Mission Board Plans New Type Training

The Board of Missions has initiated what it believes to be a new plan for Protestant missions for strengthening the ministerial leadership of overseas churches and for creating better understanding between overseas areas and the American church. The plan, developed by its Division of World Missions, brought to the United States for specialized training 10 senior national (national) ministers from seven countries of Africa and Asia. Their training will include classroom work at Drew Theological Seminary, Madison, N. J., followed by five months of ministerial internship as associate pastors of local Methodist churches somewhere in the U. S.

◇ ◇ ◇

Life is a quarry, out of which we must mold and chisel and complete a character.—Goethe

If Columbus had turned back, no one could have blamed him, but no one would have remembered him!—Friendly Christian

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LETTERS TO THE EDITOR

HE LIKES THE PICTURES

to the Editor:

May I express my sincere thanks to you and your associates for the general excellence of the **Advocate**, especially I look forward to your editorials and editorials.

I am likewise pleased with the series of pictures used on the covers of the magazine since your return from the British Isles last summer. These pictures that portray shrines and other memorable places connected with the earlier history of our church have offered me inspiration—inspiration to read more and study more about that history. I hope more will be forthcoming in the future issues.

With every good wish for your continued good work with the **Advocate**, I remain

Sincerely yours,

GRADY CARROLL

aleigh, N. C.

Book Reviews

WHO GOES THERE? By J. Wallace Hamilton. (Revell. Price, \$2.50)

Some years ago this reviewer, at the instigation of a publisher, tried to persuade Dr. J. Wallace Hamilton to prepare a book for publication. But "Ham" was too busy, ministering to thousands of tourists in the winter season at his remarkable "drive-in" church near St. Petersburg, Fla., and during and preaching all over the nation in the summer time. I failed to get this book, but someone else succeeded, and since then the total of published plumes has risen to three, all highly successful. The last one seems to me to be the best.

Hamilton is not afraid to tackle hard subjects and his treatment of them is not in the least sensational, but thoughtful and utterly candid. He doesn't mind admitting that there are many things that we do not know. But the answers he proposes to some of these hard questions of life are tremendously satisfying. These are not sermons to be used as cutches for busy pastors; they are as individual and distinctive as their author, and young preachers are cautioned not to try to imitate them.

Dealing with such topics as the Mystery of God, the Sovereignty of God, the Providence of God, the Silence of God, Hamilton turns his back upon the facile type of popular sermons and produces a series of profound, yet simply written discussions of theological doctrines that will rank high in this field. Laymen, as well as preachers, will read the book with interest and profit.—R.P.M.

THE LOUISVILLE STORY, by Omer Carmichael and Weldon James, Simon & Schuster, 175 pp., \$1.00 paper; \$3.50 cloth.

This book is no sentimental saga of the Old South. It tells of our contemporary neighbors and the democratization that is taking place through the careful planning of consecrated people.

Racial integration in the public schools of Louisville is described graphically by those who are in position to know the why and how of it. And yet, in this story of the peaceful integration that has taken place in Louisville, where one of every four students is a Negro, is offered "not as a blueprint . . . but as cheerful stimulant to the thinking of men of good will everywhere."

The 65-year-old Carmichael is a native Alabamian who has been in school work all of his life; he now is superintendent of schools for the City of Louisville. James is associate editor of the **Louisville Courier-Journal**. This book is the first for both.

Americans need not ask why the schools were integrated. Schools are being integrated because religious people respond with loyalty to God as He calls them through their consciences what to do, and schools are being integrated because patriotic people respond with loyalty to law when it is interpreted to them by the highest court in the land. Also, in a few cases schools are being integrated

by force, but that was far from the case in Louisville.

How was Louisville's school integration brought about so calmly? Carmichael credits much of it to the character of the city itself, describing it as "a city of churches and synagogues, . . . of colleges and seminaries." He says that Louisville is a city of culture, "a place where the local philharmonic orchestra outdraws the university basketball team."

Much credit would have to be given to Superintendent Carmichael himself, however, for he announced from the beginning that the spirit and the letter of the law would be obeyed. Problems and objections were dealt with frankly, honestly, and openly. Under his leadership the people of Louisville thought and planned before they acted. In that way they were not forced to act without having had the benefit of thought and plan.

Those great forces, religion and education, have had their influence on Carmichael. He came from a strict Presbyterian family. He says that he had never been more than 100 miles from his Clay County, Alabama, home until he went away to college. But there he studied diligently, and during four years of college he never missed Sunday school or church.

This is not only the story of a city and of a man: It is the story of a movement, and we are in the midst of it! "The Louisville Story" is essential reading for these days.—W. M. Wells, Jr.

Announcements

Bishop Paul N. Garber has authorized the appointment of the Rev. A. Mickey Fisher, effective February 1, 1958, to start a new church in North Chapel Hill. This church will be organized April 6, 1958. C. D. Barclift, D.S.

Myers Park Church, Charlotte, will be host to a seminar on the associate ministry conducted by Bishop Nolan B. Harman and Dr. J. Edward Carrothers of Schenectady, N. Y., on Monday, Feb. 28, beginning at 10:30 a.m. The meeting is open to all associate ministers, seminary students, and other ministers who might be interested. Loy H. Witherspoon

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

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The Upper Room

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A New Hobby

They say that every man, as he approaches middle age, should provide for old age by taking up a hobby or two. I'm well prepared, for I have three: hi-fi radio, writing, and photography. Between them, I find interest enough to make my leisure hours productive and happy, and when the time comes that I can devote all my time to my hobbies I think I will not mind being retired. (Of course, that's a long way off!)

Photography is not only interesting, but it pays off in this job, for there are many pictures which I can take as I go around the state and these usually turn up in the paper. Cover pictures are expensive when we have to buy them, but they cost little when I take them with my camera. During the coming year, we will take you on a tour of England and America through the front-page pictures. Hope you like them.

But that reminds me that we may be able to help you with those pictures of your church that you would like to have printed in the paper. Many of these are not clear enough for reproduction when they come to us, and we can't print them. But if you will send us the negative (film) of the picture we may be able to enlarge and crop the picture until it is much better than the prints which you could get from the usual drug-store service. So the next time you want a picture in the paper, send us both the print and the negative. We'll do our best.

. . .

How About a Question Box?

So many people write in to ask questions about church planning, worship, and Bible information that we have been wondering if we might not print some of these and get some "authorities" to answer them. What do you think? Meanwhile, the editor and many readers are wondering what happened to the Liturgical Question Box which Vergil Queen started last year. It was good.

Write us if you would like such a column, as space permits, and then send in your questions. We'll get the answers from somebody.

See you next week—in passing.

General Minutes Now Ready for Sale

CHICAGO—One of The Methodist Church's biggest annual reports—the 797-page GENERAL MINUTES—came from the press Feb. 5.

Published by the Council on World Service and Finance, the big volume contains a composite statistical and factual report on the work of the church's 100 "domestic" annual conferences (those in the United States and its possessions and Cuba).

The volume is edited by the Rev. Albert C. Hoover, director of the Statistical Office.

Included in the book are the answers to the basic Disciplinary questions asked at



Shown above is the new Brevard Methodist Church which held its formal opening on Sunday morning, January 12. The Rev. J. W. Fitzgerald, superintendent of the Asheville District, and the Rev. Emmett K. McLarty, president of Brevard College, joined the Rev. Douglas Corriher, pastor, in conducting the service. Open house was held during the afternoon.

Celebration services began Sunday evening and continued through Friday of that week. In addition to the Rev. Fitzgerald, Dr. McLarty, and the Rev. Corriher (who has been the guiding influence during the building of the church), those participating in the week of special services were as follows: The Rev. Julian Holmes, of Concord, a former pastor during whose pastorate the congregation showed a tremendous increase; the Rev. Frank McFarland, the Rev. J. H. Brendall, Jr., the Rev. G. G. Adams, Jr., and the Rev. R. G. Tuttle.

each annual conference. It also has statistical tables, giving essential data about each local charge, a recapitulation for each jurisdiction, and an over-all statistical review.

It requires 124 pages of index, three columns to the page, simply to list the church's 26,872 ministers. The listing shows when they entered the ministry and their present conference affiliation.

If you know a Methodist preacher named Smith, he has plenty of company in the index. It has 356 Smiths. The Joneses and the Johnsons each total more than 200, and there are 180 Browns.

The volume also contains addresses of the bishops, conference secretaries, and jurisdictional conference officers; recent decisions of the Judicial Council; a death roll; and a list of all who entered the ministry at 1957 annual conference sessions.

The GENERAL MINUTES are available from the Methodist Publishing through its Cokesbury Book Stores.

Pulpit Exchange in the Charlotte District

According to District Superintendent Walter J. Miller the district had a very successful pulpit exchange on Sunday, February 16th. Every church in the district had a morning service. This was made possible by a large number of local preachers and laymen filling the pulpits in addition to the regular pastors who co-operated. The following local preachers and laymen took part in the exchange: Mrs. G. G. Adams,

Gerald T. Barnes, Jr., Walter Bryan Thomas, Jr., M. M. Rose, T. A. Plyer, Jr., Herbert E. Blackmon, Enos Edwards, James Roberson, Paul Erwin, Edwin L. Jones, Sam Hinson, G. W. Stamper, John E. W. Clark, Charles Little, E. V. Quick, V. V. Secrest, Dr. Dick Constantian, Powell Majors, Tom Little, S. S. Farabow, Torrence Aldred, W. C. House, Jr., Bryan Moore, H. F. Taylor, Jr., S. Glen Hawfield, E. L. Stalvey, W. B. Turner, N. S. Ogburn and F. C. Dryman. Howard G. Dover and W. F. Norton also participated.

Mrs. John W. Hicks Dies in Hendersonville

Mrs. Minnie Moore Hicks, widow of the late John W. Hicks, of Sampson County, N. C., died on January 21 at the home of a daughter, Mrs. C. H. Price, in Hendersonville, following an extended illness.

Mrs. Hicks was a retired school teacher who received her education at Greensboro College and taught there from 1892 to 1900. She also taught in Murfreesboro, N. C., and later in Greenville, S. C., until her retirement in 1945. For a number of years she had been a faithful member of First Methodist Church, Hendersonville.

Funeral services were held in Hendersonville, conducted by her pastor, the Rev. Phillip L. Shore. Interment followed in Greenville.

Surviving, in addition to Mrs. Price, is another daughter, Mrs. Robert C. Vincent, two grandsons, and a sister, Mrs. G. E. Edwards of Mullins, S. C.

NORTH CAROLINA

Christian Advocate

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Volume 103

Number 10

In This Issue

Annual Meeting
of
N. C. Conference
Woman's Society
of
Christian Service

HAY STREET CHURCH
Fayetteville
MARCH 17-20



Pictured here is the Student Center at East Carolina College, Greenville. The director, Miss Mamie Chandler, greets a group of students. The Center is a project of the W.S.C.S.

News Briefs about Methodists and Methodism

Bishop Nolan B. Harmon will preach at Bradley Memorial Church in Gastonia at the eleven o'clock hour on Sunday, March 9. Walter R. Kelly is pastor.

Wachovia Bank's new 5-million dollar building at Charlotte was dedicated in a religious ceremony on February 16. Participating clergymen represented Roman Catholic, Jewish and Christian churches.

NOTE: We would appreciate it very much if the pastors would send in their *ADVOCATE* renewals promptly as they are secured. This will save us a great deal of work in our circulation department.

Dr. Robert G. Tuttle, pastor of First Church, High Point, will be guest preacher for the evangelistic mission to be held at the Mebane Methodist Church March 23-28.

The Brevard College Choir will provide the music for the morning worship service at First Church, Hickory, on Sunday, March 16. They will also sing for the District Vocations Conference meeting in the church that afternoon.

Central Church, Mount Airy, is happy to announce that it has assumed the full support of Burr Baughman, missionary to Borneo, totalling \$3,000 per year. The movie, *Upriver in Sarawak*, features Mr. Baughman's work among the natives of Borneo.

Dr. G. Nelson Moore, director of public relations at Pfeiffer College, was guest minister at Hawthorne Lane Church, Charlotte, on Sunday morning, February 23. Dr. Moore was a member of the New Jersey Conference for twenty-five years, and is now a member of the N. C. Conference.

A Christian Fellowship Team of four girls from Greensboro College, spent a happy and helpful weekend, February 22-23, with the MYF of Davis Street Church, Burlington. These girls gave excellent leadership in a program of recreation, fellowship singing, and worship.

The Rev. Robert G. Tuttle, pastor of First Church, High Point, and frequent contributor to the *ADVOCATE*, is the guest preacher for the evangelistic services at Main Street Church, Kernersville, March 2-7.

Pleasant Grove Church, Raleigh, conducted a groundbreaking service for its parsonage on Sunday, March 2. Pleasant Grove has never had a parsonage, but with the continued growth of the church, which is now a station charge, this has become a necessary project.

Duke Memorial Church, Durham, announces that Dr. John Bishop, of Paterson, N. J., will speak during the church's series of evangelistic services March 9-14, on the following subjects: "Maintaining the Spiritual Glow," "The Hymns of Methodism," "Methodist Worship," "Salvation By Faith," "Assurance," "Christian Perfection," and "The Life of Fellowship."

Kenneth G. Fansler, minister of music and education at Christ Church, Greensboro, taught the course, "Music in Christian Education," in the Gaston County Leadership Training School which opened Sunday, February 23, at First Methodist Church, Gastonia.

The Rev. Roy T. Houts, at present a supernumerary of the Western N. C. Conference, has recently been employed as Minister of Visitation for the Washington Pike Methodist Church, Knoxville, Tenn. Mr. Houts' years of experience as pastor-evangelist have made him well qualified for this position.



The Rev. James Ezell McSwain, retired minister of the Western N. C. Conference, who died on February 16, in Greensboro, was a lover of fine music, and especially the great music and hymns of the church. During several of his pastorates—Epworth, Concord, East Spencer, West End, Gastonia, Ward Street, High Point, and Tabernacle, near Greensboro—he raised funds for the installation or rebuilding of pipe organs, and all of these were paid for during his term of ministry.

Mr. McSwain was also an ardent Boy Scout leader. While serving pastorates at Marshville and Ward Street Church, High Point, he was instrumental in the building of a Scout Hut. While at Marshville he was Scout Master, and was made a life member of the Boy Scouts of America.

Chaplain K. E. Beane, of Duluth AFB, Minnesota, attended a Methodist Chaplains' Retreat February 4-6, at Pacific Grove, Calif. The retreat was sponsored by the Methodist Commission on Chaplains. Bishop Donald H. Tippet, Bishop Gerald H. Kennedy, and the Rev. Ray Nichols served as retreat leaders.

The Pfeiffer College Male Chorus of 36 voices, under the direction of Glenn Draper, sang at the morning worship service of Lowell Methodist Church on Sunday, February 23. In March the chorus goes to Florida for their spring tour. Last year this choral group was chosen to sing for The Voice of America for three world-wide broadcasts.

Miss Anna Donner, of Syracuse University, Syracuse, N. Y., and Denmark will be with Bethel Church, Hickory, N. C., March 9. She will speak at the morning worship hour. Her message will be very timely inasmuch as we are now in the witnessing

for Christ emphasis in our evangelistic program. She will also meet with the Hickory MYF-subdistrict at Bethel Church at four o'clock Sunday afternoon. Miss Donner endeared herself to many people of the Western North Carolina Conference last summer. She was counselor with the Scandinavian Caravan.

Mr. and Mrs. Dick Bowyer, who worked last summer with the Indians on the Cherokee Reservation, were guests at the special Family Night program of Carr Methodist Church, Durham, on Sunday evening, February 23. They showed slides and spoke of their work with these very interesting people. Authentic Cherokee Indian baskets and beads were on display.

The Rev. and Mrs. Ralph Lee Reed, of Midway Church, Kannapolis, announce the birth of a son, Ralph Lee Reed, Jr., on February 7, at Cabarrus Memorial Hospital. Mrs. Reed was formerly Billie Brooks Perkinson of Aberdeen. The Reeds have two other children, Ann Brooks, age 6, and Mary Elizabeth, age 12. Mr. Reed is now in his fifth year as pastor of Midway.

Frederick DeLand Leete, Methodist senior bishop in year of election, died February 16 at the age of 91. Elected to the episcopacy 46 years ago, Bishop Leete was in charge of Alabama, Georgia, South Carolina and Florida from 1912 to 1921. He was the resident bishop of Indiana from 1920 to 1924, of Indiana and Southern Illinois from 1924 to 1928 and of Iowa and Nebraska from 1928 to 1936.

The Rev. George W. Rudisill, director of adult education in the Western N. C. Conference, recently met with workers with older adults, shut-ins, parents of young children, prospective members, and adults who work Sundays, from churches in all of his districts. He recommended that the churches subscribe to the NORTH CAROLINA CHRISTIAN ADVOCATE for these people, and that the adult Home Visitor deliver the *ADVOCATE* with the church school material.

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Methodism Takes a Look at American Cities

by HORACE MCSWAIN

Methodism took a full and critical look at itself in American cities in the Convocation on Urban Life in America held in Washington, D. C., February 18-20. Urban leaders of Methodism from 48 states, Alaska, Hawaii, Puerto Rico and Cuba met to examine the witness of Methodism and Protestantism in the American City. This conference on the city came under a call of the Council of Bishops with the general theme "Winning the Changing City for the Changeless Christ."

Specialists in Urban American Life portrayed the explosive nature of modern urban America. The explosive nature of the city is shown in the population growth from 12% urban in 1850 to 50% of the vastly increased population today. The city is "facing a fabulous land explosion" with the doubling of the amount of land area which cities today embrace within 10-15 years, when it took 300 years to grow to the present land areas of our cities.

The Christian religion is filled with "social explosives" as it applies itself to the social problems of the city, the delegates to the convocation were told. The explosive nature of the immediate reaction against, or imitation of, what happens in the American city in the major cities throughout the world, was suggested. Present scales of values were critically examined and found inadequate in relation to the life in the modern American city and the world. The American city and the American way of life, to be accepted and influential throughout the world must of necessity demonstrate unmistakably that which is morally persuasive, appealing and ethically right to the rest of the world.

Under five major topics Methodists examined their ministry to the city: 1. What the city does to people; 2. What the effective city church can do for people; 3. Planning and strategy; 4. The clergy and laity in community life; 5. Witnessing to our faith in community life.

What the changing city does to people and churches was the theme of the opening keynote address by Dr. James G. Ranck, New York City, consulting psychologist and member of the Drew University faculty of Madison, N. J.

New Problems of the City

"While cities grew in quest of safety, then of economic gain, and, in more recent centuries, because of cultural advantages," said Dr. Ranck, "the current urban problems grow out of increasing density of population, plus the 'mobility' which has come especially with the development of the automobile." "Maximum movement in minimum space produces friction," he noted, "and when the objects packed together and trying to move are people, and the struggle becomes one for *lebensraum* and traveling room, the friction is not only physical but psychological. Frustration, aggression, and

hostility increases, and there is an enormous waste of psychic as well as physical energy."

"The urbanization of America continues at a tremendous pace," Dr. Ranck pointed out; and with "the 60,000,000 increase in population expected in the next two decades, these city problems and frictions show no sign of lessening. Across the nation, the countryside is being bulldozed under at the rate of some 3,000 acres a day, to provide living and working communities in urban regions for the 60,000,000 increase in population expected in the next two decades." "The present central city, since the growth of suburbia, is becoming a place for the very poor, the very rich, and the slightly odd," Dr. Ranck noted.

The picture of the Methodist Church presented by Dr. Ranck was disturbing to the delegates. It was noted that the Methodist Church developed in an era of rural life and small villages and "is having a hard time avoiding membership loss" in an urban culture. "Methodism," he said, "has long emphasized the significance of the individual, and his moral freedom and responsibility But the great middle class who work in the city and sleep in the suburbs now worship the 'Organization' on whom they depend as employer and 'father image' for security and salvation!"

Among the "major forms of segregation and divisiveness in today's cities," Dr. Ranck listed, "the segregation of racial and minority groups; of socio-economic and cultural groups; and the alienation of Jew and Christian, rift between Catholic and Protestant and the denomination fragmentation of Protestantism. Until recently, Methodism in urban areas has been guilty of a relative neglect of the manual worker, of labor and labor unions, and of the 'intellectual' and the nonconformist," he said. "To a significant segment of the secular mind, it has still the unfinished task of freeing itself from the stigma of being too much a phenomenon of a particular socioeconomic background."

In urging greater attention by city churches on the "problem of communication" by men and varied ways of presenting the religious education and truth, Dr. Ranck suggested that "all the senses" must be stimulated as they are by the "bombardment of advertising and promotion."

"Whatever one may think of the theology and psychology of the religious healers, mass evangelism, or the gospel of success, their appeal to large groups of people is due in part to their effectiveness in meeting religious needs on the level of feeling. Although the line needs to be drawn short of the sensational, and hence spurious and temporary, there is no need to be apologetic for the use of novel means of reaching people. The drive-in-church, the mobile pulpit, the church in a restaurant, the night club for college students which conducts a lecture series on which theological school

faculty and their clergy occasionally appear, all these and other psychological equivalents of the soap box on the corner are suggestive of what can be done to take religion to marginal groups."

"Methodism is moving," he said, "but could helpfully move faster in the direction of an increased use of the mass media, newspapers, secular magazines, advertising, motion pictures, radio and television and directed particularly to individuals and to the family as a unit."

Shocking Facts

"Two facts in which America takes pride should actually shock us," said Dr. Ray Ragsdale, district superintendent of the Los Angeles District to a luncheon at the Urban Convocation. "There are," he said, "the fact that our church membership has grown from 16% of the population in 1850 to 61% today, and the fact that our population has become predominantly urban." "While America has become increasingly urban and church membership has increased at a phenomenal pace, the character face of the nation has not improved. Indeed there are many who would say it has declined. It has been said that we are in a religious boom and a character depression at the same time. This is a shocking incongruity."

"Most people are coming closer together physically, but this does not mean we have more fellowship. Most people are living in neighborly proximity, but this does not mean we have more brotherhood. More people are members of the churches, but unfortunately we cannot say that the nation is 45% more moral and religious than it was in 1850!"

"Obviously we need a Christian strategy for the nation, and since the nation is now primarily urban, we need a special Christian strategy for the city. How can we accomplish this?"

"The church must be a spiritual sanctuary for all people. I am thinking of a sanctuary in the forms of shelter, haven, refuge . . . Now more than ever, the church must major in the historic role of being a refuge to the weak, the fallen, a place of warm fellowship for those who are stricken with the cold chill of loneliness. And it must be exercised in new ways in the culture of our time." "The Christian strategy for the city must also provide for the church to be the conscience of the city."

"Those who say the church should stick to religion" aren't aware that "religion is full of social explosives," said Dr. Ragsdale. "When the city church forsakes its prophetic role, not only is the church doomed but the city is doomed with it. The church must be the moral-conscience of the city or the city will become a cesspool of iniquity."

"When vice and crime interests threaten to invade a clean city, the church must thunder its 'NO' in unmistakable terms . . . and when super-patriots invade the city's Board of Education with book-censorship and teacher harassment when corrupt politics sits in the throne of power in city government when race discrimination is practiced . . . the church is under obligation to lift both its voice and its hand to correct the evils," said Dr. Ragsdale.

Condensed Program

EIGHTEENTH ANNUAL MEETING

North Carolina Conference

Woman's Society of Christian Service

HAY STREET METHODIST CHURCH

Fayetteville, N.C.

CONFERENCE THEME: "Serve The Lord With Gladness"

PRE-CONFERENCE MEETINGS

Monday, March 17

3:00-4:30 p.m.—Meeting Enlarged Executive Committee.

6:00 p.m.—Supper, First Baptist Church.

7:30 p.m.—Service of Spiritual Preparation and Commitment, Mrs. J. C. Burwell, presiding, Mrs. F. Roderick Dail, leader.

Tuesday, March 18

11:00 a.m.—Service of Holy Communion.

2:00 p.m.—Mrs. Pierce Johnson, presiding. Solo, "We Thank Thee, Lord," Mr. Frank Love, Jr. Greetings, presentation of program, Mrs. H. C. Turlington; presentation of general chairman and pages, appointment of committees. Reports: recording secretary, Mrs. H. W. Doub; treasurer, Mrs. L. C. Vereen; vice-president, Mrs. H. C. Turlington; public relations and historical committee, Miss Mary Gardner; address, "Christ in the Congo," Miss Lorena Kelly.

7:30 p.m.—Mrs. Pierce Johnson, presiding; Scripture and prayer, the Rev. Russell Harrison; address, Miss Margaret Billingsley.

Wednesday, March 19

9:15 a.m.—Mrs. H. C. Turlington, presiding; meditation, "Where Is the Gate?" Mrs. F. Roderick Dail; Panel, "Paths of Service," Miss Mamie Chandler, Miss Etelynde Ballance, Miss Alta Nye, Miss Willa Dean Lindsay; dedication of Journal, awarding of Study Jewel, Mrs. S. A. Dunn; message of president, Mrs. Pierce Johnson; presentation of special memberships, address, "Japan," Miss Margaret Billingsley.

2:00 p.m.—Mrs. Pierce Johnson, presiding; Master Report: Mrs. Henry Maddrey, secretary of promotion; Mrs. T. M. Maxwell, children's work; Mrs. W. I. McLamb, youth work; Mrs. W. Stanley Potter, student work; Mrs. Allen Lee, missionary personnel; Mrs. S. A. Dunn, missionary education and service. Also, Mrs. P. F. Newton, literature and publications; Mrs. C. H. Boyd, supply work; Mrs. Norman C. Wood, Wesleyan Service Guild; Mrs. T. S. Newbold, status of women; Mrs. S. W. Anderson, Christian social relations; Mrs. J. C. Burwell, spiritual life. Pledge Service, Mrs. L. C. Vereen.

7:30 p.m.—Mrs. H. C. Turlington, presiding; Scripture and prayer, the Rev. O. L. Hathaway; address, "The Belgian Congo, A Land of Decision," Miss Lorena Kelly.

Thursday, March 20

9:15 a.m.—Mrs. Pierce Johnson, presiding; Meditation, "Who Is the Gate Keeper?" Mrs. F. Roderick Dail; election of officers, report of committees: balloting, resolutions, minutes, evaluation; Address, Miss Margaret

Billingsley, instalation of officers; benediction.

Conference President Issues Call

As the call comes to every member of every Woman's Society of Christian Service and Wesleyan Service Guild to help carry out the quadrennial theme and goals, so the call comes now to every Woman's Society and Guild to be represented at the Annual Meeting in Fayetteville, March 18-20.

The Committee on Programs, with Mrs. H. C. Turlington as chairman, has worked diligently, both separately and in conjunc-



MRS. PIERCE JOHNSON

tion with the committees in Fayetteville, to make this an outstanding meeting. Speakers of exceptional ability have been secured: Miss Margaret Billingsley, Miss Lorena Kelly, and Mrs. Roderick Dail. Mr. Frank Love, Jr., minister of music at the Hay Street Church, will direct the music.

The celebration of Holy Communion at 11 o'clock on the morning of March 18 will mark the formal opening of the conference. The offering to be laid on the altar this year will be directed to the Belgian Congo, one of the "Lands of Decision."

The theme for this meeting, "Serve the Lord with Gladness," has special significance for me at this time, and the occasion will be of peculiar rejoicing, for I had feared earlier that I might not be able to attend. I would like, therefore, to lift from the 100th Psalm, from which our theme is taken, this additional thought, "Be thankful unto Him and bless His Name; for the Lord is good; His mercy is everlasting, and His truth endureth to all generations."—Mrs. Pierce Johnson.

Conference Love Offering to Africa

The Sallie Lou McKinnon Home Economics School, Lodja, Belgian Congo, will be the recipient of the love offerings placed on the altar during the service of Holy Communion at the first session of the Annual Meeting of the N. C. Conference Woman's Society of Christian Service.

The school, a project of the Woman's Division of Christian Service, has for its purpose the training of Christian girls to become Christian homemakers and leaders among their own women, a training very much needed there, according to Mrs. Inman Townsley, missionary to the Belgian Congo, now on furlough. It is a conference-wide project of the Central Conference of the Belgian Congo.

All applicants for admission to the school are required to stand examinations in order to qualify for enrollment. The minimum requirement for the applicants is completion of three years of elementary school work, and preferably more, if possible. The number of girls applying for admission far exceeds the limited space of the school.

Miss Sarah Reinecke, of the Baltimore Conference, who heads the school, will return to this country this year for her furlough. During her absence from Lodja she will be replaced by Miss Lorena Kelly.

N. C. Conference in Action

The North Carolina Conference Woman's Society of Christian Service is represented in the mission fields of four foreign countries. These and the missionaries are Japan, Miss Chasteen Shine and Miss Charlotte Alston; Korea, Miss Marjorie Yarborough; Cuba, Miss Barbara Ann Smith; India, Miss Sarah Hamilton. Until recently Miss Elsie Parker was North Carolina Conference's representative in Brazil. Due to an impending eye operation, Miss Parker has returned to the States. She has been loaned to the Home Department of the Woman's Division, and is serving at the Bethlehem Community House, Chattanooga, Tenn.

On the home front, the Conference has three deaconesses and one worker within its bounds. They are Deaconess Mamie Chandler, Methodist Student Center, East Carolina College, Greenville; Deaconess Etelynde Ballance, rural work, Roberdel Charge; Deaconess Alta Nye, rural work, Pembroke Charge, and Miss Willa Dean Lindsay, rural work, Glendon Charge.



The MYF of the Fair Promise Methodist Church as a Thanksgiving service in the home of a shut-in. Miss Willa Dean Lindsay is the rural worker on the Glendale Charge which embraces the Fair Promise Church.



MISS BILLINGSLEY

has taught school in her native state, Tennessee, and North Carolina. One of her primary interests has been in the field of journalism, having written children's materials, and more recently a contributor to **The Methodist Woman, World Outlook, The Shepherdess**, and the **New Christian Advocate**. She has authored a booklet, "Decision and Destiny."

Before going to New York in 1954, Mrs. Dail was active in the Woman's Society of Christian Service in the North Carolina Conference. She served as secretary of children's work in the Raleigh and Fayetteville Districts while her husband was pastor of the Kipling and Gibson Methodist Churches.

During the past three years Mrs. Dail has lived in New York City while her husband was working on an Ed.D. at Columbia University and Union Seminary. Last July the Rev. and Mrs. Dail, along with their two children, Janice, 11, and Rickie, 8, moved to White Plains, New York, where Mr. Dail is associate pastor of the Memorial Methodist Church.



MRS. DAIL

Guest Speakers

MISS MARGARET BILLINGSLEY

executive secretary for Korea and Japan in the Woman's Division of Christian Service, and former missionary to Korea, will be one of three guest speakers at the Annual Meeting in Fayetteville, March 18-20.

Even though the outbreak of the World War II interrupted her 13 years term in Korea, Miss Billingsley was among the first Americans to return to that country after the firing ceased. Having been appointed as a member of the Interdenominational Foreign Missions Conference, she went to the Far East in 1947. It was at this conference that she helped to plan Protestant Missions Program in those countries.

Under Miss Billingsley's supervision at present are approximately one hundred missionaries serving in Korea and Japan. Many projects have been re-opened since the war and new work has been advanced.

MISS LORENA KELLY

a native of Mooresville, N. C., and missionary to the Belgian Congo, felt definitely the call to full-time Christian service while a student at the North Wilkesboro High School. She was commissioned a deaconess, and transferred to the foreign field in 1935, where her activities have included a varied and fruitful ministry. These are directress of Central School and Language Study, Funda; assistant in Normal School, Language Study, Wembo-Nyamba; teacher in Normal School and music and French in other schools on the station, and directress of Woman's School, Wembo-Nyamba. Also, teacher in Normal School, Bible School, and supervisor of Regional schools in Wembo-Nyamba District; dispensary work and field correspondent for Central Belgian Congo. Miss Kelly has become a fully qualified Belgian Congo teacher under government regulations.

Miss Kelly has won honors in her revision of Otetela lessons for missionaries, teaching missionaries the Otetela language, and in giving a home economics school named for her. She is currently on furlough in this country.

MRS. RODERICK DAIL

associate secretary, Department of Work in Foreign Fields, Woman's Division of Christian Service, will lead the service of spiritual Preparation and Commitment on the evening preceding the opening day of the Annual Meeting, and the meditations during the sessions of the conference.

A native of Decatur, Georgia, Mrs. Dail



MISS KELLY

HOSTESS WSCS HAS WIDE MINISTRY

By MRS. T. H. SUTTON

The Woman's Society of Christian Service of the Hay Street Methodist Church was brought into being in September 1940 by the combination of four well organized groups: The Woman's Missionary Society, the Belle Bennett Missionary Society, the Junior Aid Society, and the Lambuth Missionary Society. These were very active and when they united they became one big society.

Being near Fort Bragg gave the members an opportunity for a very special service to the soldiers. Hay Street Church had built a new parsonage, and when the pastor, the Rev. R. E. Brown and family moved into it the old parsonage next door was left vacant. Scores of soldiers—strangers to the town—coming in with no place for recreation or music or quiet conversation presented an opportunity to the women of Hay Street Church which they were quick to recognize and utilize. As a result we had a Soldiers' Town Home.

The house was furnished—living rooms, writing room with tables and writing materials, game room, kitchen and dining

room. A hostess was employed, and janitor service was provided, so the house was kept very home-like. The boys felt free to come and go at will. On Sunday afternoons the women of Hay Street Society served a light supper for all the boys present and after supper many of the boys would go to the church for the evening worship service. Some of the boys still come back to Fayetteville on visits. Not only was this an experience for the boys, but it was a blessed experience for many mothers, who helped to ease the ache in their own hearts by trying to make some other mother's son happy.

Miss Elizabeth Lamb, who gave many years of service to our work in Brazil, went out from our society in 1906, the former Woman's Missionary Society.

The joy of our hearts and one of the most sacred places about our church is the prayer chapel which is so perfectly appointed that it creates a spirit of worship. Many people stop in for a word of prayer or a minute of quiet meditation. Each Thursday morning a group of women of the Hay Street Society meet in the prayer chapel for a season of special prayer.

The Hay Street Society has its regular seasons of mission study, and carries on the work for the Methodist Home for Children, the Student Center at East Carolina College, Greenville, and the Methodist Retirement Home, Durham.



Deaconess Alta Nye, third from left, helps a group of MYF members of the Prospect Methodist Church plan their programs.

Mt. Airy Church Buys Land for New Building

Central Methodist Church, Mount Airy, has purchased a future building site consisting of an entire block of property, with the exception of one dwelling, and comprising eleven lots on approximately five acres of land at the corner of Country Club Road and North Main Street Extension, the Inman Development.

The property deed will be made to the Trustees of Central Methodist Church and has been sent to Baltimore to be signed by the owner of the property, Dr. C. L. Inman. The purchase includes the home place of Mrs. S. M. Inman, mother of Dr. Inman, who will receive a lifetime dower to her portion of the real estate. The dwelling which was not included in the purchase is the home of Weldon D. Inman, another son of Mrs. S. M. Inman.

Word of the purchase was given through a report of the specially called Quarterly Conference held at the church Friday night at 7:30. Guest speaker for the occasion was Dr. Lee F. Tuttle, superintendent of the Winston-Salem District.

The church group appointed a permanent planning and building committee consisting of Ben Graves, chairman, and Dr. Charles Sykes, Hale Yokley, Raymond A. Smith, and Howard O. Woltz, Jr. Ex-officio members were the church pastor, the Rev. Earl H. Brendall; chairman of the official board, Robert M. Smith; and superintendent of the Sunday school, Dr. Robert George. The committee had been named temporarily and this announcement was made permanent through the Quarterly Conference action.

Other actions at the Friday meeting included the setting up of a building fund for the new church and recommendation of Robert M. Smith, Jr., for a preaching license to the District Conference. Robert is a senior at Davidson College and plans to enter the Emory University School of Divinity, Atlanta, Ga., later this year.

Retired Educator Dies Near Greensboro

The ADVOCATE wishes to report, even though belatedly, the passing of George A. Short, of the Summer community near Greensboro. Mr. Short had been a lifelong member of Rehobeth Church, and devoted most of his mature years to the education of North Carolina youth.

Following graduation from Guilford College in 1913, he was principal of the Brightwood School for one year, and then at Summerfield for four years, until called into military service in World War I. At the end of the war he studied in France, and upon his return home became principal of Rock Ridge high school in Wilson County, where he remained for ten years. This was followed by three years at Pleasant Garden, and then four years at Lowe's Grove in Durham County, after which he retired to his farm south of Greensboro.



From left to right: Miss Mary F. Floyd, president of Western North Carolina Deaconess Board, Pfeiffer College; Miss Mattie Lou Summey, director of Christian Education, Forest City; Margaret Hodkins, Head of Bethlehem Center, Charlotte; Miss Ola Lee Barrett, teacher, Allen High School, Asheville; and Miss Mary E. Bethea, Dean of Women, Pfeiffer College.

Mebane Church Consecrates New Educational Building

Bishop Paul N. Garber led in the Service of Consecration held February 9 when the new educational building at the Methodist Church in Mebane was opened. Assisting in the service were Dr. A. P. Brantley, superintendent of the Burlington District, and the Rev. C. H. Mercer, pastor. The opening of this spacious building containing more than 14,000 square feet of floor space is but the latest of several outstanding achievements marking the progress of this church during the last decade.

Organized Methodism began in Mebane when the first Methodist (Protestant) Church was established October 4, 1903, with thirty-seven charter members. About three years later, July 8, 1906, a Methodist Episcopal Church, South, was organized with twenty-five members. Soon after the three branches of Methodist united to form The Methodist Church, the two Methodist churches of Mebane voted unanimously to become one.

The union caused a greater desire and need for a new church building. In February of 1948 construction began on a new building to contain a lovely sanctuary, a fellowship hall, and some educational facilities. This building was first used in January of 1949, and dedicated in October, 1950. Dr. T. B. Hough, who served as minister of the church for eleven years, gave leadership in this building program.

In May, 1953, work began on a new parsonage which was finished and occupied by the Rev. T. M. Vick, Jr., and family in October of that year. At the time of occupancy the parsonage, valued at \$30,000 exclusive of furnishings, was debt free.

The church now has a membership of 823 members, of which almost a hundred have been received during the past year.

Perhaps one of the finest tributes of the membership of this church is the fact that during the past conference year, with a major building project under way, sixty cents was given to "Others" (benevolent causes) for every one dollar spent for local church expense. The next goal which many within the church hope to achieve is to use as much of the church budget for "others" as is spent for "self."

Deaconesses Meet at Pfeiffer College

Shown above are deaconesses who are members of the Western North Carolina Conference, meeting at Pfeiffer College February 18, 1958.

Miss Mary Lou Barnwell, executive secretary of the Commission on Deaconess Work from New York City, addressed members of the Western North Carolina Conference Board of Deaconesses at Pfeiffer College on February 18 and 19. Meeting with the committee were the Rev. Paul Townsend, Salisbury District; the Rev. Garland Stafford, North Wilkesboro District; the Rev. Elwood Carroll, Statesville District; Dr. J. Lem Stokes II, president of Pfeiffer College; the Rev. C. G. Beaman Jr., Forest City; the Rev. W. Q. Grigg, Charlotte; Mrs. Clarence C. Cranford, president of Woman's Society of Christian Service of the Western North Carolina Conference; Mrs. Andrew Smith, Charlotte; Miss Ruth Walther, Charlotte, and Mrs. Ralph Morgan, Jr., Charlotte.

Miss Barnwell spoke on "The Work of the Deaconess in the Methodist Church."

The group was entertained in the president's home by Mrs. J. Lem Stokes II for coffee Tuesday morning. Following the business meeting, the members of the Board were guests of the college for lunch.

During the afternoon, Miss Barnwell interviewed students interested in missionary service at home and abroad.

Bishop Peele Dedicates Fayetteville Church

On Sunday, February 23, Wesley Heights Church, Fayetteville, was dedicated, with Bishop W. W. Peele giving the dedicatory message, and the Rev. O. L. Hathaway, district superintendent, assisting in the service.

During the service tribute was paid to all members, past and present, who started and have sustained the church.

Wesley Heights was organized in 1941. For some years it was on a three-point charge. It is now in its second year as a station church. It has assumed its full budget, and is purchasing hillside lots for future expansion. The church has an attractive "Mount Vernon Style" parsonage.

Methodists and Church-Related Junior Colleges in N. C.

By CHARLES A. REAP*

The North Carolina and Western North Carolina Conferences have entered into a very important church-related college educational program and it seems at a most vital time.

The stress now is toward a senior college program, whereas former efforts were to a very large degree related to junior college fields. The Methodist Church can take pride in its educational efforts, and there are certain challenges and opportunities in the present period that should be well noted. Never before has America faced as high a tax structure in the fields of income and inheritance taxes as it has today. An effort will be made later in this article to point out how this may be known and widely used and directed toward aid for the church-related college.

Perhaps in placing new emphasis on the senior college field it would be well to note our record in the junior college field. I believe the present senior college challenge and opportunities are far greater now than were our endeavors in the junior college field. Possibly it will be well to soberly review our record for the past thirty or forty years in the junior college field. Our best review can be had from a comparison of present junior college records. With this in mind, I am giving in the following table the list of church-related junior colleges in North Carolina. (This list is from the January Junior College Journal and shows enrollment for the years 1955-56.)

METHODIST: Brevard, 328; Louisburg, 343; Total, 671. BAPTIST: Campbell, 612; Chowan, 314; Gardner-Webb, 823; Mars Hill, 1,028; Wingate, 551; Total, 3,328. PRESBYTERIAN: Lees-McRae, 330; Mitchell, 223; Peace, 249; Presbyterian-Junior, 285; Warren Wilson, 173; Total, 1,260. EPISCOPAL: St. Mary's 234. CATHOLIC: Sacred Heart, 223.

There are other non-church-related junior colleges in North Carolina but they are not relevant to this church school study. From the above figures we see a lag in Methodist colleges that merits a look into the background.

During the period of World War I, and after the Methodists had the Centenary Movement and the Christian Education Drive in which, as always, the Methodists made liberal contributions. At that time the Methodists had as junior colleges in North Carolina the following: Brevard, Davenport, Rutherford, Weaver, Louisburg, and Carolina (Maxton, now Presbyterian.)

Why have the Methodists lost the colleges, while others have held and gained? Perhaps the answer can be found in Liza's answer when she was being ardently courted by a gallant young gentleman named Rastus. "If I had a thousand eyes," said Rastus to Lize, "I'd use 'em all to gaze upon your beautiful face. If I had a thousand lips I

would use 'em all to kiss your ruby lips. If I had a thousand arms I'd use 'em to embrace you." Then Lize said, "Aw, Rastus, hush your mouth. You ain't usin' what you'se got."

It seems quite evident that the Methodist "haven't used what they got." I attended Weaver College. I had never seen it advertised. I wrote four times for a catalog before getting one. Weaver College then had about 100 students and twelve miles away was Mars Hill with about 400 students. The district superintendent (presiding elder) told me that there were more Methodists at Mars Hill than at Weaver. We were not using what we had. Why? Perhaps much could be said of the rapid changes in administrations that marked the Methodist colleges. While the Methodist rank and file were negligent, yet the colleges failed in publicizing and practicing aggressive, long-range administrative policies.

It may be a discordant and water-under-the-bridge topic, but it still seems to me the Western North Carolina Conference erred greatly in abandoning Davenport College at Lenoir and allowing its assets to be dissipated and largely lost. It had upward of a quarter million dollars in assets and almost a like endowment and no debt, when the enrollment dropped to about 37. It was closed and never re-opened. It was located in a thriving small city near the center of Western North Carolina Conference and it would appear it could have been re-opened to both young men and women and made an asset for Methodism. I have been told that contributions made to it by loyal Methodists were thus lost. Permit me to state that I made the last fight on the Conference floor, in connection with Brother Tucker and others, to save it—even challenged parliamentary procedure and got it re-opened the second day, but it was voted down.

It may be noted that Western North Carolina Conference has Brevard Junior College and North Carolina Conference has Louisburg Junior College. Their enrollments are not outstanding. Surely here are lessons to learn from our past record and from figures given?

Both Conferences have now launched upon four year or senior college programs, of which every Methodist should be very proud, and support loyally in every way. The Methodists have never had such a challenge and opportunity as these programs open, for we are on an economic and tax level unknown before. Income and inheritance taxes should be understood and utilized to direct such financial support to the church and church-related college programs.

♦ ♦ ♦

Good, the more communicated, the more abundant grows.—Milton

Gastonia District Meets Amid Sub-Zero Weather

Under difficult circumstances, with the thermometer down below zero, 149 delegates from the Gastonia District met in Central Church, Shelby, for the district conference. Presiding over the conference was District Superintendent James C. Huggin, Jr., and Dr. James C. Stokes was the host. As the meeting proceeded, the workmen were installing air-conditioning equipment in the building—a fact which was duly noted by the delegates, according to the ADVOCATE reporter, James H. Coleman.

Reports showed that 174 persons had been received on profession of faith, and 455 by other methods, making a total of 629. Around 70% had been paid on most Conference items.

Four young men were licensed to preach.

Reporting for the Methodist Home was the superintendent, the Rev. Jack Kirby, who said that the 179 residents in the home represented the largest number ever in residence at one time. He emphasized the need for raising the \$100,000 fund voted by the last Conference.

Paul Duckwall, represented the Board of Education and Jack Cook told of progress at Brevard College, where 300 students are now enrolled.

Clyde Murray gave the report on the ADVOCATE, assisted by James Atkins, owner of the Gastonia Gazette, who declared that "People will take more pride in their church if they are informed." Telling of the experience of his own church (First Church, Gastonia) which for several years put the ADVOCATE into the budget, he said that this year the church had taken it out of the budget, but that they were going back to the Every-Family Plan again. He told of sending a copy of the church paper to a friend of his who is pastor of one of the largest churches in another state and said that he had just received a letter from the pastor saying that he wished his Conference could have a paper comparable to the NORTH CAROLINA CHRISTIAN ADVOCATE.

Christian Vocations was presented in an unusual fashion by Harold Austin, who arranged his program according to "Needs" and "Response," asking Dr. Stokes to tell of the reason why he and his brothers gave their lives to full-time Christian service. Following this, C. C. Phillips, pastor of the South Point Charge, was asked to tell why he entered the ministry at the age of 39. Miss Barbara Cox, director of Christian Education at Central Church, Shelby, told of her call to her vocation.

Gordon Goodson, Boger City layman, spoke on stewardship, and Dr. Fletcher Nelson presented the cause of Christian Higher Education.

There are 96 Woman's Societies and 20 Guilds in the district, according to Mrs. Ray Lowder, who spoke for the WSCS.

Robert Gidney spoke for the laymen, in the absence of Grady B. Scott.

At 11:30 all business was put aside and Dr. Huggin celebrated Holy Communion.

♦ ♦ ♦

As goes the home, so goes the nation.
—E. N. Lejuene

*A native of Albemarle Mr. Reap is now teaching in the Richmond Division of William and Mary College.

Juvenile Crime and the Religious Revival

Critics are busy pointing out that the much-vaunted religious revival in America exists side by side with the highest juvenile crime rate in history. How can that be? they ask. If religion is more popular than ever, why is it that our children seem to be bent on killing each other, stealing us blind, and turning into "Teen-age Werewolves?"

Well, as a matter of fact, we are looking upon the deeds done by the two per cent of young people who are criminal and forgetting the 98 per cent who are not. We read about the two young men who raced down the streets of a city, side by side, at speeds exceeding 100 miles an hour, and we wonder what happened to their sense of responsibility and their respect for human life. But we forget those millions of teen-agers who are learning to drive high-powered cars without accident, who are living in a confused and terrifying world which seems likely to blow up at any minute and yet are decent and kind and lovable.

But when we have said this we have not answered the question, for there is a vast gap between what we are teaching and what we are practicing. We cannot help asking why, with all the upsurge of interest in religion, there doesn't seem to be a clear notion as to what religion should mean in moral action.

One possible answer is that the revival came too late for most of the youth of today, who were born in a time of war tension, who have grown up in front of television screens which offer a murder every thirty minutes, who have seen crime glorified, and all the laws of morality put to scorn. Their parents may be getting religion, but it's too late for some of the children.

Perhaps there has been too much soothing syrup dispensed on Sunday mornings and too little tonic, too many aspirins and tranquilizers and too little exposure to the x-ray of God's Word. It may be that we will have to declare a moratorium on preaching about the sweetness of Jesus and the love of God and go back for a while to the message of the prophets and the stern voice which cries, "Thou art the man!"

But let no one think that the preachers can be blamed entirely for the situation. Perhaps they have been too willing to say what people would like to hear, but we know of many instances where ministers have tried to tell the truth and lost their pulpits for their pains.

In the last analysis, we church people are to blame for our lack of enthusiasm for righteousness, our preoccupation with our numerical nimbus and our neglect for the crown of righteousness. Eighty million Christians ought to be able to turn the

tide of paganism which threatens us. Eighty million churchmen should be able to put an end to the sale of filthy literature to children, clean up the movies and television, stop the sale of deadly weapons to minors, put an end to the dope traffic, and dry up the fountain of liquor which flows over us with the blessing of the government. Eighty million of us ought to be able to do something—but will we do it?



Almighty God, who seest that we have no power of ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. AMEN.

(From *The Book of Prayers*)



Methodist Altar Boys

A correspondent in Connecticut writes for some information. He wants to know what Methodist altar boys should wear and what they should do. We would think that the question would be better if it were turned around. It is more important to know what they *do* than what they *wear*!

There is need for some information on the subject, for many Methodist churches have adopted the ancient custom of using young people in the worship service of the church, a custom which is sound, both psychologically and ecclesiastically. We tried to answer the questioner by letter, but the problem needs a little further comment.

The proper name for the altar boys is "acolytes," or assistants. Their duty is to assist the minister in the many little duties which he is too busy to perform and which should not be left to chance. There are candles to be lighted and it is not well to leave that to the janitor. There are offering plates to be handed out to the ushers, and someone must extinguish the candles at the close of the service. All these things and more the boys can do, and they will vie for the privilege of doing them.

Let no one think that Methodist altar boys are out of place. One pastor started the custom of consecrating his young assistants in a beautiful ceremony once a year, using the story of young Samuel in the temple as a Bible lesson. Those boys will never forget the solemn moment when they were set aside to do God's work in His House.

As to what they will wear, that is not

very important. Their "uniform" should be distinctive, for aesthetic and practical reasons. The natural tendency to fidget and make faces is wonderfully curbed by a nice white cotta over black cassock.

One of the most impressive elements in the service of many small churches which the editor visits is the final moment after the benediction when, as the congregation stands or sits in silent prayer and the minister quietly makes his way to the door, some young boy, his well-scrubbed face serious but shining, reverently steps up to the Communion Table and gently lowers the old-fashioned candle snuffer over the flame. It is a symbol of the Protestant faith—that while the light on the altar has vanished, yet the light in our hearts is still burning as we go back home.

Will the Jews Become Missionary-minded?

Not since the time of Christ have the Jews made any effort to proselytize those of other faiths, but there are signs that this lack of missionary zeal is giving place to a new attempt to win converts.

Time, in a recent issue, reported the new movement and quoted Dr. Robert Gordis of the Manhattan Jewish Seminary as saying, "In no area of the world has there been a darker record of wars, bigotry, tyranny and persecution than in the Christian world." He suggests that perhaps Judaism can supply a new emphasis on man's nature and duty, and of relationship to the universe.

Dr. Gordis called attention to some things that Judaism stresses in its teachings and practice, among them a stable family life, internationalism, de-emphasis upon miracles and dogma, and an optimistic view of life as reflected in the Prophets.

Christians will be inclined to react unfavorably toward such a movement, but it is perhaps inevitable. Mohammedanism is sending its missionaries into our country and a mosque dominates one of the streets near our capitol. The eastern nations are seeking the balance of power and the eastern religions are making a bid for the hearts and minds of men. It is true that Christianity has not lived up to its teachings or imitated its Master very successfully, and our failures should spur us on to greater efforts. If the Jews become aggressively missionary, it will mean that they will have to make more of an attempt to square their lives with their teachings also—which would be good for us all.

But we will not accept all the blame—as Christians—for the present state of the world. Christianity has not failed, because it has not yet been tried! The so-called Christian nations are no more Christian in their attitudes than some of their rivals of other faiths.

DEVOTIONAL

The Ultimate Goals of Christian Experience

By R. G. TUTTLE

"To know the love of Christ . . . that ye might be filled with all the fullness of God."—Eph. 3:19

ARISING TO MEET THE LOVE OF GOD

What is life all about? Does it have any ultimate meaning? Is there a clear destiny toward which we move? How can I clear any course through life? What is this mountain that I am seeking to climb?—We live and move and have our being in an "infinite sea." Is it possible to understand its currents, its depth, its length, its height, and its breadth?

Christianity reveals to us God's high expectations for humanity; the fact is that God made us, that he understands us, that he built into us a great potential, that he expects from us a high quality of life. But Christian "perfection" is a frightening word. Immediately we think of self-righteous persons, persons who are proud of their goodness and show their pride, persons praying, I thank thee, Lord, that I am not as this poor man." To believe self-righteously that we have arrived at perfection is one thing; to strive daily with humility toward a better, richer life is another.

Christian perfection is that which we never fully reach, yet continually "groan after." There is always another step, a higher level, a new and fresh experience. One of the elements of true Christian perfection is humility. Humility coupled with perfection is a strange combination, yet perfection without humility is not perfection. Arriving at perfection is dangerous; striving after perfection is wholesome and good.

If the Creator were unwilling to give himself to us there would be no redemption of life. If God himself did not love us there would be no chance. If God were unwilling to forgive us for our many failures there could be no hope. Yielding my life to this willingness of God is the faith that saves; it is the faith that allows God to work within my subconscious being, developing there his processes of growth, and releasing there the best that he has built into my unique personality. This is the grace of God that saves the individual; this is the faith that releases the grace of God in the actual transformation of the individual.

Let me illustrate with an experience out of my own life. As a child of twelve I began to realize, mainly through a sense of uneasiness, that things were not right between me and God, that God had certain goals for my life, for my life, which from day to day I had been defying. I knew that God was right, that he wanted the best for me. I knew that selfishly I was clinging to that which was wrong and not the best for me. Through a period of spiritual struggle, hardly understanding what was going on within me, I came to a sense of surrender to God's will, and with it a feeling of peace

and unity of personality. I had not accomplished any great works; I had yielded no great service; I had not even lived a life of great goodness—But by the grace of God things were so straightened out on the inside of me that I was a different person, I was in a channel, in a current which was sweeping me toward life. "I belonged." This experience has remained with me through ups and downs, through doubts and fears, through struggle and peace; and I hope the experience is proving itself in a quality of life and usefulness. At that moment years ago I became a Christian, and now I am still in the process of realizing my Christian life. This experience has



A PRAYER

Almighty God, who givest us our quiet seasons of thought and prayer, help us now and at all times to find in thee our true peace. Save us in the hour of trial, deliver us from evil thoughts and desires and from the tyranny of outward things. May we learn of Christ to be strong and brave in the struggle with temptation and to overcome even as he overcame. AMEN.

(From *The Book of Prayers*)



produced within me a seeking and a questing spirit which I trust will yield increasingly the fruitage of Christian life and character.

Once I was talking with a man about making his commitment to Christ. He said, "I never make a promise. I might not live up to it." God is not waiting for us to build a perfect Christian life, and then accept us whole into his Kingdom. We never make a promise to God except on the condition that He will give us the strength to fulfill it. When I refuse to commit myself to God it is an *act of doubt*: I do not believe that He will see me through. The *act of faith* says: "I believe that God can and will see me through. I am willing. I trust myself to the strength He has promised."

It is Stanley Jones who says, "It doesn't take much of a man to be a Christian; but it takes all of him." It is Paul who points the way (Ephesians 3:19): "To know the love of Christ . . . that ye might be filled with all the fullness of God."

PRAYER: *Father, teach me to yield myself to the love of Christ, that I may become what I was born to be. Amen.*



The Lord gets His best soldiers out of the highlands of affliction.

—CHARLES H. SPURGEON

"Beneath the Cross of Jesus"

by MRS. J. L. CUNNINGHAM

This beautiful hymn, by the gifted English woman, Elizabeth Clephane, seems singularly appropriate for our Lenten meditation. I have loved it for years, and recently found myself repeating it. How deeply, it seems to me, it expresses the travail of the lonely soul that finds expression in the figures of speech that are vivid pictures of spiritual experience. The second verse portrays the only sufficient solace of the spirit, the cure for care, the abundant consolation of the thought of redeeming love.

The closing words and the definite and complete commitment of the soul are the glorious climax to a spiritual transaction. In exchange for the burden and weariness of the wilderness come the release and abiding rest in the Master's presence. After life's concern with the cheap tinsel that the world can offer comes the inexpressible glory of the eternal life.

Beneath the cross of Jesus

I fain would take my stand,

The shadow of a mighty rock

Within a weary land;

A home within the wilderness,

A rest upon the way,

From the burning of the noontide heat,

And the burden of the day.

Upon the cross of Jesus

Mine eye at times can see

The very dying form of One

Who suffered there for me;

And from my smitten heart with tears

Two wonders I confess—

The wonders of His glorious love

And my unworthiness.

I take, O cross, thy shadow

For my abiding place:

I ask no other sunshine than

The sunshine of His face;

Content to let the world go by,

To know no gain nor loss,

My sinful self my only shame,

My glory all the cross.

(No. 114—Methodist Hymnal)

FOR SALE

One Cross—Nearly New. I cannot carry it and keep up with the world and its crowd.

One Talent—New, except slightly shopworn. It has been laid away for several years.

One 5-Piece Set of Armor—(see Ephesians 6:13-17 for its original description)—all pieces are in very excellent shape; only need polishing.

One Bundle of Christian Opportunities—Seldom used, but possibilities are unlimited.

One Badly Used Influence—Buyer may be able to repair.

Note:—The above items are located in the basement at corner of Careless and Neglect Streets.

Signed: Many A. Christian

—Source Unknown

Boys and Girls

ELIZABETH WHISNER
Editor



Bread Upon the Waters

On a cold, blustery day a boy of eleven years old and his eight-year-old sister were hurrying along a back street in a large city. A glance at them revealed their home training. And though their clothes showed the pinch of poverty, yet they were neat.

As they entered their humble home, a weak, gentle voice said, "Charlie, is it you, my son? Come here."

Charlie went to the bed on which his mother lay. "What success?" she asked. "No work yet?"

"No, Mother, none. No one wants a boy. Dot and I have gone over the city, but it's no use. We must starve or beg. We went from store to store, until we were tired. Coming to a church, we went in and sat down. And while we were resting there we heard the preacher say, 'Cast thy bread upon the waters,' (Ecclesiastes 11:1) but I thought it would be better to give it to poor people like us."

"You didn't understand him, Charlie," said his mother. And she explained what the minister meant.

Dot spoke up. "Does it mean that it will come back a big loaf?"

"Yes, my dear," said her mother. "It means that what we give to the Lord will be given back increased a hundredfold."

Dot said nothing, but seemed thoughtful all afternoon.

In the evening Charlie made a hot drink for his mother. When each had eaten a slice of bread, there was only one left and no money to buy more.

After Charlie had left the room and Mother was asleep, Dot went to the cupboard, took the slice of bread, and went out.

She had no idea where to find a body of water, so she asked a gentleman whom she met.

"Do you mean the river?" he asked.

"Yes, sir," replied Dot.

"What takes a little girl like you to the river on such a cold day?" he questioned. "You had better go home."

"No, sir," she said. "I must throw this bread on the water first, so we can get more."

The gentleman's curiosity was aroused and he followed the child at a distance. When she reached the river, he hid behind a woodpile to watch and listen.

Dot held the slice of bread and prayed, "Please, God, this is all the bread we have—we have none for breakfast. But maybe Charlie can get some money to buy some if it isn't too long till the hundred slices come back. Please send it to Dot Horn, in

Thomas Alley—for Jesus' sake. Amen." Then she cast the bread on the river.

The gentleman wiped the tears from his eyes and waited for the little girl to go on her way. Then he started on his errand.

When Dot reached home, she told her mother where she had been and what she had done. "I just thought, as we had only one slice of bread, I would go and throw it on the river, and we would get the hundred slices after a while."

There were tears in her mother's eyes as she thought of her child's simple faith.

"Don't cry, Mother," said Dot. "God will send it—the preacher said He would."

Soon Charlie lighted a lamp and sat by his mother's bed to read a chapter from the

BE A BIT OF SUNSHINE

*Work a little, sing a little,
Whistle and be gay;
Read a little, play a little,
Busy every day.
Talk a little, laugh a little,
Don't forget to pray;
Be a bit of sunshine
All the blessed way.*

—THE HERALD AND PRESBYTER

Bible. He had just begun to read, when there was a knock at the door. When it was opened a pleasant-looking man entered and placed a large basket on the floor, and a letter on the basket. Stepping out, he returned with a bag of flour. To the surprise of them all, the man left without saying a word.

Running to the door, Charlie looked for the man, but could not see him. He examined the basket, which was labeled, "For Dotty Horn—her bread from the water." There was bread, a chicken, and other groceries. The letter, addressed to "Master Charles Horn," said that he was to begin work as messenger boy in the store of John Lennox and Company.

Dot smiled through her tears, as she said, "O Mother, God did answer my prayer with slices of bread and all these other good things. And He gave Charlie a job, too. God is so wonderful, isn't He?"

And the kind gentleman—he was happy for having helped God to answer the little girl's prayer.

—Author Unknown
From *Burning Bush*

CULTIVATE YOUR GARDEN

The cold and snow of winter are disappearing now, and before we know it the new grass will be showing and the crocuses peeping above the ground. This is the time when we love to take the rake and clean

off the dead leaves and trash, to make the garden neat and to let the air and sunshine warm the earth for the little new plants. And then with the hoe we dig around the roots of the bushes to loosen up the soil and chop out any weeds that we find. It's a wonderful time of year to work with God in the creation of a beautiful garden.

Evelyn Underhill, a great Christian writer, says that the season of Lent, the forty days before Easter, is the time to cultivate "our soul's little garden." The soul-garden of each boy and girl is a part of God's great garden, and as we approach the beautiful Easter season, when we commemorate Christ's glorious resurrection, we want our little gardens to be especially lovely, for His sake.

So let's rake off all the old frowns and pouts, and ugly thoughts that have been accumulating, so that the smiles and happy laughter can come up and be kissed by the sunshine. Let's read God's word and pray, so that the hard spots in our hearts will be loosened up. And then let's dig up and throw away the bad habits, like selfishness, dishonesty, quarreling, ugly words, and similar weeds, so that love, kindness, cheerfulness, and the other soul-flowers can bloom in all their beauty.

The little gardens of our lives will then be so lovely at Easter that we will want to keep them that way throughout the year.



Here is the Junior Choir of the Apostles Church, composed of the Junior MYF children referred to on our page last week. They sing in the place of the regular choir each second Sunday. These boys and girls have been raising money to buy 36 new hymnals for the church.

Bible Quiz

1. What was the name of the land where Jesus lived-
2. What king prayed for wisdom and understanding?
3. What was the occupation of the most prominent apostles?
4. Who is known as the "mother of all living"?
5. Who was turned into a pillar of salt?

Answers to Last Week's Quiz

1. Seventy times seven—Matthew 18:21-22.
 2. Apple—Proverbs 25:11; Fig—Luke 13:6; Olive—Matthew 26:30; Pomegranate—Deuteronomy 8:8.
 3. The Jordan River.
 4. Forty Years—Numbers 32:13.
 5. Noah—Genesis 6:13-22.
- (Be sure to read the Bible references)

The Children's Home Pays Tribute to Those Who Have Served As Trustees

Mr. Richard Stockton recently wrote a summary of the development of our Children's Home. In it he paid tribute to many of those who had contributed of their resources to the Home and through this had made possible its successful existence and continued growth. At the same time he paid tribute to those who had served as administrators of the affairs of the Home. It is the purpose of this paper to call attention to the great contribution made by those people who have served as members of the board of trustees throughout the years.

In almost every institution, movement, or great enterprise, there are those unsung heroes. They are those people behind many of the scenes who give so graciously, and often sacrificially, of themselves that the work might move on. I am thinking now of those men who have served so effectively and so interestedly as members of our board of trustees. I wish that I might have the time and space to write about each of them individually. To do so of course would require a great amount of time and research to do justice to these men who have left their mark not only on this institution but on the communities where they have lived and in their professions where they have contributed so much. It is entirely possible that I might have missed one. If I have I shall welcome your correction.

The certificate of incorporation was filed with Secretary of State J. Bryan Grimes on the 12th of June in 1908. The names and addresses of the incorporators were: G. H. Detwiler, Greensboro; Walter Thompson, Concord; J. A. Glenn, Charlotte; G. L. Hackney, Asheville; Frank Siler, Charlotte; N. R. Richardson, Greensboro; George F. Ivey, Hickory; J. K. Norfleet, Winston-Salem; Harold Turner, Charlotte; C. H. Ireland, Greensboro; J. L. Nelson, Lenoir; and S. L. Rodgers, Raleigh.

The first meeting was held in Winston-Salem on July 14, 1908. On motion G. H. Detwiler was called to the chair. J. K. Norfleet was requested to act as secretary pro tempore. At this meeting G. H. Detwiler was elected chairman; N. R. Richardson, vice-chairman; and G. F. Ivey, secretary and treasurer. T. F. Marr was unanimously elected superintendent. Dr. Marr, however, declined.

During the sessions of the annual conference in Asheville a series of three meetings was held on November 18 and 19. At the second meeting J. P. Rogers was elected financial agent. It was also at this second meeting that the custom of sending the fifth Sunday offerings from the church schools to The Children's Home was initiated. This resolution is still in effect. At the third meeting the resignation of Frank Siler was announced and Dr. Marr was elected to membership on the board in his stead. On May 19, 1909, H. A. Hayes was elected superintendent. James A. Gray became treasurer November 17, 1909.

The minutes of a meeting held November 18, 1910, contains the following: "G. H. Detwiler, president of the board, having

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference
M. T. LAMBETH, Editor
BEULAH TAYLOR, Assistant Editor



DORIS WEATHERMAN

The little girl whose picture adorns this page is Doris Ann Weatherman. She was six years old last June 4 and is an interesting and interested member of the Smith Building family. She and her older sister came to The Children's Home last August. She is sponsored by the Willing Workers Class at Bethany on the Bethany-Gray's Chapel charge. Miss Doris Wood is correspondent for this class.

left the Conference and being no longer eligible as a member, H. K. Boyer was elected in his stead. T. F. Marr was elected his successor as president of the board."

At a special session held January 2, 1913, "It was moved and carried that five additional trustees be elected . . . that the terms of office of the old trustees be as now recorded and that the new members be apportioned among the three groups." The new trustees were Samuel T. Hodges, Hendersonville; P. T. Durham, Winston; Clyde R. Hoey, Shelby; Hugh G. Chatham, Winston; C. W. Tillett, Charlotte. The nominating committee was then instructed to select an additional member, and the name of L. T. Mann was added.

H. K. Boyer was elected superintendent to succeed Mr. Hayes, who had resigned. The superintendent elect tendered his resignation as a board member and Charles W. Byrd was elected in his place.

The minutes of the meeting held on January 2 records that "Plato Durham was also present as a visitor." During the meeting he was appointed to serve on a committee and his name appears among those present at subsequent meetings.

On October 7, 1913, F. M. Weaver was added to the board of trustees. Dr. Boyer was requested to serve as superintendent for another year but declined and Walter Thompson was chosen to succeed him. Dr. Boyer was elected to serve the unexpired term of Mr. Thompson on the board of trustees and continued to thus serve until his death in 1941.

June 13, 1914, the resignation of C. W. Tillett as a member of the board was read and accepted and J. P. Lucas of Charlotte was elected in his stead.

The following is recorded in the minutes of a special session held on November 11, 1914: "Rev. Harold Turner, a member of the board, having died, T. B. Johnson was elected in his stead and B. T. Durham having resigned, J. R. Scroggs was elected in his stead."

At a regular session held October 5, 1915, G. T. Roth of Elkin was elected to a six-year term in place of C. R. Hoey.

A. E. Smith and E. L. Bain were elected to membership on the board at an annual meeting held October 24, 1917, to replace J. R. Scroggs and L. T. Mann, who had resigned.

On June 18, 1918, J. W. Moore was elected to take the place of C. W. Byrd, deceased. The minutes of this meeting contain the following, "The executive committee was empowered to accept the resignation of A. E. Smith, a member of the board, . . . if it found that he insists on being relieved."

On June 17, 1919, this item was recorded: "The terms of a number of trustees having expired a committee was appointed to nominate their successors and the following were nominated and elected: H. C. Johnson, J. L. Nelson, S. L. Rogers, and C. H. Ireland." This is the first time the name of H. C. Johnson has appeared on the roster.

June 21, 1920: "It was moved and carried that J. T. Mangum be recommended to the Annual Conference for confirmation as a member of the board of trustees."

October 4, 1921: The minutes of this meeting indicate that E. L. Bain had died and the nominating committee was requested to find someone to take his place. Two new names appear on the list of candidates recommended to serve for six years. These two are Dr. Fred Hanes and John F. Kirk.

On September 17, 1923, James A. Gray, who had served as treasurer of the Home for many years, was elected to the board of trustees in place of S. L. Rogers.

Fred N. Tate of High Point was elected a trustee for a term of two years on September 16, 1924.

At an annual meeting held September 22, 1926, "the nominating committee recommended that R. M. Courtney be elected a trustee in place of N. R. Richardson, deceased, and Richard G. Stockton in place of H. C. Johnson, resigned."

On September 19, 1927: "It was moved and carried that the resignation of A. E. Smith be not accepted and that a new member be elected in the place of Capt. Roth, deceased. James G. Stikeleather of Asheville was unanimously elected."

(Continued on our next page)

Christian Education at Work

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.

A MESSAGE FROM HAZEL CORRELL

STOCKHOLM, SWEDEN

Immediately after graduation at Pfeiffer College in June 1957, Hazel Correll sailed for Stockholm where she is serving as secretary to Bishop Odd Hagen and as Assistant director of youth work in the Stockholm Area. Hazel is helping to arrange the schedule for overseas caravaners who will go from our conference to the Scandinavian countries under the leadership of Dr. and Mrs. Raymond Smith this summer. The personnel has been selected and the schedule will be announced soon. Miss Correll is also helping to select the eight young people who will come to North Carolina from the Scandinavian Methodist Churches in June. This group will arrive in New York on June 16. They will be in our camp and assembly programs at Tekoa and Junaluska and can visit a limited number of local churches until August 7 which is their return sailing date from New York back to Stockholm.

The article below gives an account of a recent series of meetings by Miss Correll in the Methodist churches in Sweden in the interest of the Methodist Youth Fellowship. It was written for a Swedish Methodist periodical.

WORKING WITH METHODIST YOUTH IN SWEDEN

By HAZEL CORRELL

"The strength back of me is always greater than the task ahead of me."

These words have rung like a bell again and again through my mind as I have been actively engaged in work among the Swedish young people during the past few weeks. They seemed to be pealing forth their notes of challenge, inspiration, and courage—to me personally and to every Methodist youth and youth leader in Sweden.

Before me was the responsibility of working together with the Conference Youth Secretary and pastors in training courses and local churches. Our task was to help the youth of our church to face the living of these days, failing neither Christ nor man. This meant much preparation and much searching of my own heart, mind and soul, so that I could be able to hear and heed God's call and guidance.

Training Conferences

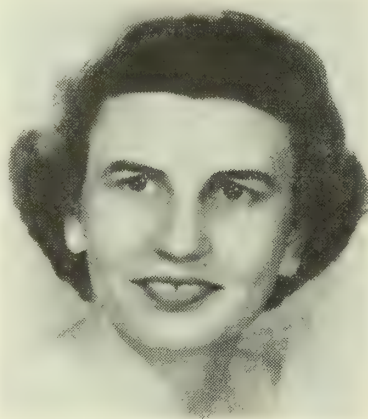
Then as I found myself launched in the tour which included three training schools and ten local churches, I discovered that strength from Christ comes as we use in His service that which we have. I was reminded of those strange words of Jesus: "To him who has will more be given; but from him who has not will that which he has be taken away." If we use the strength and abilities God has given us, they will

increase. But if we do not use these God-given talents, they will wither and die.

As we met with many, many youth, I was reminded over and over again of the vast possibilities and the great need for Methodist youth in Sweden to use their strength and their abilities to advance the Kingdom of God in this fine land of theirs. Three specific ways seemed to stand out in my thoughts.

Personal Faith

First and foremost, of course, is a personal faith in Jesus Christ as Saviour and Lord, and a personal commitment and



MISS CORRELL

dedication to His way of life. This will take strength because being a Christian is not always easy. It means having courage to do the right thing even when we are ridiculed by those who choose to do wrong. It means refusing to be selfish, to gossip, to be unkind, or to do anything that keeps us from having a close communion with God, our Heavenly Father. It means spending time daily in prayer and Bible reading and service to others so that we may be more Christ-like.

Service to Methodist Church

The second great need and possibility facing Swedish Methodist youth is to take their stand and accept their responsibility as members of The Methodist Church. As one who took this step early in life, I can witness to the many ways my church helped me during the years when I faced the problems and questions all teen-agers face. Had I not been in the church and not felt its guidance and support during those formative years, I probably would have reached maturity without finding a real personal and deep faith in Christ.

But we should not think only of what the church can do for us. As Christians we have a definite responsibility to carry on the work of Christ. His church is the best agency on earth for that purpose. As Methodists, we can be humbly grateful for what our church is doing. But The Methodist Church can better carry out its mission if

you—each and every Swedish Methodist youth—accept *your* place of service as a member who supports it by "your prayers, your presence, your gifts, and your services."

Witnessing

The third part of the challenge which I feel Methodist youth in Sweden face today is to witness to others about what Christ means to you personally. All over Methodism, youth are accepting this challenge—with amazing results. We who are Christian should not be content to sit back and do nothing while others have not the joy and peace that we have found in Christ. We will want to share the Christ we know with others. As we do this, we will grow in our own Christian experience, for we will feel our dependence more and more upon God and His Son.

Will accepting these challenges be easy for Swedish Methodist youth? No. Nor do youth want an easy task that requires no responsibility for initiative. You, Methodist Youth, are faced with the challenge to be a true Christian, to be an effective member of The Methodist Church, and to be a witness for Christ and His Cause. Accept these challenges and prove that "the strength back of us is always greater than the task ahead of us." Finally, you will be able to say with Paul, "I can do all things through Christ who strengthens me."

Director of Christian Education Available for Position, June 1

Frequent requests come to me for information about persons available for directors in local churches. I can put any person interested in contact with a young man who is looking for such a position by June 1, 1958. This person is 24 years of age, is married and has two children. He has had experience as director in a student appointment for more than a year. He will graduate in June. He has also had experience as organist and choir director. This person is older and more mature than most graduates. He has taken time out for military service during his college career. The salary involved will have to be considered in the light of his larger family obligation. This opportunity to employ a man who is interested in making Christian education a vocation may appeal to churches that have been subjected to frequent changes. A larger salary will be involved but a longer tenure of office with more satisfactory progress may be assured. Write to CARL H. KING, Box 828, Salisbury, N. C.

SCHEDULE FOR APRIL

District Conferences on Christian Education

- Waynesville District, Sunday, April 13, Franklin, 7:30 p.m.; Monday, April 14, First, Waynesville, 7:30 p.m.
- Asheville District, Tuesday, April 15, Central, Asheville, 7:30 p.m.
- Gastonia District, Thursday, April 17, First, Gastonia, 7:30 p.m.
- Marion District, Friday, April 18, First, Morganton, 7:30 p.m.
- North Wilkesboro District, Monday, April 21, First, North Wilkesboro, 7:30 p.m.



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

Training Opportunities for Youth 15-23 years) and Their Adult Leaders

The following Training Schools in the next two weeks offer valuable training opportunities for many youth and their adult leaders in our conference. Let the youth and adult leaders of the areas covered by the schools take advantage of these opportunities to grow in their knowledge and dedication to the cause of Christ within their lives and world.

DAVIE COUNTY TRAINING SCHOOL
First Church, Mocksville—March
9-13, 7:30 p.m.

Youth course and instructor—"Understanding Ourselves"—the Rev. Walter R. Thompson, China Grove.

Adult Leaders' course and instructor—"The Teachings of Jesus"—the Rev. Courtney Ross, Salisbury.

DENTON AREA TRAINING SCHOOL
Central Church, Denton—March
9-13, 7:30 p.m.

Adult Leaders' course and instructor—"Interpreting the Bible to Youth"—Mrs. Carl H. King, Salisbury.

KANNAPOLIS AREA TRAINING SCHOOL
Trinity Church, Kannapolis—March
16-20, 7:00 p.m.

Youth course and instructor—"Youth Friendships"—the Rev. Walter R. Thompson, China Grove.

Adult Leaders' course and instructor—"Understanding Youth"—Dr. George M. Schreyer, Pfeiffer College.

LEXINGTON AREA TRAINING SCHOOL
First Church, Lexington—March
16-20, 7:30 p.m.

Youth course and instructor—"What It Means to Be a Christian"—the Rev. Mel Harbin, Greensboro.

Adult Leaders' course and instructor—"Understanding Youth"—Mrs. E. H. Ould, Danoke, Virginia.

HOMINY VALLEY TRAINING SCHOOL
Francis Asbury Church, Candler—
March 16-20, 7:30 p.m.

Youth course and instructor—"The Teachings of Jesus"—the Rev. C. Ed Roy, Brevard College.

Constitution Revision Committee Meet

The Constitution Revision Committee appointed by the Conference Youth Council to revise the Constitution of the Western North Carolina Conference Methodist Youth Fellowship, will meet on Saturday, March 16, at Broad Street Methodist Church, Statesville, at 10:00 a.m. The following are members of this committee: President, Martha Turnipseed; Vice-President, Wally Middle; Senior Chairman of Christian Citizenship, Bobby Caviness; Council Representative, Bill Spake; the Youth Committee of the Conference Board of Christian Education, the Rev. Robert P. Bunch, the Rev.

Cecil L. Heckard, the Rev. Roy E. Bell, Dr. Carl H. King and the Rev. Paul H. Duckwall.

Brevard College Offers District Scholarships

Brevard College, Brevard, North Carolina, is offering two scholarships of \$300 each to two select students from each of the eleven districts in the Western North Carolina Conference of The Methodist Church. These scholarships are made possible by grants from Foundations and individuals and are for the college term 1958-1959.

Any member of the Methodist Youth Fellowship who is a graduate of an accredited high school is eligible to apply. The selection of persons to receive these scholarships will be based upon: scholastic record, character, leadership in MYF activities, and citizenship. Each applicant will be invited to visit the campus and be examined by the college testing program which will aid in providing evidence of his aptitude for college work.

Youth interested in applying for these scholarships are urged to write—Director of Admissions, Brevard College, Brevard, North Carolina. Also talk with your pastor about it. He will have a new catalogue from Brevard College.

Statesville District Christian Vocations Conference

The Statesville District Christian Vocations Conference will be held at First Church, Hickory, on Sunday, March 16. The conference will begin at 2:30 p.m., and is planned to guide the youth of the Statesville District in their choice of a vocation. It is hoped that every local church will be represented by youth and adult leaders of youth. The Rev. Paul Lowder, district director of Christian vocations, and the Rev. G. G. Adams, district director of Youth Work, are in charge of the conference.

Good Reading for Youth

Intermediates: "The Story of John Mark"—Found in "Twelve/Fifteen" during March and April. Urge your Intermediates to read it.

Senior and Older Youth: "The Burning Thirst"—A story of John Wesley by Lydel Sims. Order from The Methodist Publishing House, Fifth and Grace Streets, Richmond 16, Virginia, at 35¢ a copy (30¢ for ten or more).

New Leaflets for Young People

The Department of the Christian Family in co-operation with the Youth Department of the Division of the Local Church of the Board of Education has issued a new series

President: Martha Turnipseed
High Point College, High Point
Director of Youth Work: Paul H. Duckwall
Box 828, Salisbury

of leaflets for youth in the field of dating and preparation for marriage. Price on all: 20 cents per dozen; \$1.00 per 100; one of each in a packet for 15¢. Order from Service Department, Box 871, Nashville 2, Tennessee. Cash with order.

(3091-C) "Sex Facts for Adolescents," by William and Betty Genne. A brief statement of the physical and emotional changes that take place in puberty and early adolescence. Simple explanation of the mating process and dangers to be avoided. Mr. Genne is director of the Department of Family Life of the National Council of Churches.

(3092-C) "Data for Dating," by Paul H. Landis. This includes a discussion of why we date, are you datable, and a Christian philosophy for dating. Dr. Landis is professor of sociology, The State College of Washington.

(3093-C) "Going Steady—Pros and Cons," by C. Newman Hogle. A discussion of the advantages and disadvantages of going steady and the need for self-restraint in the going-steady relationship. Suggests that going steady might lead to marriage and importance of similar background, especially in religion. Dr. Hogle is pastor of the First Church, Waterbury, Conn.

(3094-C) "How Do I Know It's Love?" by W. Clark Ellzey. This draws a distinction between physical attraction and Christian love, and points out the fact that in marriage love may grow or die. Recognize the importance of similar background and dangers of interfaith marriage. Dr. Ellzey is chairman of the Marriage Education Department at Stephens College.

(3095-C) "Now You Are Engaged," by Oliver M. Butterfield. An interpretation of the advantages of engagement, length of engagement, dangers of intimacies during engagement and what to look for in each other during the engagement period. Dr. Butterfield is a well-known marriage counselor.

Summer Opportunities for Youth

CAMP TEKOA—There will be ten sessions of Camp Tekoa for Intermediate Youth ages 12, 13, 14, June 11-August 19. Each charge may send 4 boys and 4 girls (only 3 girls may attend if less than 4 boys attend) until all places are filled. The cost for each weekly session will be \$17.

LAKE JUNALUSKA WORKSHOPS—We will have three workshops at Lake Junaluska this summer as follows:

President's Workshop—June 16-21—for MYF Presidents or Vice-Presidents only—Cost \$25.

First Senior Workshop—June 23-28—Cost \$25. Ages 15-17.

Second Senior Workshop—June 30-July 5—Cost \$25. Ages 15-17.

Each charge may send four delegates to the Senior Workshops.

SOUTHEASTERN METHODIST YOUTH CONVOCAION—July 21-25 at Lake Junaluska. Each district may send five youth and one adult leader. The district director of youth work will select the delegates from his district. Cost approximately \$30.

Youth Activities Week any time during the summer for all Methodist youth. (See April Roundtable).

Evangelism in the Home Community

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Mark 5:18-20; Luke 10:1-2; Acts 5:42; I Thessalonians 1:6-10

"The harvest is plentiful, but the laborers are few, pray therefore to the Lord of the harvest to send out laborers into his harvest" (Luke 10:2). Thus did Jesus underline the need for evangelism. What was said then, when the Christian Church was yet unborn, is still true today. If Christianity sometimes seems at a disadvantage in its battle against rival faiths for the minds and hearts of men it may be charged, in part, to a lack of loyal workers. Some of these opposing ideologies have hundreds of thousands of dedicated men and women whose aim it is to promote their cause with all the zeal and devotion at their command. They are willing to toil and suffer for what they believe is true. Only by matching such efforts with equally devoted and skillful people can Christianity compete successfully against them.

In Mark 5:18-20 we have an account of a man who, having been healed by Jesus, wanted to go along with him. Instead of permitting him to do this, Jesus told the man to go back to his own people "and tell them how much the Lord has done for you, and how he has had mercy on you!" Many of us prefer an adventurous journey to working among people we know. There was a very good reason why this man who was healed by Jesus could go back to his home town and witness effectively. *He had something to tell.* How much of the reluctance we feel about working for the church and the Kingdom is due to our fear that we have nothing important and thrilling to tell? Take a hymn like Charles Wesley's "Thou Hidden Source of Calm Repose" (No. 339 in the Methodist Hymnal) and read or sing it through. Then ask yourself if it expresses something you yourself have felt! If it does, you have something to tell!

The passage in Acts 5:42 is a description of the way those in the early church carried on their mission of witnessing. It was not only in the church but in the home also that they made their faith known. Is it not a strange thing that many of us find it so difficult to speak to neighbors and friends about those things that lie deepest within our hearts and mean most to us? Perhaps it is a fear that we shall be thought hypocrites or posers if we speak of these things. They know us so well—or at least think they do! And maybe we are too dependent on what they may think of us! But, after all, that is not the most important thing—though at times it may seem so. What is most important is that we should redeem our own hearts from the fears and unbeliefs that keep us in the shallows of life; that keep us from launching out into something deep! Only when we have seen our own great needs, have admitted them to ourselves and have found a measure of relief can we minister effectively to others.

Paul's church at Thessalonica was a joy to him because in it there were such good witnesses. Notice how in I Thessalonians 1:6 the words "affliction" and "joy" are linked together: "You received the word in much affliction, with joy inspired by the Holy Spirit." What this means is that, although the acceptance of the message meant persecution, they yet were able to find joy in it. In our country, where no one is persecuted for holding to the Christian faith, we take our privilege for granted. How easy it is to forget that our freedom was bought with the sufferings of many who have lived before us! Should the time ever come when Christians are

again persecuted, how would we respond? Could we, like those New Testament Christians, rejoice in the midst of it?

In closing, we might emphasize the well-known fact that there is great need today for a more vital religion in every community. This is a time when great issues are up for discussion and for action. It is a time when a weak and apologetic faith will not be enough. It is a time for greatness—not alone in politics and statesmanship, but in the church as well. Will the church help to lead the world to peace and safety, or will it follow those who are pushing it toward danger and death?

Nothing can make a man truly great but being truly good and partaking of God's holiness.—M. Henry.

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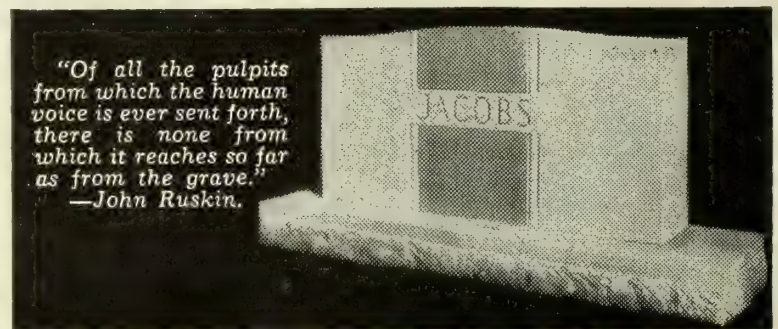
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BOOK REVIEWS

Campus Evangelism in Theory and Practice, edited by Richard N. Bender, National Methodist Student Movement, 1957, 109 pp., \$1.50, boards.

While listening to a guest preacher on a college campus recently, this reviewer made a commitment: to review **CAMPUS EVANGELISM**. If only the guest preacher had had the opportunity to read this book before coming to the campus, how much it would have helped him in his preparation—and how much more effective he might have been!

The contributors to this volume include professors of education, drama, and physics; the Director of the University Christian Missions for the National Council of Churches; a director of religious life at a Methodist school; a past editor of **Motive** (Methodist student) magazine; and two pastors who preach to college students; in addition to Bender who works in the field of religion in Higher Education with the General Board of Education of the Methodist Church.

The contributors, in the words of the editor, feel that "the Christian witness (on the campus) must be made by persons who are at home in the university community and who accept its disciplines of scholarship; that effective techniques of campus evangelism must be developed within the university community itself, not imported from some other type of community; that techniques of ingathering church membership, while quite legitimate, should not be confused with evangelism; that the most urgent problem is the identification of the symbols of communication to both the emotional and intellectual dimensions of the university mind."

This book is a worthy successor to **WITNESS TO THE CAMPUS** by Bender's colleague and past editor of **Motive**, Roger Ortmayer. If you work on the campus, read it. If you are the parent of a freshman entering college, it will interest you. If you have been invited to preach in a series of services on a campus, an understanding of its content is essential!—W. M. Wells, Jr.



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District Appointments

GOLDSBORO DISTRICT
H. M. McLamb, Dist. Supt.
Fourth Quarterly Conferences for 1957-58

Salem, 11:00	March 2
Pine Forest, 11:00	9
Saulston, 7:30	9
Maury, 11:00	23
Stantonsburg, 7:30	23
Sarecta, 7:30	26
Lucana, 11:00	30
Hopewell, 7:30	30
Walstonburg, 7:30	April 2
Beston, 7:30	6
Turkey, 7:30	7
Princeton, 7:30	8
Warsaw, 7:30	9
Pikeville, 11:00	13
Institute, 7:30	13
Fremont, 7:30	15
Mt. Olive, First	16
Elm Street, 11:00	20
Ebenezer (Newton Gr.), 7:30	20
Goshen, 7:30	23
St. Luke, 7:30	24
Bethlehem, 7:30	25
Four Oaks, 11:00	27
Selma, 7:30	27
Rainbow, 7:30	May 1
Kenansville, 7:30	2
Airboro, 11:00	4
Rones, 7:00	4
Cabinet, Burlington	6-8
Magnolia (Dedication), 11:00	11
Harrell, 3:30	11
Clinton, First, 7:30	11
Grace, 8:00	12
Pink Hill, 8:00	13
Smithfield, Centenary, 8:00	14
Farmville, 8:00	15
Buckhorn, 11:00	18
Fellowship, 8:00	18
Cabinet and Conf. Boards, Raleigh	19-21
Falling Creek, 8:00	23
Sanders, 11:00	25
Asbury, 8:00	25
LaGrange, 8:00	26
Snow Hill, 8:00	27
Daniels, 8:00	28
Ebenezer (New Hope), 8:00	30
Rose Hill, 11:00	June 1
Charity, 3:30	1
Wallace, 8:00	1
Roseboro, 8:00	3
Jefferson, 11:00	8
St. Paul, 8:00	8
Cabinet, Rocky Mount	16-19
Annual Conference, Wilson	22-26

A quiet conscience makes one so serene.—Byron

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

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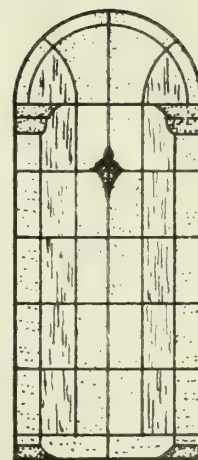
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IN PASSING

A Trip Down East

It was good to get out of the snow and ice which has plagued Greensboro and to find that the weather had moderated as I started on my trip to Burgaw on a recent Saturday.

True to my instinct, I pulled up in front of the Methodist parsonage in time for supper, but to my surprise, the house was empty. Then I remembered that there was a new parsonage and I looked around for it. I found it on the other side of the church, but I couldn't believe my eyes when I saw it. The long, low ranch-style building would have done credit to a church five times the size of Burgaw's congregation.

Frank Grill and Mrs. Grill proudly showed me the new home and informed me that there would be a crowd of guests for supper. They were right. The house was full of wonderful people—the kind that bring their supper with them! Dr. and Mrs. Garlington did us the honor of coming all the way from Wilmington to be with us.

And, speaking of the superintendent of the Wilmington District, he has made a record in church building and improvement that is remarkable. Of course, he had the assistance of a great group of preachers and laymen. But it is almost unbelievable the work that has been done this year in the district.

Burgaw has some very patient people. Not only did they hear me preach on Sunday morning, but some of them listened to me in three services—Saturday night's illustrated lecture on England, a talk to the Sunday school and the sermon that morning.

I'm hoping that I got a good picture of the parsonage for use in the paper with a further story on this remarkable church.

Rose Hill

Dwight Petty and Mrs. Petty have served many years in this state and I am looking at the cover page of a 1950 *ADVOCATE* which carries the pictures of three churches which Brother Petty built in one year on the Halifax circuit. He didn't have to build anything here, but he is finishing up the renovation program started by his predecessor which is making the Rose Hill Church one of the loveliest in the Goldsboro District. And he is rejoicing in a lovely parsonage.

The church building is unique. I don't believe I ever saw a church building which was square on the outside and octagonal on the inside! How they did it, I don't know, but the remodeling program has made the sanctuary into a thing of beauty, with the divided chancel, beautiful carved altar and reredos, pulpit and lectern. (I took a picture, which will come later.)

Looking up at the ceiling as I began to preach, I noticed the octagonal pattern of the room and thought of the little eight-sided church at Heptonstall, England. That



Sunday, March 2, marked the end and the beginning for the membership of Hanes Church, Winston-Salem. On that day at the morning service their parsonage was dedicated by Dr. Lee F. Tuttle, district superintendent, and the Rev. J. E. Crochran, pastor. On the same day the congregation launched a fund raising campaign for a new educational building.

The comfortable and well-equipped six-room house has been paid for over a three-year span beginning January 1955. The house was sold to the church by the P. H. Hanes Knitting Co. The funds were secured by individual pledges, church suppers, Sunday school class projects and donations of friends. The church's membership is about 200.

The campaign for an educational building will be marked with a drive to raise \$5,000 during the first year. The church has a lot adjoining the present property suitable for a handsome building. The proposed building will include a fellowship hall and kitchen on the upper level and six classrooms and furnace on the lower level.

threw me off the track of my sermon and I ended up by giving a travelogue—entirely off the cuff, so to speak. And then a house full of people met me back at the parsonage for more stories and pictures of England.

Rose Hill is fast becoming the poultry capital of the section. I think somebody told me that one man there has 186,000 chickens. That's a lot of preacher bait. (I ate some of the samples of their production and I want to go back for more.)

Humor Is Dangerous

Every once in a while the editor succumbs to the temptation to be facetious and writes a little squib about something or other with his tongue in his cheek. Usually the humor is too poor to be noticed and someone takes him seriously and fires back an answer which shows that the poor man has "goofed" again.

Not long ago he made some remarks about an advertisement for a "born-again" business manager. He didn't mean to insinuate that a business manager needn't be born again. Far from it! If anyone needs the grace of God it is a business manager. And he didn't mean to laugh at the Methodist doctrine of "know-so religion." Certainly we need that more than ever. He just meant to have a little fun at the smugness of the advertisement which assumed the management would be able to tell by an interview whether or not the applicant was truly converted.

Some good friends are troubled by our "liberal" notions. Well, most of our critics think we're too old-fashioned and conservative. We try to be liberal toward those who hold other opinions, but if by the word is meant "modernistic," we deny the charge and take our stand on the Articles of Religion and Wesley's Sermons. We are not too enthusiastic about the "social gospel," but we believe that the gospel should be social—that is, it ought to make people easier to live with, and to do that job it is necessary that they be "new creatures." Of course, that is being born again.

"Personalized Inefficiency"

Stephen Botsford, president of *The New Yorker* magazine, recently told a group of editors that his organization had little use for modern methods which are supposed to do away with circulation troubles, Hal said.

"These new punch-card machines that turn a subscriber into a piece of Swiss cheese are not for us. We believe in the old-fashioned, personalized inefficiency. We feel that if the subscriber's copy is going to get loused up, he'd like to know that it is loused up by hand. When visitors see our people scurrying up and down, dropping trays of stencils on the floor, with mice running in and out of their files, it's somehow very heartening."

We can sympathize with Mr. Botsford although we have an idea that he is kidding a little about the mice. We have no mice in our files, but the editor can substitute for them very nicely. Let him get his hand on a bit of information and it disappears without a trace. A favorite explanation of any lost manuscript around here is: "The last time I saw it, Mr. Marshall had it. Fortunately, the staff has developed a sort of sixth sense in discovering things that have 'filed' in the wrong places. Miss Whisner, our efficient editorial assistant counts that day lost when she doesn't have to turn into a sort of human bloodhound and take off on the scent of a lost letter."

It really isn't quite as bad as all that but, left to myself, I can manage to lose anything, including my way.

See you — in passing.

Southern Lay Leaders Want Race Relations Committee

Methodist conference lay leaders of the Southeastern Jurisdiction have asked the jurisdictional College of Bishops to appoint a special committee to study race relations in search of improvement.

At a meeting recently in Atlanta, the lay leaders suggested that the committee include themselves and at least three other representatives from each of 154 districts—another layman, a minister, and a representative of the Woman's Society of Christian Service.

The group also suggested that bishops of the Central Jurisdiction appoint a similar committee of Negro leaders who reside within the bounds of the nine-state Southeastern Jurisdiction.

NORTH CAROLINA

Christian Advocate

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Volume 103

Number 11



Cold Weather Religion

It's a strange fact that religion seems to flourish in cold weather but languishes during the hot days. Come winter and everyone muffs up in warm clothing and sets out for the village church, but let summer bring a sultry day and the little chapel is almost empty. I wonder why.

I'll never forget the time that Jim Burnet got saved. It was a cold day, and the two big stoves were roaring. So was the preacher, for he was really concerned about the wickedness in the town. He talked about the people who were just halfway good and halfway bad. He didn't mince words, and most of us felt rather sheepish, for we knew that he could be talking about us.

But when he gave an invitation we were surprised to see Jim raise up and head for the altar rail. After a season of prayer, he got to his feet.

"You all know me," he said, as the tears streaked down his face. "I'm the fellow Brother Will was talking about. I've been halfway good, but that isn't enough. I've been respectable, but that isn't enough, either. Now I want all you fellows like me to do what I'm doing. Let's all get all the way over on the Lord's side."

Maybe it was the warmth of the big old stoves, or maybe it was the feeling inside of us, but I never felt cozier than I did that night when five of the grown young men that I knew and admired came down the aisle to meet their friend—and their Savior. That was cold weather religion that made you warm inside!



News Briefs about Methodists and Methodism

Milford Hills Church, Salisbury, had as guest minister during their revival March 2-7, the Rev. Paul Duckwall, Western N. C. Conference Director of Youth Work.

Dr. G. Nelson Moore, director of public relations at Pfeiffer College, Misenheimer, is conducting the revival services at First Methodist Church, Hamlet, March 9-16.

Dr. A. J. Walton, professor at Duke Divinity School, will be guest preacher during the revival at First Methodist Church, Roanoke Rapids, March 16-23.

Bishop C. B. Dawsey, retired, of Columbia, S. C., was guest minister at Wesley Heights Methodist Church, Charlotte, during its series of revival services March 2-7.

Bishop Ralph S. Cushman, retired, of Raleigh, was guest minister for the Spiritual Life Mission at Hawthorne Lane Church, Charlotte, March 2-5.

McNeill Smith, lay leader of the Greensboro District, has prepared a list of 114 lay speakers in the district who will be available for services in the churches during the Lenten season.

The Rev. Earl A. Cook, pastor of Bethel Church, Midland, will assist in a revival at Friendship Church, in Stanly County, April 13 through 19. Mr. Cook is a former pastor of the Friendship Church.

The ADVOCATE is happy to call attention to the meditation for April 1 in the March-April issue of *The Upper Room*, written by *Dr. Herbert H. Peterson*, of the public relations department of High Point College.

Central Church, Canton, recently observed a special Week of Dedication services, with Dr. Embree Blackard, the Rev. Frank Smathers, the Rev. Herman Nicholson, and the Rev. Cecil G. Hefner, pastor, doing the preaching.

Bishop Hazen G. Werner, author of many books on family life problems, will conduct a Family Life Conference at First Church, High Point, March 16-17, beginning with the morning worship on Sunday and closing Monday evening.

Dr. Eugene C. Few, pastor of Myers Park Church, Charlotte, will assist the Rev. S. J. Starnes in revival services at Sunset Park Church, Wilmington, beginning Sunday evening, March 16, and running through that week.

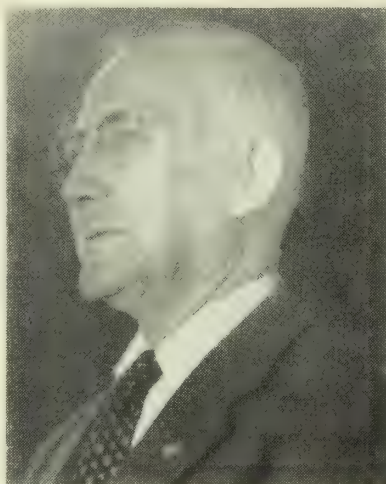
The Rev. Paul Bruton, pastor of Mt. Olivet Church, Concord, will be guest minister during the evangelistic services at Bethel Church, Midland, beginning Easter Sunday, April 6, and continuing through Friday of that week.

Dr. C. W. Robbins, president of Louisville College, and a choral group from the college, were guests of Calvary Memorial Church, Snow Hill, on Sunday, March 2. Dr. Robbins spoke at the morning worship service. Among those in the choral group who sang during the service was Patricia Eason, a member of Calvary, who is president of the college glee club this year.

Moriah Church, Greensboro, will have the Rev. Philip Gibbs, pastor of the Cooleen Methodist Church, as guest minister during the revival to be held March 23-28. Mr. Gibbs is brother of the Rev. James S. Gibbs, Jr., pastor of the church.

First Church, Maiden, will conduct revival services March 16-21, with Dr. J. C. Stokes, pastor of Central Church, Shelby, as guest preacher. The Rev. Reginald J. Cooke, pastor of St. John's Church, Gastonia, will be music director. The congregation conducted a lay visitation program and a series of cottage prayer meetings in preparation for the revival.

Meet a Layman



Phillip Magruder of Greensboro, several years ago, retired, after many years of service with a great life insurance organization, but he finds time to teach a class each year in insurance selling methods and to assist in the work of West Market Street Church. As district director of the ADVOCATE, he attends meetings of the ministers and laymen and promotes the Conference Organ wherever he goes.

Moriah Methodist Church, Greensboro, held open house at their new parsonage on Sunday afternoon March 9, following a consecration service at 3:00 p.m. The WSCS had charge of the arrangements and served refreshments to the visitors. The old parsonage and furnishings will be sold at auction on March 22, and the proceeds will be applied to the new parsonage debt.

On Monday evening, March 3, *Miss Elizabeth Whisner*, of the ADVOCATE staff, led the Bible study, "Disciples to Such a Lord," for the Wesleyan Service Guild of Central Church, Mount Airy, beginning at 5 o'clock and continuing after a covered dish supper. At 3 o'clock that afternoon she gave a devotional message at the monthly meeting of the WSCS of the same church.

Four Gastonia District Ministers who went to Cuba on the recent evangelistic mission reported to their brother ministers at the recent meeting in Lowell Church.

They were: the Revs. Tom H. Swofford of First Church, Belmont; James J. Powell of First Church, Boger City; and C. C. Phillip of South Point. Sixty ministers attended the district meeting, under the leadership of Superintendent James G. Huggin. The Rev. F. W. Dowd Bangle was host.

First Church, Maiden, has plans well under way for an addition to their educational building and renovation of the present facilities. Members of the church and church school have been given dime coin folders which they will return on Easter Sunday, when they hope to receive \$1,000 for the building fund. \$15,000 has already been raised for the project. Architect J. I. Beam, Jr., of Cherryville, recently completed preliminary sketches of the proposed addition, and it is hoped that construction will begin by midsummer.

The ADVOCATE would like to call attention again to the television course, *Introduction to New Testament Literature*, on WUNC-TV, Channel 4, sponsored by the University of North Carolina, Chapel Hill and taught by Dr. Bernard Boyd, professor of Biblical Literature at the University. These lectures are being given each Tuesday and Thursday evening, from 7:30-8:15, and will continue through May 2. Dr. Boyd is a very interesting speaker, and is throwing unusual light on the gospel and other literature of the New Testament.

The Rev. Dr. Henry M. Bullock, Nashville, is the new chairman of the editorial section of the Commission on General Christian Education of the National Council of Churches. He was elected for a one-year term at the annual meeting of the commission February 11-13 at Omaha, Neb. Dr. Bullock is editor of Methodist church school publications and general secretary of the Editorial Division of the Methodist Board of Education. He has been in this position since 1953. Previously he has served as pastor of churches in Mississippi and Florida and on the faculty of two colleges.

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Pfeiffer College Will Train Teachers

By A. J. CLEMMER

A church-related college, while respecting the constitutional principle of the separation of church and state, must not fail to take an active role in the training of our nation's public school teachers. To this end, the church-related colleges in North Carolina have recognized a joint responsibility with the public institutions of higher education. Often there have been instances where the church-related college has been able to pioneer in certain developing needs of teacher preparation.

Pfeiffer College, North Carolina's and Methodism's newest four-year college in operation, has received wide commendation from educational leaders for its preparation program for elementary school teachers. The program which now enrolls over seventy (70) full-time majors has been hailed as "one of the most forward-looking programs in elementary teacher preparation today" by a staff member of the State Department of Public Instruction. Other similar comments have been received both from college and public school sources.

The Pfeiffer College program in elementary education is a departure from the normal type of teacher preparation received by elementary education majors in American colleges today.

The program is consistent and compatible to both an "Academic" and a "Professional educationist" point of view. While assuring an adequate background in the teaching of the various skills and fundamental subjects in the elementary curriculum, the Pfeiffer College program also assures a strong background in those areas leading to specific subject matter competency as well as preparation in areas of general and esthetic education. The program in effect anticipated much of the post-satellite need in preparing an elementary teacher by including fourteen (14) hours of biological science and mathematics as required parts of the preparation program. This 14 hours is taught from a content point of view. The course of study includes minor programs in English, Social Studies, and Fine Arts with at least eighteen (18) semester hours required in each of these areas. For example, in English the program of elementary education demands beyond the freshman English requirement of six semester hours six hours of English Literature, three of American Literature, three of Advanced Grammar, and three of Children's Literature.

The program in elementary education is directed by Dr. Cameron West, head of the Pfeiffer College Department of Elementary and Secondary Education, assisted by Dr. Lloyd Lowder, Associate Professor of Education. Both men have had considerable experience as administrators in the North Carolina school system. Dr. West points out, however, that the Pfeiffer approach is college-wide with responsibility decentralized to the several departments which teach parts of the block program. "The effective preparation of elementary teachers is a concern of the entire faculty," West adds.

While professional education is held to a minimum, due recognition is given to the importance of student teaching. A block program during the senior year places the student into a full-time student teaching program of eight (8) weeks. A summary of the preparation program reveals the following:

ENGLISH: 21 hours including six hours of English Literature and three semester hours of American Literature, of Advanced grammar, and of Children's Literature.

SOCIAL STUDIES: 18 hours including American History, Political Science, Geography, Government, and State History.

FINE ARTS: 18 hours including six semester hours of Music, of Art, and of Speech.

NATURAL SCIENCES: 14 hours including three semester hours of Mathematics, eight semester hours of Biology, and three hours of Science for the Elementary Teacher.

HEALTH AND PHYSICAL EDUCATION: 9 semester hours.

RELIGION: 9 semester hours.

PROFESSIONAL EDUCATION: 25 semester hours including six hours of psychology, six hours of student teaching, and three hours in the teaching of reading.

ELECTIVES: 6 semester hours.

ACTIVITY: 4 semester hours of Music, Physical Education, Drama, etc.

Lots and Parsonage Given to Ca-Vel Methodist Church

At the conclusion of the regular church service on Sunday morning, February 16, 1958, the Rev. Emerson Thompson, pastor of the Ca-Vel Methodist Church, asked his congregation to remain for a short business meeting. At this meeting, Mr. John J. Reilly, director of manufacturing of the Ca-Vel Division of Collins and Aikman, announced to the officials of Ca-Vel Methodist Church that Collins and Aikman Corporation was presenting to them as an outright gift, the deed for the church lot together with a deed for the parsonage and the parsonage lot. Mr. Reilly then presented these deeds to Mr. Ned L. Lilly who is president of the Board of Directors of the Ca-Vel Community Methodist Church, Incorporated.

Pictured right, the church land which Collins and Aikman gave to the Ca-Vel Methodist Church on Sunday, February 16, 1958.

Below, John J. Reilly, Director of Manufacturing of Ca-Vel Division of Collins and Aikman, is shown presenting the deed to Ned L. Lilly, president of the Board of Directors of the Ca-Vel Community Methodist Church, Incorporated. Others in the picture are, left to right, Andrew Jackson, chairman of the Official Board of the church; the Rev. Emerson Thompson, pastor; Mrs. Claire James, church secretary; Lilly; Reilly; Frank Williams and Espey Jones, Sr., directors of the church.



The Ca-Vel Methodist Church was organized in 1940 and the congregation built the church on land leased from Collins and Aikman. This transaction now gives title of this land to the church as well as the house and lot which they had been using for a parsonage several years.

"Give Through Church Channels"

A number of individuals and even some organizations in various parts of the country have been representing themselves lately as entitled to ask for money and other gifts from Methodist churches and Methodist people. It may be a national from overseas asking to speak in a Methodist church and take an offering; or it may be a group with a well-sounding name asking gifts for children or some cause that, in honest hands, should be a worthy one. But some of these people and organizations are not able to serve the ends they profess—or are just schemes for "easy money." *The Board of Missions urges Methodist churches to give their moneys and other assistance through the regular channels of the denomination:* such as MCOR, the Board of Missions (World, and National, and WSCS) and annual conference causes. If you have any question about an individual or unknown organization asking for your money, ask one of the Boards, or the Commission on World Service and Finance, or your annual conference treasurer or its missionary secretary. To be safe: give through regular Methodist organizations.

♦ ♦ ♦

The greatest remedy for anger is delay.
—Sunshine Mag.



Church Extension in Kinston

By DALLAS MALLISON

And when he had called the people unto him with his disciples also, he said unto them: Whosoever will come after me, let him deny himself, take up his cross, and follow me.

For whosoever will save his life shall lose it; but whosoever will lose his life for my sake and the gospel's sake, the same shall save it. (St. Mark 8:34-35. K.J.V.)

The inspiring and challenging story of the remarkable growth of Methodism in Kinston during the past seven years shows most clearly that this coastal plains town of some 25,000 persons is in the very forefront of the church-extension movement in the N. C. Conference which, according to Bishop N. Garber, "has become church-extension conscious since 1952.

While the cause of Methodism has been greatly benefited by the Kinston gains, the greatest benefit has come to Queen Street Methodist Church, the 'mother church' of Methodism in Kinston. A layman of this church was quite right when he observed that "our church-extension movement has done us more good than anybody else."

"Our people have been caught up in a great vision, a vision of Christ, and a great passion to serve Him in a new and more purposeful way," declared the Rev. Mark W. Lawrence, pastor at Queen Street, 1950-56. Brother Lawrence is now pastor of Trinity Church in Durham.

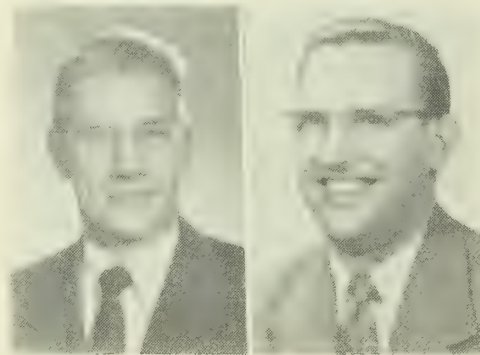
"In this way they are not only helping others," declared Dr. C. W. Robbins, president of Louisburg College, "but they are experiencing greater manifestations of spiritual life and victory for themselves, for only in Christian sharing can we experience the real joy of Christian living."

This is precisely what Pastor Lawrence meant when he said that the Queen Street

brethren "have found a new and richer life by losing themselves in a great and purposeful endeavor." The abundant harvest these brethren will continue to reap far exceeds any material costs or efforts they have expended in their church extension activities.

The net increase of around 8,000 or 45 per cent in Kinston's population since 1950 represents the era of greatest net population growth in its history. This gain is nearly three times as much as the 3,000 net increase Kinston experienced during the preveious decade, 1940-50. Kinston's population in 1940 was 15,388; in 1950 it was 18,336; and in 1957 it was an estimated 26,000.

This unprecedented population gain is due to Kinston's recent great industrial and economic expansion. DuPont's multi-million dollar Dacron plant at Kinston highlights this growth. The location of Stallings Air Force Base at Kinston has been an important factor. The Serv-Air Corporation has



The Rev. Marquis W. Lawrence, pastor of Queen Street Methodist Church for six years (1950-56), and the man who led the extension program in Kinston; and the Rev. T. Marvin Vick, Jr., present pastor of Queen Street, who fits admirably in the pattern of church extension and growth set before him in Kinston.

led a procession of dozens of new businesses coming to Kinston in recent years.

The thrilling forward march of Methodism in Kinston probably had its formal start in October of 1951 when Pastor Lawrence urged his official board to sponsor a new church in west Kinston. The board not only quickly approved the project but set up \$1,200 in its new budget to help pay the new minister's salary.

Arriving in November the new minister, the Rev. James H. Miller, Jr., held his first service on December ninth. Westminster Church was organized March 23, 1952, with 46 charter members. They moved into their new building in the spring of 1954.

Located in northwest Kinston on Carey Road at Westminster Lane, Westminster Church has a plant, including a parsonage, worth \$150,000. Self-supporting for more than three years, its membership is around 400 and the church school enrollment about 350. The Rev. H. Langill Watson became pastor in July, 1956.

Located in northeast Kinston on the corner of Larkspur and Ivy roads is Kinston's second new Methodist church, St.



Queen Street Methodist Church, the "mother church" of Methodism in Kinston, which has led recent years in the N. C. Methodist Conference not only in church extension, but in many other fields. This 106-year-old church is located in the heart of the city's downtown business section.

Mark, started during the first part of 1957. The new pastor, the Rev. Donad S. Collins, held the first worship service the first Sunday in March. Organized on Easter Sunday, April 18, charter membership was closed the first Sunday in June at 51. Three months after the first service the congregation moved into a renovated former private home.

St. Mark moved into its new building April 10, 1955, the old building becoming the parsonage. The plant is worth around \$100,000. The membership is over 180 and church school enrollment nearly 200. The Rev. R. Bruce Pate became pastor last July.

St. John Church, the third new Methodist Church, is located on Independent Street in southeast Kinston in one of the oldest sections. Organized on October 30, 1955 with 42 members, this church grew out of a Sunday school started the second Sunday in June with 33 members under the leadership of Miss Priscilla Steger, a special delicatessen worker. The Rev. Tracie Varnum became pastor in July, 1955.

Until recently St. John has been meeting in a renovated store building, but on December 8, 1957 they moved into a \$20,000 sanctuary and educational building owned by another denomination and in good condition. Both membership and church school enrollment are about 70 each. The Rev. R. M. Gradeless became pastor in July, 1956.

During the year 1956-57 the best record not only in church extension but in many other areas has been achieved by Queen Street Church among all the 62 churches in the N. C. Conference with 500 or more members.

Kinston enjoys the unique distinction of being the only urban center in the 83rd church N. C. Conference which since 1950 has achieved a rate of net growth of local Methodist church membership greater than the rate of net local population growth. Since 1950 while the town has had a net



Schematic Map of Kinston, North Carolina, showing the four Methodist churches in this city of 25,000 persons. Four churches—three of which are new—serve adequately all sections of this fast-growing coastal plains city.



Westminster Methodist Church, located in northwest Kinston, is the first of the three new churches. Now self-supporting, it has a plant worth at least \$150,000.

increase of 8,000 or 45 per cent, membership in Kinston's Methodist churches has had a net gain of 780 members (from 1,615 to 2,395) or over 48 per cent.

During this period the number of Methodist churches has grown from one to four, a gain of three churches or 300 per cent. At the same time attendance has more than doubled in Methodist church schools and daily vacation Bible schools.

An overall valuation of \$250,000 is a good estimate for the new Methodist properties. In achieving this Queen Street has spent around \$75,000; and the new churches at least \$50,000.

In 1950 the total amount of money raised was \$36,045, while in 1957 this amount had jumped to around \$110,000, for all Methodist churches in Kinston. This is a net gain of around \$75,000 or over 200 per cent. While in 1950 the average giving per member was \$22.32, this amount in 1956 had climbed to \$47.14 and in 1957 was even larger, a net gain of well over 100 per cent.

Both Queen Street and Westminster conduct week-day schools for nine months each year. They have a total of two kindergarten and two primary teachers with a total enrollment of about 100.

During the last Conference year the four churches received a total of 89 members in profession of faith—an average of nearly 22 members per church which compared with a Conference-wide average of less than seven members per church. Queen Street received 27; St. Mark 30; Westminster 20; and St. John 12. Queen Street ranked 31st among all the churches, and only one church larger than Queen Street did better.

Kinston's Methodism enjoys the unique distinction of having Fishermen's Clubs in all four of its churches. Two members of the club at Westminster have brought into their church more than 25 new members each.

That Queen Street, while carrying on an active church extension program, has been mindful of its obligations to others is seen in the fact that for several years 60 per cent more of all money raised has gone for others. During the last Conference year the church stood at the very top of all churches in the N. C. Conference in reaching and exceeding the Conference-adopted objective "As much for others as for ourselves."

In 1956-57 Queen Street was the only church among those with 500 or more members to surpass this goal. It actually exceeded the goal by almost fifty per cent.

Queen Street has the largest Advance Specials program in the N. C. Conference, contributing \$10,000 or more annually to Mission Specials. The church helps support five missionaries and mission centers and gives generously to the new Methodist College in Alaska.

Queen Street Church has the largest scholarship program in the N. C. Conference. The three-year-old program provides five foreign and six local scholarships with an annual value of \$3,000 equally divided between the two groups. The foreign group includes two medical and three ministerial scholarships. Each year six local scholarships of \$250 each are awarded to local



St. Mark Methodist Church, located in northeast Kinston, is the second of the new churches. With a plant worth around \$100,000, it is well on the way toward supporting itself fully.

Methodist young folks. Two of these are unique "in-service" scholarships providing practical training at the church itself.

Queen Street carries on an effective recruitment program. Two of its young men are preparing for the ministry while four of its young ladies are studying for careers in full-time Christian service. Last year five of its young men and four of its young women in high school decided on careers of full-time Christian vocations. The church spends annually \$1,150 for Bible instruction in the local high school.

Queen Street is happy that it has five sons in the ministry. These are Dr. G. Ray Jordan, professor at Candler School of Theology; the Rev. Warren B. Petteway, pastor of Asbury Church in Durham; the Rev. Robert G. Foster, pastor on the Kinston Charge; the Rev. Claude L. Barrett, Jr., pastor on the Littleton Charge; and the Rev. F. Owen Fitzgerald, pastor at Murfreesboro.

Queen Street has more members in the Ten Dollar Club than any other church in

the N. C. Conference, and is one of only four very large churches to reach its goal of 100 members. The total for all four Kinston churches is 147; Queen Street 129; St. Mark 10, Westminster 7, and St. John 1. (September 20, 1957).

During all this time Queen Street has been steadily improving its plant and physical facilities. Highlighting this improvement has been the installation of a \$3,000 automatic electric kitchen and a \$11,000 air-conditioning system. It is carrying out an extensive, five-year, \$15,000 renovation and redecoration project.

At least \$30,000 in aid has come from the N. C. Conference Board of Missions and Church Extension. Westminster Church received \$5,000 in regular funds and St. Mark Church received a \$17,000 grant and St. John Church an \$8,000 grant from the Ten Dollar Club funds.

The closing of the Stallings Air Force Base has created a lag in the rapid growth of population in Kinston. The church has adopted an attitude of "watchful waiting." A study completed last November shows that the situation is very well in hand at present. This survey indicates likely spots where new churches might well be started; and Queen Street keeps its eye on available lots it could quickly purchase if necessary.

A generous and far-seeing Methodist people in Kinston will rise up to meet the challenges of new church extension opportunities. The same courageous and enthusiastic spirit which spurred them on in the past will serve them in good stead in future years.

Queen Street and Kinston Methodists have found a worthy successor to Brother Lawrence in the personality and leadership of the Rev. T. Marvin Vick, Jr. Coming to them in July, 1956, Brother Vick has quickly caught the spirit and fallen into stride in Kinston. The mantle of leadership fits him gracefully and he is continuing with effectiveness in the tradition set before him.

Queen Street Methodists have learned that it is only in sharing and giving that the deepest and richest joys of Christian living can be achieved. This is the greatest victory and the only lasting one they have won. They have learned the truth in Christ's teaching that "whosoever will save his life shall lose it; but whosoever will lose his life for my sake and the Gospel's sake, the same shall save it." (St. Mark 8:35)



St. John Methodist Church, located in southeast Kinston, is the newest of the baby churches. It has just moved into a lovely new sanctuary and educational unit worth \$25,000.

India--Land of Extremes

by EMBREE H. BLACKARD

(This is the sixth article written by Dr. Embree Blackard, pastor of Central Methodist Church, Asheville, while a member of the Christian Century Seminar on a world tour. It is reprinted from the Asheville Citizen.)

India is a land of great fascination. It is a country where you find great extremes of poverty and wealth, dirt and beauty, superstition and culture. Our morning at Benares we arose early and made our way to the burning ghats on the Holy River Ganges. We had to press our way through a throng of beggars and much filth to get to the river. There we found many who had gone for a bath of purification in the presumably "holy waters." We saw the burning funeral pyres and also the chief mourners who dipped the waiting corpses into the waters of the Ganges for the last rites. The nearest male relative is supposed to be in charge of the cremation. We witnessed the attendants poking the embers, often tearing the flesh of the corpse in order to complete the cremation.

We also went to the "Monkey Temple" in Benares where scores of monkeys roamed at will. The monkey is considered sacred because some monkey in the dim past is supposed to have overcome an evil spirit. We walked through streets so narrow you could touch the shops on both sides at the same time, yet often had to step aside to let pass one of the many cows which were roaming the streets.

Leaving such scenes, we caught a plane and within a few hours were in Delhi, the symbol of the new India. The new capital city has wide boulevards with traffic circles such as we find in Washington, D. C. There are parks with illuminated fountains. There are hotels which equal anything to be found in the West. In India as in any other land, one can find just what he is looking for.

Met at Airport

Our arrival in Delhi started out most auspiciously. We were met at the airport by Mr. and Mrs. Ralph Cummings. Mr. Cummings was previously on the faculty of N. C. State College, Raleigh, but now is connected with the Rockefeller Foundation. He is assisting the Indian Government doing research on agricultural projects and in establishing schools for the training of specialists. We were taken to the Cummings home for a brief visit before going to Christ's Methodist Church, where the 35 members of the Christian Century World Seminar were given a reception by the leaders of the Christian churches in Delhi. Bishop Shot K. Mondol, who is married to a former American missionary, was the master of ceremonies. He and Mrs. Mondol have four sons, two of whom are Indian citizens and two of whom are Americans who have married American girls. When Bishop Mondol was transferred to the Delhi Area last year, a newspaper reporter asked him what he would do in case of a war between India and the United States. He refused to answer the question, stating that he considered a war between India and the

United States an utter impossibility. At the reception we were given a most cordial welcome by Raj Kuman Amrit Kaur. She is the daughter of Raja Harnan Singh who gave up his throne to be a Christian. She has been Minister of Health in the Indian Government and President of the World Health Organization, and is now vice-president of the International Red Cross.

Five-Year Plan

India is now in the midst of a second Five-Year Plan, seeking to raise the standard of living of its 380 million people. The Community Development Program is one of the most significant phases of the plan. There are over 550,000 villages in India. In most of these villages the people live on the bare subsistence level. A drought, or the failure of the rice crops, means starvation for many. The sanitary facilities are primitive, the methods of farming are antiquated and the mortality rate is exceptionally high. The aim of the Community Development Program is to increase food production, create better sanitary conditions, overcome disease, build roads to the main highways, and to lift the standard of living. This program is now being tried in 25 per cent of the villages. The greatest problem is to get and to train leaders. We had an interview with two Indians who are heading up the program in West Bengal, and with William J. Cousins, a Connecticut-born and Yale-educated Negro who is a member of the U. S. Technical Co-operation Mission. They told us that they hope the Community Development Program will reach every community by 1961.

We spent a day at the Agricultural Institute at Alahabad, established by Dr. Sam Higginbottom in 1910. New methods of agriculture and dairy farming and modern methods of home making are taught. The Institute has experiment farms. It sponsors a company to manufacture metal plows and demonstrate its superiority to the wooden one and the value of the pump over the bucket.

Religion in India

The great majority of the people of India belong to the Hindu faith, although there are approximately 40 million Mohammedans and 9 million Christians. Hinduism has a way of absorbing the religions which come to India. The Hindus have no difficulty in adding to their Pantheon every new god which comes along. While all the religions have some noble ideals in their search for God, we must judge a religion by its fruits. I asked several leaders of the Community Development Program if religion were a help or a hindrance to the program of community development. They said they would have to admit that the religious superstitions of the people were a great hindrance to their work.

All over India there are Christian institutions established by the churches of the West. (In Methodist educational institutions alone 34,000 students are enrolled.

In Methodist hospitals there are 1,584 beds and seven schools for training nurses. While the present government appreciates the work which has been done, it insists that these institutions be directed by the Indians.

The Indian Government has clamped down on granting visas to new missionaries except those who come as replacements. We were told that this policy came as a reaction to the large influx of missionaries from the sects after the war.

Dispute with Pakistan

With the liberation of India by Great Britain after the war, East and West Pakistan were made into a separate nation. The basis of partition was the religious faith of the people. India was predominantly Hindu and Pakistan Moslem. After the partition millions of Moslems fled from India and millions of Hindus fled from Pakistan. This movement of people has created a vast refugee problem which still exists. Pakistan has a population of nearly 90 million people and claims to be the fifth most populous nation in the world. The city of Karachi has grown in the past twelve years from about 80,000 to over a million souls.

The dispute between Pakistan and India is centered around India's control of the source of water of Pakistan's canals, and Kashmir, called "the powder keg of Asia." Kashmir is overwhelmingly Moslem, but its ruler at the time of the partition was Hindu and would not agree for his country to be a part of Pakistan. The Pakistanis say that Nehru promised to have a plebiscite in Kashmir, but that he has now refused to hold one.

India resents very keenly the military aid which the United States has given Pakistan—which aid India refused. She feels that our giving arms to Pakistan has not only created an unfriendly force to the north but has forced India herself to spend more of her resources for arms.

Visit to Dr. and Mrs. Rice

We flew from Delhi to Amritsar where we visited the Golden Temple of the Sikhs. We were present on a holy day and met the temple staff. When I was introduced to the High Priest, I replied that I was the high priest of my church. From then on Mrs. Blackard and I were shown every courtesy. The Sikhs have really a very fine faith. They came into being as an effort to reform Hinduism.

From Amritsar we crossed the border to Pakistan and went to Lahore to visit with Dr. and Mrs. E. L. Rice who went out five years ago as medical missionaries from North Carolina. We saw the campus of Forman Christian College which is maintained by several Christian denominations. We were especially interested in the United Christian Hospital and Nurses' Training School, of which Dr. Rice is the chief surgeon and medical director. It was thrilling to see the great work which Dr. Rice is doing in an institution which needs more missionaries and more space in which to carry on its program. We saw in the hospital much equipment which has been donated by churches in North Carolina.

Boys and Girls

ELIZABETH WHISNER
Editor



Soap Box Derby

By MARGARET JORDAN SPRINKLE

Sam Scales was so slow that his friends called him "Slowfoot Sam." He seemed even slower because his best friend and next door neighbor, Bill Boles, was so quick and active. Therefore, the whole village laughed when Sam decided, just two weeks before the Soap Box Derby, to enter a racer.

"But you don't have a car," Bill objected. "I have an old coaster, and there are some boxes in the garage," Sam defended. Bill had an idea. "I'll make my new wagon into a racer and beat you in the Derby," he challenged.

Sam moved slowly across the fence that divided the two yards and looked at his weatherbeaten coaster. "Why don't you bring your wagon over here? There are boxes enough for both of us," he said.

Soon the two boys were dragging boxes from the garage. "We need a hammer," Bill panted, as he pulled the boxes apart. "And some nails." Sam trudged off to look for them, and stayed so long that Bill was gone when he returned.

"Bill—Bill," he called, looking in the garage, under the house and across the fence.

"Let's go swimming," Bill returned with his bathing trunks. "Jack and Joe are waiting for us."

"We won't win the Derby by going swimming," said Sam, as he kept on working.

"I'll work on mine in the morning," Bill shouted as he dashed off to join Joe and Jack.

Sam had torn all the boxes apart and stacked the boards ready for action, when Bill jumped over the fence the next morning.

"You're late," Sam said, as he greeted him with a friendly smile.

"What's the hurry?" Bill yawned.

"Lots of work before our racers are ready," reminded Sam.

"This long plank will fit perfect on my wagon," Bill said, taking the piece Sam had laid aside for his own car.

"I had it all ready for my racer," Sam protested.

"Oh, if that's the way you feel about it, I'll go home," Bill turned to leave.

"Don't go," Sam begged. "I can find no other piece. See, here is one that I can make as strong as yours."

"Make what strong?" Willie Owen whistled as he came down the street with a fishing pole over his shoulder.

"We're making racers for the Derby," Bill said.

"Let's go fishing," suggested Willie, dangling his pole invitingly.

"Can't," said Sam. "We need the time to finish our cars."

"Ah, now," Bill dropped his nails. "I can go fishing this morning and still finish ahead of you, Slowfoot. I'll be back this afternoon," and off he went.

But fishing was not good that day, and Bill was so disgusted that he decided

THE CALLER

*A little dog came over
To call on me one day,
And he was very well-behaved
In his small doggy way.*

*He wagged his tail politely
When I said, "Howdy-do";
He lifted up his little paw
To shake hands, as we do.*

*And when the call was over,
He walked across the floor,
And gave a bark to say good-bye—
Then scampered out the door.*

—Selected

against working in the afternoon, even when he saw that Sam had finished the body of his racer.

"I'll catch up with you tomorrow, Slowfoot," he said with a grin.

"We have the Scout hike tomorrow," Sam reminded him.

"That's right," Bill hesitated, "but we have almost a week before the race."

"All the other boys are practicing with their cars," Sam looked worried.

"I don't need to practice," said Bill. "I can guide a racer better than any boy in town. Ask Willie if I didn't leave everybody behind this morning."

"Whose car were you in?" asked Sam.

"Tom's; and it isn't as good as mine will be."

All that afternoon Sam worked feverishly, and when night came his car was finished.

"Um-m," said Bill in surprise. "Finished already? But I'm a fast worker. One more day and I'll have the finest little racer in town."

"I have some red paint Mother gave me," Sam was enthusiastic. "I'm making mine red all over, even the wheels."

"And I'll make mine blue. I'll call it 'Blue Lightning.'"

The next day it rained. "I'm working in the garage," Sam called across to Bill.

"Too dark," Bill objected.

"But the Derby is Saturday."

"That's four more days, and I need only one to finish. Let's go to the movies."

"Can't," said Sam. "I've got to finish today so I can practice tomorrow."

"All right, Slowfoot," Bill laughed. "Go ahead, but Blue Lightning will leave you far behind Saturday."

On the day of the Derby, Sam and Bill left early with their racers. Bill's blue paint was still a bit sticky, but he had put a pillow inside to protect his new trousers. Sam had added more grease to his wheels and, from much practice, knew every bump on the long hill they were to race down.

Finally the race began, and the little cars were off with a flash. Swift-moving Bill got the edge on Sam at the start. He leaned back to smile knowingly at his friend. "Sorry, Slowfoot," he shouted, "See you at the bottom of the hill."

Sam bent forward, every nerve straining. Bill was leaving him behind, as usual. "Watch out for that bump, Bill," he called.

But too late. Bill began to weave dangerously across the road, holding up all the cars behind him.

He tried to straighten out his car. "That old steering rod," he muttered. "I didn't have time to find a better one." Just then his wheels hit another rough spot and spun his car into the grass by the side of the road.

As he picked himself up and tried to wipe the streaks of blue paint from his new trousers, he heard the cheers from the grandstand, "Slowfoot Sam! Slowfoot Sam!"

And there in front of the stand stood slow, easy-going Sam, blushing as red as his racer, while the judge awarded him first prize in the Soap Box Derby.

CHUCKLES

"Every one of God's creatures is here for a useful purpose," said the teacher. "Now what do we learn from the mosquito, Willie?"

"How easy it is to get stung," was the prompt reply.

Teacher: We will have only a half day of school this morning.

Class: Hurray!

Teacher: We will have the other half this afternoon.

Class: Aw shucks!

Bible Quiz

1. What wicked king ordered the murder of John the Baptist during a birthday feast?
2. When Jesus healed ten lepers, how many came back to thank Him?
3. When God created the world, what did He do on the Sabbath?
4. How many years did a Hebrew slave have to work for his master?
5. Who worked seven years for a wife, and then was cheated?

Answers to Last Week's Quiz

1. Palestine, or Holy Land.
2. King Solomon—I Kings 3:5-12.
3. Fishermen.
4. Eve.
5. Lot's Wife—Genesis 19:24-26.

EDITORIALS

The Pastor's Automobile

One of the increasing problems which confronts the busy pastor nowadays is that of maintaining and paying for an automobile. There is no question of doing without one—it is a necessity. (Although we once knew a pastor who served five churches without one and explained that he had a well-developed “hitch-hiker’s thumb”). No modern pastor can care for even a small-town station without a means of transportation.

But how can he pay for an automobile and keep it running on the salary which he receives? The question is academic, the answer is amazing. He just does it, somehow. Not long ago we rode with a minister who told us that he had traveled 25,000 miles that year on church business and that he would soon need another car. Where the money would come from he didn’t know.

A recent article in *Presbyterian Life* points out that the average pastor in the Presbyterian Church drives 1,000 miles a month and that it costs him seven cents a mile. According to the latter figure, the average North Carolina rural pastor will have to spend at least \$1,400 dollars of his small salary on transportation.

This brings up the consideration of equity. It is fair to expect a man who gets a salary of \$4,000 to spend nearly one-third of it for his automobile, while his brother pastor, who serves a city church at double the salary, needs to spend less than half of that amount?

Rural congregations are making great progress in building new churches and parsonages. But they might well consider the plight of their pastor who, while he had rather sacrifice than to complain, is finding it hard to find the money to keep up the ever-increasing burden of financing and keeping up his automobile.

Many congregations are helping solve this problem by giving a car allowance. Others are raising the salary, instead.

It might be well to remember that seven-cents-per-mile figure the next time you hitch a free ride with the preacher to the district meeting, or call him up to ask him to take a carload of youngsters to a picnic. He wouldn’t miss the pleasure of doing this for anything, but it’s costing him plenty!

Trees Grow from the Roots, Not from the Top

A harried church official replied to the editor’s request for a little push on the subscription campaign with an honest and rueful explanation. It was, he said, almost impossible for him to push all the various campaigns which were being promoted from above. He’d do his best, he said, but

he wondered if anyone would pay any attention.

He’s so right! If the editor gave space to all of the promotional material which comes to his desk, he would fill up the paper out of one day’s mail and then have no room for news about North Carolina.

The most enthusiastic and active of all the large denominations, the Southern Baptists, have grown to where they are about to outstrip the united Methodist Church. How have they done it? Simply by remem-

✠

O Lord our Master, who through the forty days didst forget the body because thy Spirit was caught up in God: Teach us with whole hearts to see thy heavenly communion, so that being delivered from subjection to the flesh we may be released into the spiritual liberty that belongs to the children of God. In thine own Name we ask it. AMEN.

(From *The Book of Prayers*)

✠

bering that *a tree grows from the roots, not from the top*. Their churches have not been handed down their programs; they have, in a large measure, formulated them at the grass-roots level.

It’s so easy to sit in an office and prepare a schedule for a nation-wide campaign, with the assistance of public-relations counsel and high-powered advertising men. But when four or five such great campaigns come at the same time and compete for the interest of the church, it is very difficult to insure that any of them will be a success.

A layman complained recently that the Methodist Church had seemingly closed up all loopholes for the congregation to exercise its own judgment and to make its own plans. He was not entirely accurate in this criticism. There are a few points at which the congregation can have its say: It can decide whether or not it will increase the pastor’s salary, make Advance gifts to special fields, and build new buildings.

But the very fact that we have increased our giving to such causes all out of proportion to our gifts to World Service indicates that people like to make up their own minds. World Service is just as necessary as any of these things; the church cannot exist without regular payment for the support of our far-flung missionary and educational enterprise. But these will suffer if we continue to think of them as “taxes,” rather than gifts.

The next time you are inclined to blame the district superintendent for putting the

pressure on, remember that he is merely a cog in the wheel—that the bishops and boards are putting the screws on him and that the bishops are under pressure also. We need not blame anyone except ourselves for the plight of Methodism. Things have to be done; let’s do them.

Anno Domini

A perusal of the new guide book put out by the state of Israel reveals an interesting item. A short summary of Israeli history begins with the ancient history of the Jews as recorded in the Bible, but the dates which we would denominate B.C. (Before Christ) are, in their usage termed B.C.E. (Before the Common Era).

By this method the Israelis get around the necessity of mentioning the name of Jesus, even in historical data.

Which brings up an interesting point which Christians often fail to recognize. Seldom do we ask ourselves what it would mean to live in a world which is alien, even in its calendar? Almost the entire world has adopted the medieval method of counting time according to the chronology of the Roman Catholic Church, dividing the history of the world into B.C. and A.D. But to the Jews such a division is alien, for they cannot admit that time stopped and started all over again with the birth of Jesus.

And yet the Jews themselves must bow to the custom of the nations, a custom which has made all history a before-and-after matter.

Like all attempts to forget Jesus, this change in nomenclature still leaves us with a question. What happened to the world that day in Bethlehem? The Christian faith alone can give the answer.

“Before the Common Era,” writes the Israeli scribe. What common era? And the smallest child must wonder what it was that broke all time into two parts and gave the world the tenderly beautiful phrase behind the letters, “A.D.” “Anno Domini,” they said, two thousand years ago, “it is indeed the Year of our Lord.”

What Is Religion?

In the home it is kindness
In business it is honesty
In society it is courtesy
In work it is fairness
Toward the unfortunate it is pity
Toward the weak it is help
Toward the wicked it is resistance
Toward the strong it is trust
Toward the fortunate it is congratulations
Toward the penitent it is forgiveness
Toward God it is reverence and love.

—(Copied)

DEVOTIONAL

The Ultimate Goals of Christian Experience

By R. G. TUTTLE

COMPLETE COMMITMENT TO CHRIST

"Till we all come . . . unto the measure of the stature of the fulness of Christ . . ."—
ph. 4:13

Commitment of life to Christ is the origin of Christian experience; complete commitment to Christ its ultimate goal. It is easy to think that we are committed when we are not; it is easy to be committed in certain areas of life where commitment is easy, and fail to be committed in other areas where commitment is difficult. At times we are even violently Christian at certain points, subconsciously covering up the fact that we are not Christian, at all, in other relationships.

I wish to be Christ-like; I know it is impossible. We seek to challenge others to be Christ-like; they do not respond because the goal is too distant. We want to be Christ-like, and yearn after it—but how can we discover Christian peace in face of the chasm lying between what we are and what we yearn to be? Here lies the secret—commit my life to Christ, helplessly, hopelessly; in that commitment, He begins the work of making me Christ-like. It is impossible to reverse the process: become Christ-like all by myself, that after I have become Christ-like I may commit my Christ-like self to Christ. We attain "unto the measure of the stature of the fulness of Christ" only as we believe in him with our whole being and yield to him, that He may possess us and fill us with himself. If I fail to grow in Christ-likeness my own personality is missing its destined fulfillment.

To be with Frank Laubach is to feel the spirit of Christ; so much of Christ is radiant in this man—great in his simplicity and simple in his greatness. Dr. Laubach speaks at an Easter service in Bombay, India:

Last night I saw how nearly every person in the church moved, acted, as though he saw the vision of Christ, as I tried to help Christ to become visible and audible, to help Him plead with everyone to give everything, every thought, every minute . . . O Christ, if Thou canst use me, use anything, everything I have!

The early Christians declared with jubilation voices: "Christ is Master! Christ isaviour! Christ is Lord!" Deep commitment was made articulate in these expressions. He was alive and he possessed them—because they wanted him to possess them. Each of us knows loyalty to some responsibility in life: loyalty to my corporation, my profession, my nation. We expect demands to be made upon us; we lay aside everything to meet these primary loyalties. His it is to become a Christian—to commit one's over-all loyalty to Christ. Then the demands of his mind, his spirit, become the great loyalty to which all other loyalties yield. Now my loyalty to corporation, to group, to profession moves in a larger orbit, and swings about Christ as its center.

But do we want this larger commitment of life? Someone has asked some rather direct questions:

- Do we want to be Christian—
Or do we wish to be comfortable?
- Do we want to be Christian—
Or do we wish to do as we please?
- Do we want to be Christian—
Or do we wish to avoid all inconvenience?
- Do we want to be Christian—
Or do we wish to make money without scruples?
- Do we want to be Christian—
Or do we wish to hold on to our prejudices?

Until these questions are answered, there is no commitment.

Stanley Jones puts it, "It is not so much who you are as whose you are." He goes on to say that when this commitment is genuine, "We may stumble but we stumble toward Him. We may fall but we fall on our knees." To "capsulize" this, I would so walk that should I suddenly be aware that He walked beside me, I would be glad to have him there.

This is total commitment to Christ!

PRAYER: *O Father, let me be possessed in all my living by the Spirit of Christ. Amen.*

Steeple Echoes

by T. R. JENKINS

Some few years ago, in a Western agricultural college, a group of students decided to test the lifting power of a common yellow squash. The students made a harness for it which was so keenly balanced and adjusted that it would register on a scale exactly the power of the tiny squash as it grew on its vine. They did not think the plant was capable of lifting much weight. But as the days passed, their astonishment and respect increased. At first, the squash lifted twenty-five pounds, then fifty, then one thousand. Still its power expanded the harness until it reached five thousand pounds. Surely this is the limit, they thought. But it continued . . .

Then they cut it from the vine. In an instant its power was gone. The scale dropped back to zero. Connected with the vine, even a small plant can do something worth mentioning. Separated from the vine, however, it is powerless.

What a parable of a person's relationship to God!

All this should be a continual reminder of our most certain need for regular periods of worship. Worship tends to keep "the vine" intact. Many people seem to be of the opinion that they can safely neglect this vital matter and get along fairly well. As they assume such an opinion, they soon find themselves searching for practically any excuse under the sun for not attending the worship services of their church. Then,

gradually but consistently, their lives become fruitless and powerless, their loyalties divided and their souls poverty-stricken.

God forbid such a tragedy in our lives!

This I Believe

by DALLAS MALLISON

1. We are all God's children—all equal in His sight.
2. We are all brothers one to another—and all keepers of each other.
3. The only real and abiding law is the law of love—Christian love.
4. Love is the strongest of all emotions—stronger even than hate.
5. The greatest sin of all is to give up or neglect the search for the better life.
6. As the poet said, "To err is human, to forgive, divine."
7. Patience and forbearance are the greatest of all virtues.
8. Love without compassion is not true Christian love.
9. Life—individual and otherwise—always is; death is only a door or gate.
10. Our task in life is to find and develop our own talents, to perfect our own personalities. All life is a training school.

Prayer Vigil

(Lines written by a participant in the Prayer Vigil at Centenary Church, Mount Ulla, N. C.)

*Across the snow
The stained-glass windows of the little church
Sent golden fingers reaching toward the dark.
And, out in front,
A towering lamp-post spread
A glowing circle round its head.
Who could describe
The beauty of that scene—
The winding road, which curved to hold
the church
In its embrace . . . the lacy blackness of the trees . . .
The pointing steeple, reaching up
Into the dark blue sky.*

*Inside, the candles burned,
And at the altar knelt to pray
A child of God, as, hour by hour,
All through the night, they came and went,
Their footsteps crunching in the snow,
Leaving reminders of their prayers.*

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REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Mr. Nicks Reports on Hospitals and Homes Convention

Chicago was a mighty cold spot, weather-wise, the week of February 10th when the Convention of the National Board of Hospitals and Homes was held. Mr. Nicks returned to Raleigh, nearly equally as cold a place, but warmed by the inspiration of the meeting. His report follows:

"It was indeed a real pleasure for my wife and I to attend the Convention of the National Board of Hospitals and Homes, which this year used the theme 'Christianity in Action'. Also attending from our Conference were the Rev. Joseph F. Coble of Methodist Retirement Home, and the Rev. James C. P. Brown of our Conference Board of Hospitals and Homes.

"Again, I believe everyone in attendance was aware and appreciative of the fine leadership brought to us under the guidance of Dr. Olin E. Oeschger, General Secretary, and Miss Lena J. Martin, director of Child Care. The high tone of the meeting was set by an address by Dr. Marcus Bach, Professor, School of Religion, State University of Iowa, who used as his subject 'The Will to Serve'. He said there were at least three awarenesses that Christian men and women must be conscious of: (1) the world is watching us, (2) the world is being influenced and changed by men and women working where you are, and (3) we are co-workers with God.

"The friendship and fellowship was fine because there was a common purpose of 'being about my Father's business'."

Wednesday Night Prayer Meetings

Our usual Wednesday night prayer meetings are being highlighted by messages from outside speakers for every other Wednesday night service. First visiting speaker was Richard Lewis, director of Religious Education at Edenton Street Methodist Church, who gave his message on "Love," a subject in keeping with Valentine's Day. Mr. Ben Holeman, director of Social Service, and Mrs. Bertha Spivey, house mother at Brown Cottage, as "on campus" speakers, both have given inspiring messages to our group. The beautiful singing voice of Mr. Shelton Lewis, secretary to Mr. Holeman, has also contributed a great deal to the services.

Sunday Vespers

Sunday evening Vesper Services are devoted to the "Living Bible" Easter series. This tells a part of the Easter story each Sunday night until Easter, and concludes with the joyful event of Resurrection on Easter Sunday.

Church Membership Classes

Twenty-five of our Junior age boys and girls are attending the Church Membership classes at Edenton Street Methodist Church, under the able leadership of the Rev. McAdams. We ask for your prayers as our children study to make their most important decision concerning church membership.

Approximately eleven of our boys and girls participated in the Twenty-Four Hour Prayer Vigil in the Chapel on February 25, following their class. This was a new and inspiring experience for them in their spiritual training.

Intermediate MYF Has Valentine Party

February 14, the day of hearts, was the occasion for a Valentine's party when the Intermediate MYF gathered in the Recreation Room. Disguised with red and white valentines, the walls of the room were gay and pretty, accented with cupids on the windows. The setting left no doubt as to the occasion for this "heart warming" gathering.

Games of Touch the Heart, and Valentine Reading Race were enjoyed, with the highlight being a scavenger hunt for things on the campus. This has become a favorite game for the children, scurrying about to be the first to return with a required "wanted" list.

Refreshments of cake hearts and soft drinks were enjoyed by: Patricia Ferguson, Paula Holmes, Donna Medlin, Sonja Page, Helen Parrish, Betty Proctor, Janice Roebuck, Linda Trotter, John Adams, Carroll Ainsley, Gary Boulter, Robert Caddell, Raymond Lee, Charles Mock, Bob Page, Eddie Taylor and Freddie Taylor. Chaperones were Mrs. Edith Huber and "Muh" Brown.

Student Piano Recital

Mrs. Louise Wilson presented her students in a piano recital March 3 in our auditorium. An appreciative audience listened attentively to the excellent presentation. We believe that many of our clothing sponsors will be happy to recognize their child's name on this program, and to watch his or her progress through the spring recital.

Gypsy Moon		
From a Chinese Tapestry	Lillian Pruitt	Hirschberg
The Big Bass Singer	Linda Carter	Hale
Blue Bells of Scotland	Peggy Banner	Old Scotch Air
The Butterfly	Carol Poole	Thompson
Toy Soldiers	Marilyn Brown	Thompson
Waltz	Vickie Faircloth	Glover
Little Brass Band	Ruth Salmon	Glover
College Life		Hartzman

Hanging Gardens	Sonja Page	Davi
Watchman's Song		Gri
Hot Dog Stand		Schau
Alma Mater		Tradition
Woodland Waltz	Dianne Thompson	Gwyr
Base Ball Days	Phyllis Mock	Thompso
The Postman		Thompso
Noah's Ark	Billy Goforth	Burma
Polonaise	Nancy Nicks	Chop
Pomp and Pageantry	Billy Gilbert	Cob
By a Blue Lagoon	Marianna Nicks	Eckstei
Fur Elise	Paula Homes	Beethove
Gondelieri	Paula Holmes, Mrs. Wilson	Nev

Honor Students for Six Weeks are Named

Honor students for the third six weeks of school, ending in January, were named by our fourth, fifth and sixth grade teachers recently, for both Home and Town students attending our Methodist-Lewis School.

Members of the Citizenship Honor Roll for the Home were:

Sixth grade: Linda Carter, Frankie Edwards, Lillian Pruitt and Ruth Ann Salmon.

Fifth grade: Linda Boulter, J. T. Bunting, Mac Burchette, Carroll Gardner, Phyllis Mock, Bennie Smith, Donald Ray and Dianne Thompson.

Fourth grade: Grady Boulter, Dianne Caddell, Pat Cates, Mary Dennis, Sam Ferguson, James Parrish and Joe Trotter. This group was entertained by the Fidelis Sunday school class of Edenton Street Methodist Church, who took them to dinner at the S&W Cafeteria.

The Town Honor Group was feted at a Valentine's party in Mrs. Odessa Bradys fourth grade room with the teachers as hostesses. Members of this roll were:

Sixth grade: Jim Collins, Charles Ear, Jimmy Freeman, Paula Holms, Bonnie Messer, Marianna Nicks and James Pope.

Fifth grade: Faye Allen, Thomas Glasford, Kent Goddard, Donnie Harris, Kay Messer, Nancy Lou Nicks, and Frank Price.

Fourth grade: Carolyn Carter, Wayne Chaplin, Norma Keel, Eddie Lawrence, Eddie Leavister, Gary La Sala, and Mar Walker.

Our Valentines

During Valentine week, our little girls were treated to new "hair-do's" and hair cuts, to make them even prettier than usual. As part of National Beauty Salon Week, some twenty local beauty operators visited our Home for a hair styling session where our many girls were waiting and willing to be beautified. It was a mutual happy occasion both for our girls and the beauty operators, and we now have some very attractive styles being modeled in the cottages and on campus.

◆ ◆ ◆

NO WONDER!

An old Indian chief took his watch into town to be repaired. When the jeweler took the back off, a dead bug fell out.

The chief, astonished, exclaimed: "Ugh! No wonder watch stop. Engineer dead!"



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

The Special World Bank Gift

By MRS. L. C. VEREEN

Will there be funds and personnel to meet the critical opportunities of today in our Woman's Work? The need is so great that the Woman's Division has set up a plan for individual gifts which will increase the giving for the work which we have obligated ourselves to support. This plan was set forth in the January *Methodist Woman* on page 18. We feel that in our North Carolina Conference there are women who are able to give beyond their pledge and who would be willing to make a gift of at least the equivalent of five minutes of support of the total program, which would be \$96.00. This gift would *not* count on her pledge. It would be in addition to any pledge she may have made. This special gift is not to be less than \$96.00. Any amount smaller than that should go through the regular channels of the local society. Every woman who feels that she can send a gift of \$96.00 should send it directly to the conference treasurer, Mrs. L. C. Vereen, Farmville, N. C., marked "My World Bank," for conference increase on appropriations for the total program of the Woman's Division. Do not confuse this with your daily giving to the World Bank. This is a special gift of \$96.00 or more which is needed now from individuals who have extra funds to help us effectively carry on the task which faces our organization.

How many minutes will we love, lift, and light the world between now and the annual meeting in Fayetteville on March 18th with our special gifts? If you can not make a gift by then, plan for it within the next year. This plan will continue during the remainder of this quadrennium.

Spiritual Life Conference Held

By MRS. J. C. BURWELL

We all have privileges for which we are grateful but sometimes there comes to us one privilege that is just a once in a lifetime opportunity. Such was the Conference on Spiritual Life held at Scarritt College, Nashville, Tennessee, January 21-22 of this year.

It was planned jointly by Mrs. E. U. Robinson, secretary of Spiritual Life, Woman's Division of Christian Service, and Dr. Manning Potts, editor of the *Upper Room*. It was their desire that the Spiritual Life secretaries from all over Methodism in the United States should come together for much prayer and discussion of our needs to meet today's world.

A most informal get acquainted tea was held following lunch on the first day. Eighty-five Spiritual Life secretaries, several Woman's Division officers, several women from literature headquarters, and some missionaries attended.

The opening address was given by the Division president, Mrs. Fount Tillman at the dinner on the first evening. Meals were

served in the dining hall of Scarritt College. Dormitories at Scarritt and surrounding colleges housed the visitors overnighing.

Bible messages were brought by Dr. Laymon and Dr. Freer. Fellowship Hours, Upper Room Assemblies, Communion in the Upper Room Chapel, and something worth very much was presented to us constantly. All were divided into prayer groups for each morning and these gave us a setting which continued to pervade each day with a sacredness never sensed before. At the close of the last Prayer Group, and as a last service, all gathered in the Upper Room Chapel and each was given an opportunity to share what had come to her as a result of our coming together in Nashville. Truly His Spirit was present to baptize us with an Upper Room experience that made each one feel more deeply the call to witness and serve with a loving devotion that makes us One in Him.

N. B. District Officers Meet

The executive committee of the New Bern District Woman's Society of Christian Service, meeting in New Bern, February 6, voted to recommend the increase of cultivation fund from fifteen cents to twenty cents per member, heard reports of officers, and set the dates for the annual district meeting, and the spring subdistrict meetings.

The district meeting to be held in the Jacksonville Methodist Church, March 27, will have for its principal speaker Miss Ethelynde Ballance, rural worker on the Roberdell Charge. The dates and places of the subdistrict meetings include: Kinston, April 8, at Asbury Methodist Church; Greenville, April 10, Lane's Chapel Church; New Bern, April 15, Bridgeton Methodist Church; Jacksonville, April 17, place to be announced; Morehead, April 22, Ocracoke Methodist Church.

Mrs. E. E. Davis, Beaufort, district secretary of Spiritual Life, led the devotional. Mrs. I. N. Moore, also of Beaufort, district president, presided.

Candler University, Cuba, Opened

Miss Barbara Ann Smith, North Carolina Conference Woman's Society's representative in Cuba, in a recent letter, tells of the formal opening last October 14 of the Candler University, the first Protestant university in Cuba. Miss Smith writes in part:

"Bishop Branscomb gave the principal address recalling the founding some fifty years ago of Candler College (primary through high school for boys) by Bishop Candler who believed that Cuba needed schools if the island was to be won for Christ. The bishop also pointed out the years and the preparatory work of Dr. Carlos Perez, director of Candler College and rector of the new university.

When a law was passed in 1951 per-

mitting private universities to be opened in Cuba, the Catholics immediately organized Villaneuva, now a strong university with more than 1,000 students. The Protestants in Cuba tried to get together on a university as they did on the evangelical seminary but, when the plans could not be completed, last spring the Methodists, seeing that the national university was closed because of political disturbance and that the youth of the nation needed opportunities for higher education, went ahead on faith and little finance to do the groundwork and apply for the government charter. At the inauguration, Dr. Rodriguez, Presbyterian rector of the seminary, spoke on behalf of the Cuban University just as if it were the long-hoped for evangelical university.

The university begins with three schools—commercial science, education, and philosophy with a language department under the latter. Over ninety students are enrolled in this freshman class. The commercial school is the largest and from it can come Christian business men for Cuba. The education school and language department will help fulfill the great need in our many evangelical schools for teachers who can now be trained in a Christian environment. Bible is a required subject.

October 16 will be a personally memorable evening because that night I met my first class in English composition, a bit shakily, I'll admit, when I saw that about half the sixteen students were veteran teachers. I dearly love my wiggly little sixth graders, but I'm very much enjoying getting back to work with some older students.

In just three short months a wonderful spirit has been built up in the university. It's that friendly, considerate, co-operative kind of spirit which, I believe, can only be found in a Christian institution. This brings us up to the present 1958. We're getting ready for exams in February, the first exams in Candler University. This school year 1957-58 is a year of firsts for Candler University, but it will have its seconds, thirds, and fourths as it goes on to play its important role in the spread of the gospel in Cuba. My, how glorious it is to have even a small part in this undertaking! You, too, can be a part of it as you remember the university and its teachers in your prayers."

Missions Christianize Families

Mr. and Mrs. Kogo attended a five-week family life institute to which they were invited by their child's kindergarten teacher. Mr. Kogo is a leader in progressive education and his wife, before her marriage, was a teacher. The institute was composed of both Christian and non-Christian couples and Mr. Kogo was impressed by what was to him the novel relationship of mutual respect manifested by the Christian couples. This caused him and his wife to turn to Christianity as a means of transforming their own home. They asked to be prepared for baptism and began daily family worship. The Kogos represent the parents of 6,000 children enrolled in 600 Christian kindergartens in Japan.—from brochure, *Christianizing the Family in Japan and the Philippines*, Irma Highbaugh.

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Serving Adults in N. C. Conference

by HAROLD D. MINOR, Director Adult Work and Family Life

Reports From Observance of Young Adult Week

Two reports have come in from the observance of Young Adult Week, January 26-February 2. They merit sharing with the entire conference, because of the numerous activities, and the inspiring results reported.

From: Mr. Earl Rose, Jr., First Methodist Church, Oxford, N. C.

Dear Sir:

I would like to report in detail on the success of Young Adult Week in the Oxford Methodist Church. We have had so many flowery comments that it is hard for me to put them in words, and your report sheet isn't large enough.

First, we had a planning meeting on January 2 at the home of our teacher. The members present were class officers and committee chairmen. Mrs. J. M. Carr, our teacher, served us supper.

On January 26 members of our class taught every class in the Sunday school. In all we had 21 teachers from our Young Adult class. All regular teachers were invited to visit our class for that Sunday.

At our planning meeting on January 2 we went through our class roll and assigned members to visit all inactive members.

We had started a physical project early in the church year to place a directory showing the location, age group, and a number for all class rooms in the Education Building. Also, we had planned to put door plates on all the doors. This project was finished during our last week. I have been told that these two projects have helped the Sunday school more than anything has in a long time.

On the 26th five members of our class ushered for the Sunday service, and four other members sang as a quartet for the special music for the morning worship. Two members had charge of the opening exercise Sunday the 26th and led the singing for the Adult Department.

Several of our members attended the mid-week spiritual life meeting on Wednesday morning.

We took up a special collection which amounted to \$8.05 for the work of the Young Adults in the conference and this has been mailed to Mr. Cannon in Vanceboro. We have several annual projects which came in for mention during our Week. One is our sponsoring the MYF, and the other is that we pay for the baby-sitter for the nursery during the Sunday Worship Service.

On Saturday, February 2, our class held a supper in honor of the Ladies' Bible Class. Out of fifteen members in the Ladies'

Class, eleven came to our party. It was such a success that several of the ladies wanted to make it an annual affair. Each and every one of them told me how much they enjoyed the party. We had a total of 47 at the supper. To finish off the week we started an attendance contest on February 2 which will last for ten weeks. The class is divided into two sides and the losing side has to feed the winners at a supper when the contest is over.

I am enclosing two of our church bulletins and a newspaper clipping about our work during Young Adult Week. Our class sat in a body during the worship service on the 26th. I have enjoyed working with the class in this undertaking and have had so much co-operation from the class. It has been a wonderful experience for me and I feel every one feels the same way. I am looking forward to next year.

Sincerely,

Earl Rose, Jr., President

Adult Bible Conferences to Be Held

CHATHAM ORANGE SUBDISTRICT at Hillsboro—April 13-15, 7:30-9:30 p.m. Theme: "Viewing the Bible for Personal Use." Lecturer: Dr. Clyde Manschreck, Duke University. Group Work Leader: the Rev. F. E. Still, Red Springs.

CUMBERLAND SUBDISTRICT at Hay St. Church, Fayetteville—April 27-29, 7:30-9:30 p.m. Theme: "How to Read the Bible." Lecturer: Dr. James Price, Duke University. Group Work Leader: the Rev. R. L. Bame, Southern Pines.

HENDERSON AREA at Henderson—April 27-29, 7:30-9:30 p.m. Theme: "The Use of the Bible in the Family." Lecturer: Dr. Clyde Manschreck. Group Work Leader: the Rev. Troy J. Barrett, Zebulon.

NASH SUBDISTRICT at Rocky Mount, Englewood—April 27-29, 7:30-9:30 p.m. Theme: "The Personal Use of the Bible." Lecturer: Dr. R. H. (Chick) Sales, Duke University. Group Work Leader: Mr. John Meares, Raleigh, N. C.

Summer Opportunities, 1958

(1) YOUNG ADULT CONFERENCE, Camp Don-Lee, June 6-8. For Officers, Teachers, Members of Y. A. classes; Leaders and members of any Y. A. group; Young Adults who are not members of any group. Cost: \$10.00.

(2) SINGLE YOUNG ADULT—OLDER YOUTH ASSEMBLY, Camp Don-Lee, July 9-13. For Single Young Adults in all categories listed above, and Older Youth (18-23). Frankly, a match-making opportunity. Cost: \$13.00.

(3) ADULT CONVOCATION, Duke University, August 8-10. For All Superintendents of Adult Divisions, Teachers, Officers and Members of Adult Classes, Groups; Leaders of Older Adults; Chairmen of Committees on Family Life; Charimen of Commissions. Cost: \$12.00.

(4) FAMILY CAMPS: Camp Don-Lee, August 17-20 and August 20-23. For Twenty-four families in each Camp, laymen or ministers. Bring children (housing accommodations for as many as eight persons per family). Cost: \$5.00 Registration per family; \$7.50 each adult, \$5.00 each child over 12, \$3.00 each of first two children under 12; \$1.50 each additional child.

Family Life Institutes to Be Held

AHOSKIE, May 4—the Rev. Worth Pearce, Gates, subdistrict director Adult Work, chairman.

CLINTON, First Church—May 4—the Rev. E. H. Smotherman, Goldsboro district director of Family Life, chairman.

DURHAM, Duke Memorial Methodist Church—May 4, the Rev. E. C. Shoaf, Durham district director of Family Life, chairman.

LAURINBURG, First Church—May 4, 3:00-7:30, the Rev. F. J. Duplissey, Fayetteville district director of Family Life, chairman.

NEW BERN, Centenary Church—May 4, the Rev. J. W. Lineberger, New Bern district director of Family Life, chairman.

NASH SUBDISTRICT, Nashville—June 1, the Rev. L. P. Jackson, subdistrict director of Family Life, chairman.

Others to be planned.



Family Camp Dining Hall



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Bernard Meece to Speak at UCYM Spring Council Meeting

The North Carolina UCYM Spring Council Meeting will be held March 14-16 at Hillyer Memorial Christian Church, Raleigh. All state denominational bodies and local councils are urged to send two youth delegates and one adult official delegate. The program plans to feature not only important business sessions and helpful workshops, but also inspirational messages by the Rev. Bernard Meece, Disciples' Youth State Director, and kinescope, "Look Up and Live." The deadline for pre-registration (\$1.00) is March 7. Mail your registration blank as soon as possible to Box 6667, College Station, Durham, N. C. Registration for meeting will begin at 4:00 p.m., Friday, and the meeting will adjourn Sunday morning. The North Carolina MYF Representative is Miss Anne Landauer, who is in her second year of Conference-wide UCYM work. The UCYM is a very important part of our program, so do not neglect to send your delegate to his meeting.—*The Informer Newsletter*

Rhodes Thompson Speaker at Kinston UCYM Youth Week

The Kinston UCYM enjoyed a week of inspirational messages from the Rev. Rhodes Thompson of Daytona Beach, Florida, January 26-30. He spoke of various subjects including "What Is the Church," "Job or Vocation," "In Man God Trusts," and "Love Can Out-Last Anything." A different church had charge on each of the nights at a Baptist church in town.

Ebenezer MYF Holds "Weekend for Christ"

The Ebenezer MYF of Goldsboro held a "Weekend for Christ" revival, February 14-16, for all churches in the area. Members of other churches attended and filled the church each night. The Rev. Bob Gibbons, choir director on "The Circuit Rider," WNCN-TV, assisted the Rev. Hal Edwards, Jr., pastor of the charge.

Queen Street Elects New Officers of MYF

The Methodist Youth Fellowship of Queen Street Methodist Church in Kinston has elected Harry Lilly as president of the group for the 1958-1959 year; vice-president is Nell Harris; secretary, Pat Tyndall; treasurer, Marilyn Byrd; publicity superintendent, Mary Harris; outreach, Jimmy Iearn; faith, Paul Vick; citizenship, Bob Clark; witness, Catherine Parrott; Fellowship, Glenn Tyndall; UCYM representative, Jackie Mathis; and subdistrict representative, John Talbot Capps.

Tri-District Witness Mission

The executive committee of the Tri-District Christian Witness Mission of the North Carolina Conference met at St. Paul Methodist Church, Goldsboro, Sunday at 3:00 for a planning session. The Mission will be

held at St. Paul Church, April 18, 19, 20, with MYF-ers from the Wilmington and Raleigh districts participating with Goldsboro MYF-ers.

The host pastor, the Rev. Leon Couch, led the group in a meditation on "A Different Evangelistic Approach," followed by a talk given by the Rev. H. M. McLamb, Goldsboro district superintendent, on "Challenges Before Us." The director of the Mission, the Rev. H. K. King, spoke briefly and distributed copies of *Evangelism for Teen-Agers*, by Howard W. Ellis, director of Youth Evangelism of the General Board of Evangelism of the Methodist Church. Mr. Ellis will be the guest speaker and leader during the Mission in April. The Rev. Robert McKenzie, Jr., conference director of Youth Work, presided over the meeting and received reports from the various committees of the Mission. Those offering reports on the progress of their work were: the Rev. Ralph Lewis, Miss Jenny Butler, Henry Jinnette, and Max Wilkinson.

Good progress was reported to the committee, and it was announced that another executive meeting would be held at St. Paul Church on March 30, 1958.

Every Christian Needs POWER

The United Christian Youth Movement has as one of its projects, the publishing of *Power*, a daily devotion booklet. *Power* contains short, daily devotions for a period of three months per copy. These devotions are written by youth throughout the world concerning their personal experiences, prayer suggestions, and special thoughts for special days. They are written in the hope that their thoughts might inspire other youth. Our thoughts need direction; begin the day by directing your minds toward higher and purer things and these thoughts continue to dwell within your thinking the day long. End the day with a period of thanksgiving and pray for the strength to live the coming day better than the past. Urge your determination to serve God to unknown heights. For Christians, daily devotions are essential. *Power* serves as a guidepost for our spiritual thinking.

In the local MYF, it is the duty of the publicity superintendent, or faith chairman, to secure a subscription for his fellow members. A copy should be in the hands of every MYF-er.

The price of *Power* is very reasonable. To secure subscriptions or more information concerning this matter, simply contact any one of the North Carolina representatives listed below, or write *Power*, P. O. Box 871, Nashville 2, Tennessee. I urge you as an individual and also on the MYF basis to be a regular reader of *Power*. Daily, private

President: PHIL CARLTON
922 W. Johnson St., Raleigh
Publicity Superintendent: JENNY BUTLER
Route 3, Goldsboro
Director of Youth Work: ROBERT MCKENZIE, JR.
Box 6667, College Sta., Durham

meditations will strengthen you and your MYF as a whole.—Miss Marry Ann Kennington, Person County Representative.

Yes, everyone needs *Power*. You can get it for only 40¢ a year. Recently I selected very capable MYF-ers from our Conference to serve as *Power* and *Concern* representatives. You will soon be hearing from these people and seeing results of their progress. They are: Miss Mary Ann Kennington, Roxboro; Miss Beverly Wright, Raleigh; Miss Susan Clifton, Faison; Miss Karan Carpenter, Rockingham; Miss Becky Merritt, Chapel Hill; Miss Margaret Anne Biddle, Kinston; Miss Jean Ann Waters, Greenville; Miss Betty Jane Boney, Tarboro; Miss Mary Ann Stallings, Smithfield; Mr. Max Wilkinson, Goldsboro; Mr. Marshall Ball, New Bern; Mr. Ronnie Lewis, Durham; and Sidney Huggins, Rockingham.—Jenny Butler, Publicity Supt.

Don't Forget!!

Methodist Youth Fund . . . Mr. Marvin J. Cowell, Box 10344, Raleigh, N. C.

Burlington, Elizabeth City, New Bern, and Rocky Mount Districts: We have not received any news of the good work you are doing.

◇ ◇ ◇

We often behave as if God were interested in religion but not in life—in what goes on in church, but not in what goes on in a mill or on a farm or in a broker's office or in a home.—*Wesleyan Methodist*.

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The Church and World Evangelism

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Matthew 28:18-20; Acts 13:1-3; Romans 1:14-18.

While many Christians recognize the missionary obligation of the church, those who have taken an active part in the missionary enterprise (either personally or financially) have remained in the minority. This is no doubt the reason why the demands for money and for personnel on the mission field far exceed the supply. Our question for discussion in this lesson is: *Why should Christians support missions?*

Each of the scripture passages listed above gives reasons why the world mission of the church should be a major concern of each of us. In the selection from Matthew's gospel we have (1) a great *affirmation*: "All authority in heaven and earth is given me;" (2) a great *command*: "Go, therefore, and makes disciples;" and, finally, a great *promise*: "Lo, I am with you always." If we believe the Christian way of faith and life is a major answer to the world's problems; and that Jesus himself really cared for "all the world"; and that we shall have the presence and power of Christ in carrying out this great adventure—if we believe these things, how can we be indifferent to the world mission of the church? ..

In the passage from Acts we notice that the first missionary enterprise was undertaken only after much prayer, and after the early followers of Jesus came to believe they had the definite command of the Holy Spirit in this extraordinary endeavor. Certainly it would be easy to see that the total impact of Jesus' life and teaching was to accent the universal. If this was true, then His Spirit must still be urging his followers on toward world concern and world service.

Another reason for the validity of the world mission is seen in the selection from Paul's letter to the church at Rome. The apostle says he is in debt to "Greeks and barbarians," so he wants to discharge that debt by preaching the gospel to them. And he assures his readers that he is not ashamed of the gospel. Why should he mention this? Simply because scorn had been heaped upon the early Christians many times because of their Lord's shameful death. But Paul sees in the event of the crucifixion, not shame, but God's work in behalf of mankind. "For in it (the gospel) the righteousness of God is revealed through faith for faith" (Romans 1:17); or, in other words, "faith from start to finish" (Interpreter's Bible).

In our world today, more than at any other time in human history, the pressure is on to live in "one world." If we use a football to represent the size of the world before the air age, we have to use a walnut to represent its size today. Someone has said "Science has made the world a neighborhood; religion must make it a brotherhood." Or, to put it differently, we have to be the best generation the world ever saw, or we may be the last one. Love and brotherhood are no longer merely sentimental words for poets to write about and preachers to preach about. They are coming to have a certain quality of necessity about them. We have to get better quickly—or all may be lost. This is not to say the main reason for missions and world service is to avoid disaster. People who are good only because they are afraid do not have the highest motives. The main reason for Christian missions always has been, and doubtless always will be, the religious motive. It is the mark of a healthy and normal human being to share what he has with those whom he loves. Now, if we know ourselves to be the

beneficiaries of the gospel and we heed Christ's command to love without reservation, then we have to be concerned to share the best we have with all those who would like to share it—wherever they are and whoever they are.

SUBSCRIPTIONS SINCE LAST REPORT

100% Churches	
Church and City	No.
First, Elkin	233
Pisgah, Lincolnton	77
Six or more at one time	
Clinchfield, Marion	8
Lowell, Lowell	22
Terrell, Terrell	6
McAdenville, McAdenville	20
Cherry Street, Kernersville	16
Atlantic, Atlantic	8
First, Siler City	7
Jonhson Memorial, Fayetteville	13
Proximity, Greensboro	25
Grace, Greensboro	6
St. John's, Gibson	12
N. Morganton, Morganton	24
Rockford Street, Mt. Airy	6
Madison, Madison	15
Higgins, Burnsville	8
Harrison-Marvin Charge, Pineville	20
Bethlehem, Monroe	12
Mt. Pleasant, Liberty	30
First, Newton	40

OPPORTUNITIES

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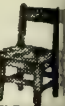
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LETTERS TO THE EDITOR

CONCERNING SOME "WHITE-WASH"

o the Editor:

In your editorial for February 13, I was concerned over the white-wash which you so lavishly poured on our Governor Hodges. This very clever TV star, opportunist, and politician, caused, through his negligence and his appeasement-at-any-price policy, the greatest publicity our nation has suffered in the eyes of the world in many years.

I, for one, wish to express my disgust at reading in our *Christian Advocate* such tolerant words over this blundering, misguided efforts. According to your editorial, and I quote, "Governor Hodges warned that there is no place for those who would claim the right to intimidate and harass those who disagree with them." Yet, with the threat of another KKK meeting in Burlington and also another one in Robeson County, our great Governor has done nothing to control these hooded beasts. Only by an act of God (inclement weather) was the Klan meeting in Burlington postponed.

It would seem to me that the Governor with his power, with all of the aides at his disposal the Maxson incident could have been averted. Yet, with all the publicity of the pending crisis, he does nothing.

As Christian citizens we need to evaluate the position of our Governor. The test of his ability to govern this state is threefold:

1. The test of values, determining what things he will give up in order to make other things more secure.
2. A test of his reasoning powers as to whether he has the ability to think our problems through to an effective solution.
3. A test of self-discipline testing his ability to stand by his values and see his policies through, whatever the personal cost.

How can we, as intelligent Christians, sanction the Governor's "appeasement policy"? By his lack of action he became "Cat-Fish" Cole's chief assistant in perpetrating this ugly episode. Pilate became the world's outstanding goat because of his "appeasement policy." He had a choice to make. He made a mistake. There is great similarity in the action of our Governor.

Frederick E. Still

ed Springs. N. C.

Book Reviews

Prison Is My Parish, the story of Park Tucker as told to George Burnham. Fleming H. Revell Co., \$2.95.

This is a heart-warming story of a man rescued from death who now gives his life to rescue others from darkness.

Chaplain Tucker's work was done among some of the toughest criminals in the country at Atlanta Federal Penitentiary, which has more than 2,500 inmates.

The book takes you behind prison walls and lets you see how close Park Tucker was to the prisoners. His faith in God so affected the prisoners that the attendance, which wasn't required, in church there exceeded that of the outside world.

The book will be especially interesting to those who saw Chaplain Tucker on "This is Your Life" program last year.—N.H.M.

WHAT THE BIBLE SAYS, compiled by Frank S. Mead. Fleming H. Revell Co., Westwood, N. J. \$1.95. 128 pp.

This book lives up to its name, for here, without comment, you find just what the Bible says about peace, marriage, sorrow, neighbors, enemies, fear, loneliness, money, etc. A wonderful book to have handy when you need comfort, counsel, and inspiration. Counselors will find it a useful tool.—O.D.P.

Announcement

There will be a luncheon meeting of the Committee on Conference Entertainment at the Methodist Home, Charlotte, N. C., on Tuesday, April 15th, at 12:30 p.m.

The Committee will be glad to receive invitations from those who are interested in entertaining the Annual Conference for the Conference year of 1958-59. Please address all correspondence to: The Rev. C. W. Kirby, P. O. Box 9217, Charlotte 5, N. C.

◇ ◇ ◇

How poor are they who have not patience! What wound did ever heal but by degrees.—Shakespeare

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During the last few weeks we have had a number of encouraging letters from our readers—and practically no sour ones. (But I did get called out of bed to listen to a long telegram protesting because we had printed a picture of a man someone didn't like!) We appreciate the kind comments and we are passing the compliments on to the proper parties. So many of you like Dr. Smith's Sunday school lessons, and the Children's Page gets "lifted" by other editors all over the country. (Few church periodicals have a regular children's-page editor and most on them rely on scissors and paste for their material, it seems. We are happy to share with them the work of our editor.)

Jim Potter keeps writing those scintillating letters, which he says are not for publication. But we fooled him recently and printed one as a feature article. I'll bet he was surprised. Our young, middle-aged, and elderly ministers keep sending us wonderful material which we try to print when we have the space, and we are always delighted to have something from laymen, for this paper is especially for them. (Of course, "the men embrace the women," as the old preacher explained, when he was criticized for always talking about laymen and not about laywomen.)

Thanks to Our Friends

The other day we received a letter from Mrs. D. L. Wright of Bethany Church, Flat Rock Charge. In addition to the letter there was a list of names for all the families in the church. When the editor wrote her a note of thanks for the good job, she replied, "Really, I think that I was only doing my duty as chairman of the Education Committee . . . We enjoy it so much that we want others to have it."

Mrs. Wright tells us that Brother T. G. Williams, a retired minister living in the community, is her pastor. He serves as associate to the Rev. N. C. Bush, minister of the circuit.

Mrs. Wright wonders why we got so excited over her list, when she was just doing her duty. Well, the reason is that so few committee chairmen get down to work like that, and when we find that somebody is really enthusiastic about the paper we are naturally very much gratified.

Why not surprise us with a list from your church? Just between us, the pastors are so busy attending meetings, raising money, and doing the multitudinous things that have to be done during this season that we just don't have the nerve to push them any more. And hundreds of churches haven't yet put on a campaign. (As we have a sneaking suspicion that nobody but laymen (and laywomen) read this page, we're putting it up to you. If your subscription has expired, send in that renewal NOW!)

See you next week—in passing.

N. Wilkesboro District to Fill Circuit Pulpits During Lent

Fifty-one lay speakers are helping eighteen circuit pastors in the North Wilkesboro District to have a service in every one of the eighty-five circuit churches every Sunday during the six Sundays in Lent.

Included in the list of speakers are 1 florist, 4 school principals, 1 school supervisor, 6 school teachers, 2 housewives, 1 tire recapper, 1 high school student, 2 retired farmers, 4 farmers, 4 merchants, 1 fertilizer salesman, 1 factory foreman, 2 attorneys, 1 store clerk, 1 car dealer, 1 college student, 1 barber, 1 dealer in building supplies, 2 retired preachers, 1 physician, 1 contractor, 1 retired college dean, and 1 college professor. Some of these speakers drive as much as eighty miles, round trip, in going to their assignments on Sundays, distances being what they are in the North Wilkesboro District.

March 23-29 Designated as National Allied Youth Week

Washington, D. C.—The week of March 23 has been designated as National Allied Youth Week, AY Headquarters here announced today.

The event, declared in the booklet "Special Days, Weeks and Months in 1958" which is distributed by the Chamber of Commerce of the United States, is to "promote reliable education about alcohol and

adolescents through the formation of A Youth Posts in high schools and communities."

National AY Week will be preceded by AY Telephone Week and climaxed by "AY Scrub Day" in which AY Teens over the United States and Nova Scotia will set out with scrub brushes and buckets to wash anything that moves—and so things that do not move. Contribute the AY-ers receive on AY Scrub Day will be used to increase the educational-national program and personnel service this unique extra-curricular organization high school students.

There are now approximately 200 A Youth Posts in high schools and communities throughout the United States and Nova Scotia. Membership in the teen alcohol education organization number about 20,000.

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Volume 103

Number 12

Children's TV Series

A television series for children was forecast to 1,400 people at the premiere showing of the introductory film, "Run Away Home," at the First Methodist Church, Fort Worth, Texas, January 21. Bishop William C. Martin, resident Bishop of the Dallas-Fort Worth Area, presided over the showing.

"Run Away Home" was produced by the children's departments of the Editorial and Local Church Divisions of the Board of Education and the Television, Radio and Film Commission in co-operation with the National Council of Churches.

The television series, when produced, will be the Methodist contribution to Protestant programming for children.

"Run Away Home" was produced to illustrate the format of the forthcoming programs in the series and to help secure contributions for the production of the series.

"The new series can be produced as soon as World Service Special gifts are received, specifically designated for the Children's Television Special," said Dr. Harry C. Spencer, general secretary of the Television, Radio and Film Commission.

Estimated cost of putting one half-hour program of the children's TV series on the air in 200 cities is \$30,000. This amount will cover the cost of production, placement and distribution, and training in local community use of the program. (Stations contribute free public service time for the program.) A series of 26 programs has been planned, and the first 13 programs will be produced as soon as funds are in hand.

A list of TV Specials has been prepared so that churches, districts, or conferences may adopt a specific part of the TV Ministry, just as Advance Specials are adopted.

Tommy Cooper wonders if anyone has time to care about him. Feeling alone and unloved, Tommy decides to run away from home. (Photo courtesy Television, Radio and Film Commission.)



News Briefs about Methodists and Methodism

Trinity Church, Wharton, has completed its new educational building. The dedication service will be held on May 18.

Dr. G. Nelson Moore, director of public relations at Pfeiffer College, was guest minister during revival services at First Church, Hamlet, March 9 through 16.

Dr. Mark Depp, pastor of Centenary Church, Winston-Salem, was guest minister during the revival services at Hayes-Barton Church, Raleigh, March 9-14.

The Rev. H. G. Ruark, of Laurinburg, was guest minister at Wesley Memorial Church, Warrenton, during the week of revival services March 9-14.

The Rev. R. H. Eason, pastor of the Ayden Methodist Church, was guest minister for the revival services at the Grace-Longhurst Charge in Roxboro the week of March 9-14.

Hillsboro Methodist Church will hold its series of revival services March 30 through April 4, with the Rev. Henry B. Lewis, pastor of the Carr Methodist Church, Durham, as guest minister.

Dr. William Arthur Kale, professor of Christian Education in the Duke Divinity School, was guest minister at St. Paul Church, Goldsboro, during the series of evangelistic services March 16-21.

First Methodist Church, Elizabeth City, conducted its series of revival services March 9-14, with Dr. Walter C. Gum, pastor of Park Place Church, Norfolk, as guest minister.

The Rev. J. C. Reichard, pastor of First Church, Elkin, was guest minister at the Leaksville Methodist Church for its series of revival services during the week of March 16.

Dr. Walter J. Miller, superintendent of the Charlotte District, is conducting evangelistic services at Central Church, Mount Airy, March 16-21. Dr. Miller was formerly a pastor at Central.

First Methodist Church, Pilot Mountain, will begin its revival week on Easter Sunday, April 6, with the Rev. I. C. Reichard, pastor of First Church, Elkin, as guest minister.

Rehobeth Church, near Greensboro, held a week of evangelistic services March 16 through 23, with Dr. C. E. Rozzelle as guest preacher. The singing was led by Mr. Joe Gamble of Center Friends' Church.

Pleasant Grove Church, Raleigh, announces that its spring revival has been postponed from an earlier date, and will begin Thursday evening, April 3, and run through the morning service on Easter Sunday.

Hickory Grove Church, Charlotte, will conduct Lenten revival services March 23-28. The pastor, the Rev. D. Edwin Bailey, will bring the messages, and the Rev. Russell T. Montfort, pastor of the Davidson Methodist Church, will direct the singing.

The Rev. Frank Jordan was one of twenty-two ministers from the states who were engaged in the Evangelistic Mission to Alaska, February 18 to March 4. Mr. Jordan worked in the First Methodist Church in Fairbanks. He was sent by Memorial Church, Thomasville.

Dr. A. Purnell Bailey, pastor of Centenary Church, Richmond, was guest minister for the revival services Monday through Friday, March 10-14, at First Church, Morehead City. *Bishop Ralph S. Cushman*, of Raleigh, preached at both morning and evening services on Sunday, March 9.

The Rev. Paul Carruth, executive director of the Commission on Higher Education, was guest speaker for all three churches on the Gatesville Charge—Philadelphia, Gatesville and Zion—Elizabeth City District, in the morning and evening of January 5.

Westminster Church, Kinston, will observe on Sunday, March 23, the sixth anniversary of the date of its charter. Guest speaker at the morning worship service will be Dr. R. P. Marshall, editor of the N. C. CHRISTIAN ADVOCATE. Following the service a picnic dinner will be served on the grounds.

The Rev. and Mrs. James W. Crawley, of West End Church, Greensboro, announce the birth of a son, Douglas Alan, on February 27, at Cone Memorial Hospital. The Crawleys have two other children, David James, age 11, and Linda Louise, age 9. Mr. Crawley is now in his fourth year as pastor of West End.

Miss Marlene Harmon was guest speaker on the Family Night program of Wesley Memorial Church, High Point, Wednesday evening, March 12. Miss Harmon is now engaged in graduate study in the Duke Divinity School, expects to go this summer to Belgium for a year, and will return to the Congo in September of 1959.

The Mount Pleasant Ministers' Association (Cabarrus County) has announced plans for a Community Easter Sunrise Service, to be held in the high school stadium on April 6, at 6 a.m. Dr. Lem Stokes, president of Pfeiffer College, will be the speaker. A community choir will lead the congregational singing, and the high school band has been asked to participate.

Pleasant Grove Church, Rt. 3, Thomasville, will begin its annual spring revival on Monday evening, March 24, and the services will be concluded on Palm Sunday morning. The Rev. Harley Cecil, a former member of the church, will be guest minister. The singing will be led by Mr. Harold Beam of Thomasville. On Saturday, March 29, a 12-hour prayer vigil will be held under the leadership of the membership and evangelism commission.

Bishop Ralph S. Cushman and *Dr. Howard P. Powell* were guest preachers at St James Church, Greenville, March 16-21, in the Lenten Evangelistic Mission. Bishop Cushman, now retired and living in Ra-

leigh, preached March 16-19, and Dr. Powell, pastor of Edenton Street Church, Raleigh, March 20-21. The visiting preachers spoke on TV Station WNCT each morning at 8:55. Official Board members visited every member-family and held some twenty neighborhood prayer meetings in preparation for the services.

First Methodist Church, Charlotte, was honored to have present at its morning service on March 9 a number of foreign students who were entertained in families of the church over the weekend. These included young people from the Belgian Congo, Java, Bolivia, Finland, Italy, France, Norway, Korea, Puerto Rico, Japan, Germany, Switzerland, and Iran.

The Men's Club of Grace Church, Wilmington, is sponsoring the organization of a new Methodist church in the Wrightsboro area on the Castle Hayne Road. A temporary meeting place has not yet been located, but there are a total of 207 prospective members, and the Rev. Allen Wentz, Jr., has been appointed pastor effective March 1. The congregation will be organized and a meeting place selected soon.

The Wilmington District of the N. C. Conference conducted a wide-spread evangelistic mission throughout the week March 16-21. The mission was preceded by a prayer vigil at every church in the district. The following visiting ministers from outside the district filled pulpits in Wilmington and vicinity: The Rev. Irving Cook, of Elizabeth City; the Rev. Thomas A. Collins, executive secretary of the Conference Board of Missions, Raleigh; the Rev. A. W. Lore, of Burlington; Chaplain W. K. Anderson, director of operations of the U.S. Army Chaplain School; the Rev. John A. McKenry, Jr., of Norfolk; and the Rev. Harlan L. Creech, Jr., of Charlotte. The Rev. Paul Browning, of Wrightsville, is district secretary of evangelism, and took a prominent part in making plans for the campaign.

The Rev. E. K. McLarty, Jr., Brevard College president, was the guest minister at Boger City Methodist Church, March 2 for the morning worship service.

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 Official Organ of the North Carolina and Western
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New Social Security Law

By DOUGLAS CORRIHER

"Should I elect Social Security coverage?" This question still plagues many ministers and ministerial students, who must make up their minds soon. The question is relevant because of a recent two-year extension of the deadline for the election of voluntary coverage my ministers.

The deadline now is April 15, 1959, for those who were previously eligible but did not apply.

Two very important things must be said about this new deadline date. First, there is no advantage in waiting until next year, if one intends to elect coverage, but rather a definite disadvantage. The financial liabilities are retroactive to, and including, the tax year 1956. This means that if one elects Social Security coverage for the first time between now and April 15, 1958, his first payment must include not only the amount required for the tax year 1957 but also the tax year 1956. And if one waits until April, 1959, to elect coverage, he must include in his first payment the amount necessary to cover the tax years 1958, 1957 and 1956. There is no penalty other than the penalty of having so much more to pay at one time.

The second thing to be said is a clarification of *who* is eligible to seek coverage. A great deal of confusion has been present among Methodist ministers at this point. The shocking possibility is that some men, and women, particularly students and other supplies, may lose their eligibility without knowing it.

Bishop Nolan B. Harmon asked the U. S. Treasury Department for an interpretation of the Social Security law as it pertains to the several classifications of Methodist ministers. The reply, dated June 21, 1957, after exhaustive analysis of our Discipline, stated that any person who is a regularly appointed pastor of a charge under the regulations of our church may file a waiver, Form 2031 (which means to elect Social Security coverage). That is, provided: (1) he has net earnings from self-employment of as much as \$400 in one year, all or *any part of which* was derived from the exercise of his minis-

Meet a Layman



L. W. Routh, head of the Routh Construction Co., of Greensboro, is active in the work of Grace Methodist Church there, a member of the Board of Publication, and devotes much of his time to the promotion of missionary work. As one of the leaders in the Wyckliffe Bible Translators organization, he has acted as host for various visiting officials of South American governments in this country and has assisted in opening up mission fields in new areas.

terial service; and (2) he acts within a two-year period beginning at the time when he first became regularly appointed pastor of a charge, with the one specific exception above.

Since the Social Security law used the terms "duly ordained, commissioned or licensed minister" to identify those who were privileged to elect Social Security coverage, many Methodist student pastors and others assumed that they could choose whichever words seemed to describe their best interest; so between "licensed" and "ordained," they chose "ordained." Many thought they could wait until they were ordained Elder, and have two years thereafter within which to elect coverage.

Such is not the case.

Any Supply, licensed, ordained or not ordained, *regularly appointed as the pastor of a charge*, whether listed as "approved" or not, is eligible to file for coverage. And, since he is, from the time of his appointment, eligible, he is also liable; and within two years he must file his waiver or ever after forfeit his privileges under Social Security as a self-employed minister.

An extreme case may serve as illustration. A student who is a local preacher works all summer as a self-employed person and earns \$300. He also attends an Approved Pastors' School and gets off his work on the Introductory Studies for the Ministry. In the fall, upon his return to college, a district superintendent appoints him as student pastor of a small charge. When his student pastor's earnings plus his summer earnings as a self-employed person total \$400 net (as figured on the federal income tax form) then that student becomes both eligible and liable in relation to Social Security. He has two years from the time of his appointment to elect coverage, and no longer.

Those pastors who under this interpretation would have become ineligible for Social

Security as of April 15, 1957, now under the new law have an additional two years to make up their minds about this matter.

The Board of Ministerial Training of the Western North Carolina Conference has prepared this statement at the request of Bishop Harmon and will be glad to give counsel concerning eligibility. The larger question relating to the benefits of various persons under Social Security is outside the scope of the Board's competency and should be referred elsewhere.

An informative article was published in the magazine "Pensions in the Methodist Church" January, 1958, entitled "Social Security Amendments Have Three Basic Purposes" by Charles L. Burrell, Jr.

Expect to Distribute Two Million Booklets

More than two million copies of a study booklet, "Christ and Our Resources," are expected to be distributed in Methodist churches before Easter Sunday, April 6. The booklet, written by Bishop William C. Martin, Dallas, Texas, is the second of four Lenten study books to be published as part of Methodism's 1956-60 Quadrennial Emphasis on the Local Church. Bishop Roy H. Short, Nashville, Tenn., is leading the emphasis. The 28-page booklet is available at all branches of the Methodist Publishing House.

Workshop on Worship at Brevard College, April 9, 10

Dr. Clarence Seidensspinner, pastor of First Methodist Church, Racine, Wis., and author of a number of books on worship, will conduct a Workshop on Worship at Brevard College, April 9 and 10. The workshop will begin on Wednesday morning, with registration from 9 to 12 and luncheon at 12:30.

Dr. Seidensspinner will demonstrate the proper method of celebrating Holy Communion, conducting weddings, baptisms and confirmations, as well as the regular worship services. These "demonstrations" will be given in the new Brevard Church, of which the Rev. Douglas Corriher is pastor.



Shown above is the new parsonage of First Methodist Church, Belmont. The parsonage was completed on January 1 at a cost of \$31,000, which includes the lot and furnishings.

This achievement is the last project of a three-year improvement program for the church, which included the building of a new educational building, air-conditioning the sanctuary, construction of a parking lot, and other improvements, totalling approximately \$100,000. The only indebtedness in this program is \$16,500 which will be liquidated within the calendar year. The people of the church are looking forward to building a new sanctuary in the near future.

The Colliers Church, at Whitet, has recently entered into a contract to purchase the above house and about three acres of land between the Clark Chapel Road and Connelly Springs Road. The Colliers and Cedar Valley congregations have been renting for the last few years, and they are happy in the realization of their dream of owning a parsonage.

The land joins the church property, and makes a wedge between the two roads mentioned. The landscaping and work on the house will be completed in the near future, and the parsonage should be ready for occupancy by June 1.

The committee consummating the deal comprises Charles Simmons, Ben Abernathy, Walter Clark, Don Campbell and Robert Bush. Church trustees are Garland Cannon, Belk Bush and Boyd Wilson. The Rev. R. W. Blanchard, Sr., is pastor.

Cuba and Methodism

J. ELWOOD CARROLL

Methodism entered Cuba shortly after liberation of the country from Spain on December 10, 1898. Prior to that time, we Methodists had been rendering a spiritual service to the Latins in the Key West area. The Latin converts had relatives and friends back in Cuba, who upon hearing the good news, requested our sending missionaries to their country. We went and have been growing in Cuba since our entrance nearly sixty years ago; but our greatest growth has come within the past few years when the United States has provided the evangelists for eight annual spiritual crusades.

Cuba is one of the modern Macedonias calling to us for light and truth about Jesus Christ. Our eighth International Evangelistic Crusade to Cuba was held the ten days of January 28-February 6, with 128 evangelists from the United States participating. About a half dozen of these evangelists were laymen. The crusade was conducted under the direction of the General Board of Evangelism and the World Division of the Board of Missions, in co-operation with Bishop John Branscomb and the Methodist leaders of Cuba.

The spiritual veteran of all the crusades to Cuba is Dr. Harry Denman, secretary of the General Board of Evangelism, who was out in the forefront with some of his 'lieutenants' close behind—Harold Rogers, Berlyn V. Farris, and Sulon G. Ferree. Dr. James E. Ellis, secretary of missions in Latin America and successful missionary to Brazil for 28 years, was again present to give us guidance and encouragement. To gather information for a narrative in *The Methodist Story* was its editor, Edwin Maynard, of Chicago.

On the Job

Members of the crusade met Tuesday morning, January 28, for breakfast at the beautiful Coral Gables First Methodist



DISCUSSING PLANS of the new church at Bayamo, donated by the Rev. and Mrs. R. D. Ridley, of Winter Gardens, Florida. Shown (l to r) Robert Williams, Marion, Ohio; Dr. Carl D. Stewart, superintendent of Oriente District, Holguin; the Rev. Mr. Ridley; builder Jose Torres; Manuel Santana II, a ministerial student and grandson of the pastor, the Rev. Manuel Santana. (Photo—J. E. Carroll)

Church. We received our work assignments there from Bishop Branscomb, then divided into two groups to fly by charter plane, either to Havana or to Camaguey. A quick jump across the blue waters of the Atlantic, and many of us were literally down in cane fields to our work for ten days. To understand our work, however, we would do well to look for a moment at the background of our endeavors.

Cuba, you recall, was under the authority of Spain for four hundred years—1492-1898. Columbus came to the mainland of



RECEIVING MEMBERS—Brother Puro, a supply pastor and carpenter by trade, is shown at the left. Brother Puro has organized four new churches recently and is developing his fifth congregation under a tree. Shown is part of the group of six young folks being received into the La Ceiba Church, near Holguin. (l to r) Dr. Stewart, district superintendent; the Rev. J. J. Powell, of Boger City, N. C., and the new members. (Photo—J. E. Carroll)

Cuba and is reported to have remarked upon landing, "This is the most beautiful land human eyes ever beheld!" Most of it still is. The only scars are man made.

Cuba, like most all of Central and South America, is a product of Latin culture and Roman Catholic Christianity. From the large city to the smaller villages, each town has its central plaza, or square, marked on the four sides by the government, the church, the hotel and the bar.

The economy of Cuba is built around sugar cane and tobacco. Columbus discovered on his initial visit the natives smoking tobacco, then on his second voyage he brought to the island sugar cane. One writer has said, "Tobacco and sugar have made the history, the character, and the economy of Cuba." In recent years industry is developing and an increasingly large middle class is developing, yet tobacco and sugar remain the two major factors in the Cuban economy. The growing of sugar cane led both to the annihilation of the native Indians by hard work and the importing of the Negroes as slaves from Africa and the natives from Jamaica. The races have been mixed in Cuba, but not by marriage. Today the races freely associate together, but they do not intermarry.

Cuba's Problems

Two special problems aggravate Cuba at the present—one old and one new. The old is internal strife. In regard to this, you may turn for information to recent issues of *The Christian Century*, the February issue of *Coronet*, or to your favorite daily paper. We evangelists were guests of the country, found conditions reasonably quiet, and were free to render a spiritual ministry. We are most appreciative of our opportunities to witness to our Lord.

The new issue is one that has come to the island largely since I was there two years ago on the crusade. Let the Associated Press story of January 8, 1958, give you an insight into that issue: "Big shot American gamblers have moved in on this island republic's free-wheeling, million-dollar gambling industry—and they have the blessing of a government that gets a sizable cut of the take. Card sharks, dice throwers and roulette wheel operators—all classified for visa purposes as technicians—have swarmed into Cuba on the heels of American bosses who have taken control of ten big Cuban casinos To put up a front for their gambling empire, Americans from New York, Cleveland, Detroit and Las Vegas have poured millions of dollars into the construction of new, super-luxury hotels along Havana's Malecon Sea Boulevard. And they expect to get it all back in a very short time from the tens of thousands of dollars raked in nightly over the gambling tables here."

The largest number of ministers from any annual conference was 18 contributed by the Western North Carolina annual conference. We even led Florida by two. The Statesville district had the largest delegation from any district—five. The minister from WNC included: D. B. Alderman, C. Marvin Boggs, Joseph Bogle, J. Elwood Carroll, Robert E. Early, Sulon G. Ferree, Rollin P. Gibbs, Harold Groce, C. Jerome Huneycutt, Gilbert E. S. Miller, Horwood P. Myers, Jr., C. C. Phillips, John James



LOCATING NEW CHURCH at Bayamo, on the Central Highway. Dr. Carl D. Stewart points out location of new church to Robert Williams, a layman from Marion, Ohio, and to Dr. R. D. Ridley, of Winter Gardens, Florida; the latter with his wife are giving the new church. Mr. Williams and Dr. Ridley preached during the mission in a home where the congregation now meets. (Photo—J. E. Carroll)



THE LARGEST CONFERENCE DELEGATION was from Western North Carolina. Shown with Dr. Harry Denman are 15 of the 18 missionaries from W. N. C. Front row (l to r) Robert Early, Gilbert Miller, Rollin Gibbs, Jerome Huneycutt, Sulton Ferree, (second row), Joseph Bogle, Dewey Smith, Joseph Taylor, Jr., D. B. Alderman, Horwood Myers, Jr., Dr. Denman, Thomas Swofford, J. C. Swaim, and Elwood Carroll (Absent when picture was made, Harold Groce, C. C. Phillips, and Clarence E. Williams). (Photo—J. E. Carroll)

Powell, O. Dewey Smith, J. C. Swaim, T. H. Swofford, Joe T. Taylor, Jr., and Clarence E. Williams.

Methodism Spreads

After sixty years of missionary work, Methodism covers the entire island of Cuba. There are six districts with boundaries the same as that of the six provinces, with about fifty missionaries and an equal number of native full-time workers. A special feature of our work in Cuba is that of "evangelist women" supported by the Women's Division of the Board of Missions. The church membership is moving towards the eleven thousand figure, having more than doubled in the past six years. We operate a seminary in co-operation with the Presbyterians and Episcopalians at Matanzas where about fifty young men and women are being prepared for full-time church work. We have 18 schools, including the agriculture institute of 80 students near Preston; a conference; and churches all over the island.

Twice it has been my privilege to work with Dr. Carl D. Stewart, a native of Georgia, who has given 28 years of outstanding leadership to Cuban Methodism. He is mission treasurer and our official legal representative to Methodism in Cuba. His mark is on Cuban Methodism, all the way from the first little chapel he built among the poorer people of Santiago de Las Vagas to the University Church in Havana, the Bishop Harrell Church in Marianao (which replaced Leland Memorial, now the chapel for Candler College), and the present new Bishop Branscomb Church of Holguin, which is nearly completed and scheduled for opening about Easter of this year.

Cubans Are Evangelistic

Cuba is not just receiving missions, but expanding them. The youth of Central Church, Havana, have three preaching places where they are developing new congregations. This type of work is typical of many youth groups. Many pastors reported witnessing youth groups that were truly on the march in their witness and extension. Dr. Stewart reported that in his, the Eastern

District (Oriente), during the last conference year there were organized 41 new congregations. One Jamaican supply pastor, a carpenter by trade, has in recent years developed four new churches and is now preaching to a fifth group under a tree, which group will be organized soon into a church. Many of these new congregations are in poorer areas of the cities, or located miles out into the open country where there is no church of any denomination. Many of these new congregations have no buildings in which to worship. It was my privilege to preach to three congregations which were meeting in homes and without a church building. Johnny Powell preached to a congregation under a tree. A couple of thatched buildings used for churches were so rickety that we rejoiced at the close of the service when we could get out into the open and away from the buildings for safety.

The people in Cuba are hungry for the gospel. We received 478 persons into the Methodist church, but that was not much credit to us as these persons had already been prepared for membership by the native leaders. We just received them. During the ten-day mission, we conducted 879 services in churches, 292 services outside churches, with a total of 77,652 persons in attendance. Ministers and laymen made 6,571 visits; 417 laymen were trained in visitation evangelism; and 2,357 persons made first decisions for Christ and enrolled in instruction classes looking towards joining the Methodist church.

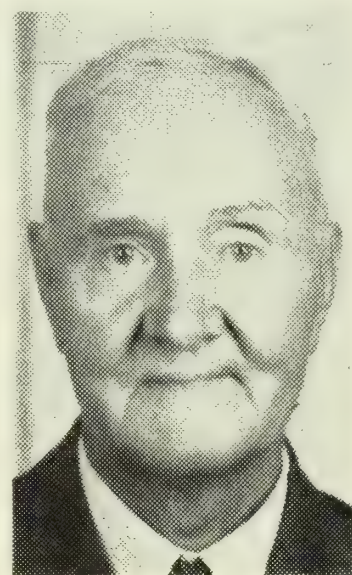
One missionary said to the visitors, "These evangelistic missions are the greatest single new contribution to missions in this generation." It is sincerely believed all the evangelists came away with a sense of humble pride that they had some little part in this great work. A few of us were especially grateful as we remembered the remark of a scholarly business man of Cuba: "The salvation of Latin America must be a spiritual birth within the next ten years. Either we must have a birth of vital Christianity or Communism will take over. Too few people are resisting Communism. The greatest hope today for Cuba is a spiritual birth through the Methodist Church."

Veteran English-born Minister Dies in Winston-Salem

The Rev. R. C. Goodchild, 85, died February 10, in Winston-Salem, N. C., and was buried in the church cemetery at Mt. Tabor.

Mr. Goodchild was born in Reading, England, November 30, 1872, on the 11,000-acre estate of the Marquess of Downshire, where his grandfather had been overseer, and his father a butler. At the age of 15 he entered London Methodist College, where he studied for two years before going to Canada with his parents.

Mr. Goodchild's brother and sister were pioneers in the Salvation Army in England, and he himself served for 27 years in the "Army" as a worker and officer along with his wife who died in 1948. Most of his Salvation Army work was in New York, New Jersey and Canada. In 1921, he began his ministry in North Carolina as an evan-



gelist, working with his Methodist minister son-in-law, the Rev. W. Y. Stewart. Later he served as pastor at Union Grove, Smithstown, and Pink Hill in the Western North Carolina Conference, and at Mann's Harbor, Aulander, Bladen Circuit, Robbins, White Oak, and Atlantic in the N. C. Conference. In 1950, while at Atlantic, he retired from 30 years' work in the Methodist Church, and 27 years in the Salvation Army.

Since retirement, "Dad" Goodchild, as he was affectionately called, had been an active member and financial secretary of Mt. Tabor Methodist Church, where he was much beloved and highly respected. As long as he was physically able he was faithful in attendance at all the church services, and other church meetings, and his presence was an inspiring example of clean, noble, consecrated, Christ-like living. "The life of this veteran minister of the gospel will continue to bless and strengthen all who were fortunate enough to know him," says his pastor, the Rev. Preston Hughes, Jr.

Surviving are two daughters, Mrs. A. L. Baie and Mrs. Iva Stewart of Winston-Salem; a son, Charles L. Goodchild of Jersey City, N. J.; a brother, Frank Goodchild of Delevan, N. Y.; five grandchildren, and two great grandchildren.



SCALE MODEL OF PROPOSED Methodist College in Fayetteville is examined by trustees of the institution. From left are James R. Wilkinson, Atlanta architect; the Rev. Paul Carruth, executive secretary of the Conference Commission on Higher Education; L. Stacy Weaver, college president; and Terry Sanford, trustees' chairman. The college buildings, depicted in miniature, will occupy the western edge and highest elevation of the 580-acre tract provided by Fayetteville area subscribers as a campus site. (Fayetteville Observer photo—Shaw)

First Construction Plans Scheduled for New College

A classroom building will be the first of seven structural units to be erected on the scenic Raleigh Road campus site reserved for Methodist College in Fayetteville.

Trustees of the institution, meeting in the Cumberland city on January 30, authorized Stevens and Wilkinson, architects for the college, to proceed with preparation of working drawings for this unit immediately.

Officials of the college project also decided that the design of the buildings would follow a "contemporary classic" line, thereby utilizing many of the best features of modern architecture.

A scale model of proposed buildings placed at the approximate intended location on the expansive grounds was viewed with considerable interest by trustees and other leaders of the college movement. The layout was assembled by the architectural firm.

In addition to the classroom building, the architects also presented preliminary floor plans for the six other units composing the first structural components of the new college. They were the library, science building, administration building, auditorium-Chapel and fine arts building, student union-cafeteria and the gymnasium.

President L. Stacy Weaver estimated that the college would be giving construction bids on the classroom unit within the next few months. He said subsequent bids would be sent out on the other units.

He said progress to date had been "entirely gratifying."

Clinic in Preaching to Be Held at Duke July 7-18

The Clinic in Preaching will be held at Duke University, July 7-18, 1958, for twenty ministers, of any Protestant denomination, now in the active pastoral ministry, who graduated from theological school before 1954.

A series of five lectures will be delivered each week. The first series will be given by the Rev. Dr. James T. Cleland, James B. Duke Professor of Preaching and Dean of the Chapel, on "The Actual Writing of a Single Sermon." The second series will be delivered by Professor John Bright of the Old Testament Department of Union Theological Seminary, Richmond, Virginia, on "The Authority of the Bible for Preaching." Dr. Bright is a distinguished lecturer and an able preacher. His volume, *The Kingdom of God*, won the Abingdon Award some years ago.

Each member of the clinic will be required to preach two sermons (of normal length—twenty-five minutes!): the first, already preached in his own pulpit; the second on a subject to be assigned during the first week and to be prepared while in residence. Each morning and evening, the clinic will be divided into two sections of ten members, where the sermons will be preached and discussed. The sections will be directed by Dr. John Carlton, Assistant Professor of Preaching, and by Dr. Van Bogard Dunn of Jackson, Tennessee, formerly Graduate Fellow in Preaching. The afternoons will be free for recreation, study and counselling. To round out each day, an

informal meeting of the whole group will be held to discuss pertinent problems.

There will be no tuition fee for the clinic and no academic credit will be given. Members will be housed in the University dormitories and will pay for room—\$4.50 per week if one's own linen is supplied; \$10.00 per week with linen—and board.

Applications should be submitted no later than May 1, 1958. A registration fee of \$5.00 (payable to "Duke University—The Clinic in Preaching") must accompany each application. It is not refundable unless the application is rejected. Inquiries should be addressed to Dr. James T. Cleland, Dean of the Chapel, Duke University, Durham, North Carolina.

Bishop Harmon Lays Cornerstone At Covenant Church, Gastonia

On Sunday afternoon, March 9, Bishop Nolan B. Harmon officiated at the cornerstone laying of the new Arthur M. Dixon Educational Building of Covenant Church, Gastonia. He was assisted by Dr. J. C. Huggin, district superintendent, and the Rev. G. W. Bumgarner, pastor. Following the ceremony open house was held from 4:00 to 5:30.

The new building contains a chapeau church offices, library, ample classroom, pastor's study, ladies' lounge, fellowship hall, and kitchen. The total cost was approximately \$170,000.

This modern, well-equipped building honors the memory of the late Arthur M. Dixon, for many years president of the Trenton Mills in Gastonia. Mr. Dixon, who died last July, had given \$25,000 to be used in the construction of the building, which has been in use since the summer of 1956. While still living, he paid a beautiful tribute to Mrs. Dixon by furnishing the chapel in her honor.

The church, organized in 1897, was known as West End Methodist until June of 1955 when ground was broken for the educational building, at which time the name of the church was changed to Covenant.

Miller's Creek Church Debt Paid Off

The indebtedness of the new Miller's Creek Church, in the North Wilkesboro District, was cleared on March 4 when a check for \$2,500 from the Duke Endowment was deposited in the bank.

In December 1955 the church borrowed \$25,000 to pay construction costs on the church building. Against this loan \$5,000 has been received from the Duke Endowment, and the balance has been raised by the membership and friends of the church.

Present for the final payment were the Rev. R. C. Russell, pastor, Isaac Roy, chairman, and Paul Delp, secretary of the Board of Trustees, and the Rev. Garland R. Stafford, superintendent of the North Wilkesboro District.

♦ ♦ ♦

No amount of ability is of the slightest avail without honor.—Andrew Carnegie

Boys and Girls

ELIZABETH WHISNER
Editor



Mildred's Secret

"You'll soon be tired of staying here, Millie," said Rose, the minute her cousin came into the yard. "There isn't a single thing to do, and Susan won't have us in the kitchen. I wish I had never come to Grandma's."

"Isn't there anybody to play with?" asked Mildred, with a little cloud over her sunny smile. "Oh, well, we can play by ourselves."

"I don't like to play when there are only two," said Rose. "I guess I'll take a long nap this afternoon."

About four o'clock Rose went out in the yard after her nap to find Mildred picking up apples for Susan. "I think Susan is just lovely," she said, carefully picking up the best apples. "She's going to let me make a little pie for Uncle John."

"Yes, but she'll be having you do errands all the time," said Rose. "She wanted me to do something for her, and when I would not, she told me she didn't want little girls bothering her in the kitchen."

Rose went up to her room to play with her dolls, while Mildred looked longingly at the baby in the next yard—a dear baby, just beginning to walk. Presently the baby's mother came to the door, and said, "Come in, dearie, Mamma has a bad headache and wants to lie down."

Of course the baby could not understand and did not want to leave the sunshine and flowers, so he screamed and pulled back with all his might.

"I'll watch him," said Mildred, hurrying to the fence. "I'll be very careful. Truly I will. I love babies so much."

"Grandma, why does Millie have better times out here than I do?" asked Rose one day. "Everybody loves her, and she is always happy."

"Because she has found out what Jesus meant when he said, 'It is more blessed to give than to receive', dear," replied Grandma. "You can have good times, too, if you try."

—From *The Free Will Baptist*



THE VOICE OF MUSIC

I am Music. I am everywhere.

In the spring you can hear me in the throat of the first singing bird. I am joyful then because it is spring and the trees are budding with leaves.

In the summer I am in the brook, and the whispering of the willows is my song.

In autumn I am the lively song of rust-

ling leaves that dance like puppets in the crisp, fall air.

In winter when the snowflakes come, I am there. On the frosty breath of winter's night I am the merry tinkle of sleighbells.

And in all seasons you will hear my rejoicing in the ringing of church bells. I am calling everyone to come and sing a song of praise and peace to the earth's Creator. This is the song that has no season, for it is sung by everyone, every day, in spring, summer, autumn and winter, with all the world as a choir and all of nature as the accompaniment.

I am Music—and I am everywhere!

—Author Unknown



CHUCKLES

The little boy wandered in the yard and was asked by a neighbor where his brother was. "Oh," answered the lad casually, "he's in the house playing a duet. I finished first."

—*The Progressive Farmer*



LET'S LAUGH

Laughter is the cheapest luxury we can enjoy. It stirs up the blood, expands the chest, electrifies the nerves, clears away the cobwebs from the brain, and gives the whole system a good cleansing.



Don't worry if your job is small,
And the rewards are few.
Remember, the mighty oak
Was once a nut like you.

—Clipped



Bible Quiz

1. What is the most famous example in the Bible of love between two women?
2. Who slept on a stone pillow, and dreamed about a ladder that reached up to heaven?
3. What mother was sent out into the wilderness with her little son because of the jealousy of the other wife?
4. Who was told to bathe seven times in the River Jordan to cure him of his leprosy?
5. Name three ways by which fish were caught in Bible times.

Answers to Last Week's Quiz

1. King Herod—Matthew 14:6.
2. One—Luke 17:12-19.
3. Rested and Hallowed It—Genesis 2:2-3.
4. Seven—Exodus 21:2.
5. Jacob—Genesis 29:15-26.

LOOKING FOR SPRING

I'll be happy when it's spring,
To see the flowers ring
Out their beauty bright and clear,
And fill the days with cheer.

I want to see the birds come out,
To see the new leaves sprout,
To show that spring is here
With all its joyful days of cheer.

When boys and girls come out to play
I will not forget
That even though the clouds turn gray
Spring has not gone yet.

—Linda Carter, Age 11

Methodist Home for Children
Raleigh

A Parent's Prayer

O Master, make me a better parent.
Teach me to understand my children, to listen patiently to what they have to say, and to answer all questions kindly. Keep me from interrupting them, talking back to them, and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask their forgiveness, when I know that I have done them a wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment. Let me not tempt my child to lie or to steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the littleness in me. May I cease to nag; and when I am out of sorts help me to hold my tongue.

Blind me to the little errors of my children, and help me to see the good things they do. Give me a ready word for honest praise.

Help me to grow up with my children, to treat them as would those of their own age; but let me not exact of them the judgment and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose, and to make decisions.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them their wishes that are reasonable, and have the courage to withhold a privilege which I know will do them harm.

Make me so fair and just, so considerate and companionable with my children, that they will have a genuine esteem for me. Fit me to be loved and imitated.

With all Thy gifts, O Master, give me calm, poise, and self-control.

—Author Unknown

EDITORIALS

No Scolding, Please

Paul Hardin, writing in the current issue of *The New Christian Advocate*, counsels preachers to beware of using Easter morning as a time for scolding the people who are often termed the "oners," (who, he says, "are those who complain that every time they come to church the minister is preaching on immortality!")

That's good advice, we think, and we hope that it is followed. Those who make the supreme effort to get out to church on Easter should be encouraged, not scolded, for surely they are the weaker brethren and sisters and need a lot of encouragement. We might also suggest that the minister refrain from raising his eyebrows and looking so surprised when he sees them. And, above all things, let him eschew the bright remark that comes to his mind as he sees the faces of those whom he last saw four months ago. It's a temptation, we know, but he should resist with all his might the urge to bid them "Hello and goodbye until next Christmas."

Fence-Corner Religion

Have you ever noticed how many of the old-time preachers and laymen tell of their conversion experience in almost the same words? Bishop Robert R. Roberts, pioneer Methodist preacher, whose biography by Worth M. Tippy has just been published, told his friend Matthew Simpson in 1842, "One day about sunrise in the month of May, I was in a corner of the fence praying, when, I humbly trust, God for Christ's sake accepted me ... then everything seemed changed. Nature wore a new aspect, as I arose and went about my work with cheerfulness ... It happened in my fourteenth year ..."

Is there some magic in fence corners, or were they especially blessed in those days?

A preacher might suggest that it takes a "fence-corner" to get us ready to really pray. Not until we find ourselves hemmed in and realize that our own lives are bounded by our fence of willfulness can we admit the Spirit of God which does away with boundaries.

It is interesting to note that although the fence-corner was always remembered by those old Methodists as the starting place of their experience, they did not stay there, but moved out into the world where there was need.

Those who like to read stories of great religious characters would do well to try this book.*

*Frontier Bishop. The Life and Times of Robert Richford Roberts. Abingdon. \$3.50.

A Prayer

Lord Jesus, by Thy foreknowledge of the bitter Cross, give inward courage to those who now are afraid. By the loneliness of Thy Passion, let the hearts of those who suffer alone be strengthened and upheld. By Thy tasting of the sharpness of death, give peace and comfort to the dying. And to me, as once again with all who love Thee I try to follow Thee in thought along Thy sorrowful way, give grace to understand something of what it meant to Thee thus to suffer, that I may take afresh with loving gratitude that which by Thy Cross and Passion Thou hast obtained for me. Amen.

(Courtesy of Methodist Recorder)

Children in Church

The editor left for Plymouth without filling this page, and it has to be filled, so we will pass on to you some excerpts from a letter from his friend "Jim":

Last year I visited Central Avenue Methodist here in Charlotte when some brother Masons got the creaking bones out of bed to honor the lay preacher who is a prominent Mason. Following Sunday school and while waiting for church time we did the usual custom of folksey folks by standing out in front of the building and chinning.

... Well, as honored guests (and why does one have to be a *guest* of the church?) ... we were ushered past the amen corner and parked in front so that our Masonic Lay Preacher would not have to hunt around for targets as he shouted about sinning ... (The captain of detectives of the local police force is a Mason and also a member of Central Avenue. He was present. We were hooked.) I now lead up to why I am interested in your editorial. (Methodist Altar Boys) Just before the service started, a string of young children in the sub-teen age were escorted to front row seats. And the opening five or six minutes of the service were directed to them, after which they were escorted to another part of the church to be chaperoned until the adult service ended.

I made inquiry about the procedure later because it was the first time I had seen it done except on special occasions like an Easter or Christmas service, when the preacher is expected to stand out in the street and scoop up anything alive and passing by—man, bird, beast, or fish. The appearance of the children occurs every Sunday morning. Sometimes the minister gives a talk. Sometimes one or more of the children participate. I have thought about that Sunday morning many times. I now understand that the practice is followed in some other churches.

When I started my association with MYF (I don't like to say work—association

with Youth is a privilege, if one is accepted by Youth) I was told that we should never permit our youth in the sanctuary except by special dispensation and suitable chaperonage. I can go along with that to a degree. But are the sanctuary and our services confined to adults? Come to think of it—aside from the size and physical ages—tell me, just who is a youth and who is an adult. I interpret the biblical use of the word CHILDREN to include *me*, even though I am in my fifties. By the thinking of some, a gink in his fifties is in the puberty of his second childhood. Maybe so. But I never got out of my first one. Even my 22-year-old daughter constantly asks me to quit acting so childish. I'll do it when the last shovel of dirt is thrown on my pine box.

I don't know why Protestants don't use more acolytes. Is there a better way to impress upon them that they are an integral part of the church? Why must the sanctuary be a wilderness for them and that they await voting age before being allowed to travel therein? My goodness, they can get a driving permit for an automobile much earlier. But do we teach them how to drive the car to church? My two children learned as part of their training for the driving permit to watch the speedometer for speed and also to learn that it was approximately eight-tenths of a mile from our home to church.

When my son went off to school and later joined the Army there were many times when he had a brief time at home. Of course the family car was the red carpet treatment that my wife made certain of. Sometimes I wanted use of the car but—oh well, guess who got the car. We never put a limit on the mileage. I did, however, make it plain that a tour of the world would not be at my expense. Here is the joy that I relish. The request was most always to have transportation to the Youth Center as our church to mingle with others with the same desire to get out of home chores.

Now, under the circumstances just what can a mean old geezer like I do? At one time I MADE him go to church. The vaccination takes. Am I to withdraw my diagnosis? You can look at the signature of this poppycock and waste of your time to learn who raked the yard and did other thing laborious to him while Mother baked goodies for Junior as he enjoyed life at the Youth Center of our church.

Am I complaining? Well, I've obtained many a sore muscle at times. And I've often been tempted to tell my son to be a heathenish as I often thought he acted, and just stay home. But who wants a heathen in his home? The church asks for heathen so I sent my son on his way with my car and the hope that the Youth Director would learn that one does not learn everything about Youth from the book.

I was tempted to tear this up. And really should. But I won't. I rambled so much I forgot to put in my punch thought; namely, USE MORE YOUTH IN CHURCH SERVICES. I'll buy the thoughts as expressed in this editorial. It might get more adults to attend if for no other reason than to see the offspring perform.

DEVOTIONAL

The Ultimate Goals of Christian Experience

By R. G. TUTTLE

"... Nevertheless not my will, but thine, be done."—Luke 22:42

COMPLETE TRUST IN GOD

Commitment to Christ leads to complete trust in God. In Christ we are confronted by God. As the Christian commits himself to the orbit of Christ, he commits himself to the center of that orbit, God. The world will be continually torn to shreds as long as individuals put their trust in themselves; the world will discover its unity when human beings centralize their trust in God. This is the goal of Christian commitment—that man might let his weight down on his trust in God.

At breakfast one morning with E. Stanley Jones I heard him tell of this experience: He had visited the headquarters of a modern train dispatcher. Here in one room of rail line maps and red and green lights, the movements of every train in the area were pinpointed. The dispatcher would command one train to stop, another to proceed at 15 miles per hour, another to take a siding, and another to proceed at full speed. Every movement of every train was controlled and directed—"The dispatcher seemed like God." Then Dr. Jones asked, "What would happen if one of the trains failed to obey you?" The dispatcher answered, "Chaos, wreckage, in three minutes."

This is a picture of the world. There is wreckage when humanity does not obey God's commands, the commands which God gives to each of us as he sees the complete picture (our relationship to every other individual and every other group in total relationship). We obey only partially; there is partial chaos, partial wreckage. When human beings discover and practice complete trust in God, human affairs will come into line. The goal of the individual Christian is to arrive at complete trust, that he might fashion his life and build his decisions upon it.

Olin Stockwell in his little book, *Meditations from a Prison Cell*, tells how he found God in the prisons of Red China. With Paul, he discovered: "My God shall supply all your need." He found out for himself that there is an "outward providence" of God and an "inward providence" of God: that God saves some from difficulty, others He saves within the bounds of difficulty—God delivered Peter from prison but He sustained Paul in prison." This deeper trust comes by discovering God's complete dependability, when we ourselves are incapable of meeting an overwhelming crisis.

It is this trust in God "out of which comes a man's strength and courage and endurance." True trust both strengthens and softens personality. Because of this strength we are not constantly on the defensive, pitted one against the other. We learn even to trust God with our doubts and with our fears. With Him we "confront life at its most difficult areas"; with Him we move freely and creatively in and out of our every day experiences. According to



Stanley Jones—if we do not discover this very real trust in God, "our works, our activities, our thinking, our living, will move at the margin of things—not at the center of life!" Trust is the natural link between human nature and God.

To continue the thought expressed by Stanley Jones, the "God urge," like other deep instinctive urges, cannot be repressed



LIFE'S QUEST

By VAN T. CRAWFORD

*To find in hours of deepest trial
The thought of glorious conquest*

After a while;

*To show in all life's stern denial
The harbinger of life's greatest quest,—
A contented smile.*

*To share with others who walk life's way
With us, such strength, such vision, love
Finds the way,*

*And lends to weary souls a gracious hint
Of an all-beneficent and ever-biding Love
Not far away.*

*God points with an unwearied hand,
And leads with suffering love,
Enabling us to see*

*The mercies eternal, hidden in the pain,
The unerring guidance from above,
Which makes us free.*

*To come and go with life's teeming throng,
And build with Him, in others' lives
A resting place.*

*To fill not their lives with cold despair,
But to instil that courage which revives
Until they see His face!*



without a resulting "complex." It is at our peril that we suppress our faith. I am not responsible for my being here, God is responsible; I am not solely responsible for the great task before me, God is responsible. We turn and say to God: "It is not so much that I have chosen you; it is that You have chosen me." In the strength of this recognition of the hand of God upon my life, I move to the task not in my power, but in His; not with confidence in myself, but with dependence upon Him. Human strength becomes divine power as God does his work through me. This is the experience of the preacher, the doctor, the teacher, or any other person who yields himself as an instrument of God.

If "sin" is—"taking God's place in life"; "salvation" is—"moving over and letting God be God in my life. To a limited extent God allows man to usurp His power; but in this usurpation, chaos, wreckage, frustration are inevitable. Complete trust in God—a subconscious willingness, a con-

scious agreement that God's will, not my will, be done!

"Abraham went out not knowing whither he went"; but he knew Him with whom he went. This," says Dr. Mack Stokes, "is trusting God!"

PRAYER: *Father, teach me to trust thy love and guidance both in my daily living and in the crises that beset me. Amen.*

The Bible Will Tell Me

By ELIZABETH WHISNER

A little lad of six years was asked what he wanted to do or be when he became a man. He looked up, thought a moment, and then with a seriousness far beyond his years, replied, "Guess I don't know yet, but the Bible and Jesus will tell me."

Would that we as adults would grasp the profound wisdom of this little child, and his simple trust in the power of God, through His Word, to direct our lives in the way of greatest service for Him.

Men and women through the centuries have searched for books of rules to show them how to live, or have followed this teacher or that doctrine, in the hope of finding the answer to the question, "What shall I do with my life?" The search has gone on and on, and hearts have grown weary with disappointment and frustration. The well-laid plans for life have ended in failure, with no real happiness or satisfaction.

Why will men grope on in darkness, looking for the way of life, and fail to hear the voice of Jesus beside them saying "I am the Way"? Or why will they cast aside the witness of the countless millions to whom the Word of God and the teachings of the Master have been a shining light upon their path?

"The Bible will tell me." For more than nineteen centuries this precious Book has been showing people what to do with their lives, and Jesus is still saying, "Come and follow me." His great heart continues to yearn for those who struggle beneath the load of toil and discouragement, as He says "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Those who have followed the directions of the blessed Word, and have answered the call of Jesus, have found happiness beyond anything the world can offer, their reward has been "better than gold," and countless lives have been blest by their radiant outgoing love.

"Thy Word is a lamp unto my feet, and a light unto my path."



The furtherance of such a principle demands the utmost in justice and charity, but the rewards of brotherhood are even greater. These are the fruits of a world at peace.—DWIGHT D. EISENHOWER

It seems improbable that we, or any nation or group of nations, will attain peace until each man, in his own mind and heart, treats all men as his brothers.

—EDDIE CANTOR

The Children's Home Pays Tribute to Those Who Have Served As Trustees

September 22, 1930: "Two of the trustees, Hugh G. Chatham and A. E. Smith, having died since the last annual meeting, B. S. Womble of Winston-Salem and R. O. Lindsay of High Point were elected to fill their unexpired terms."

September 15, 1931: "J. K. Norfleet having died since the last annual meeting, Thurmond Chatham, son of a deceased member, was unanimously elected in his stead."

September 15, 1932: "Brother Charles Ireland, a member of the board of trustees, having died, C. W. Gunter of Gastonia was elected in his stead."

At the annual meeting held September 14, 1933, James G. Hanes was elected to membership on the board to take the place of Dr. Fred Hanes, who had died. J. Raymond Smith of Mount Airy was elected in place of James G. Stikeleather. Also at this meeting a resolution was passed that the charter be amended so as to provide for twenty-one members instead of twenty, and E. R. Bucher of Charlotte was elected a member, his term expiring in 1935.

On March 26, 1935, J. S. Hiatt was elected a member of the board in place of J. F. Kirk.

September 23, 1937: "The committee appointed to nominate members for the board of trustees unanimously nominated James A. Gray, C. W. Gunter, R. G. Stockton, T. B. Johnson, and Fred N. Tate to succeed themselves; T. Austin Finch of Thomasville to succeed J. L. Nelson, deceased; and Dr. W. W. Peele of Greensboro to succeed J. T. Mangum, resigned."

September 25, 1941: "The committee appointed to nominate trustees nominated the following: J. M. Millikan of Greensboro in place of J. P. Lucas, deceased; J. E. Pritchard of Ramseur in place of T. F. Marr, deceased; and G. Ray Jordan in place of W. W. Peele, resigned."

At the meeting held September 30, 1943, two new members were elected instead of members who had died, Clyde R. Hoey in place of T. Austin Finch and Charles P. Bowles in place of T. B. Johnson.

On September 27, 1945, L. F. Tuttle was elected to the board in place of Dr. H. K. Boyer and R. T. Amos in place of Fred N. Tate.

September 26, 1946: "The committee on nominations recommended the election of J. C. Cowan, Jr., of Greensboro for membership on the board of trustees in place of C. W. Gunter, deceased."

September 25, 1947: "Mrs. Charles C. Weaver was nominated instead of J. M. Millikan whose health has prevented his attendance at recent meetings."

On September 16, 1948, R. Grady Rankin of Gastonia was elected as a member in place of George L. Hackney, deceased.

At the September meeting in 1949 C. E. Morgan of Asheville was elected in place of Clyde R. Hoey. Mr. Hoey was elected trustee emeritus.

September 20, 1951: At this meeting

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor

Charles P. Bowles was elected secretary to succeed George F. Ivey. The minutes of the meeting contain these statements:

"Mr. Gray called attention to the fact that Secretary George F. Ivey had given notice at the March 1951 meeting that he would like to be relieved of the secretaryship at the September meeting and proposed a vote of thanks to Mr. Ivey, a charter member of the board, for his long and efficient service.

"Mr. Gray further nominated Rev. W. J. Huneycutt for membership on the board in place of Rev. John W. Moore, who had reached the retirement age, and he was elected for a term of six years, this nomination first having been suggested by Rev. Mr. Moore, a member of the nominating committee.

"Acceding to the request of Rev. R. M. Courtney, who has not been able to be present for a number of meetings, his resignation from membership on the board was accepted and W. Kenneth Goodson was elected to fill his unexpired term of two years.

"J. W. Moore and R. M. Courtney were elected as trustees emeritus for membership on the board for life."

September 16, 1953: "J. S. Hiatt made the report of the nominating committee. He stated that several vacancies had to be filled. G. Ray Jordan had resigned and James A. Gray and George F. Ivey had died during the year. Also, J. E. Pritchard and Mrs. C. C. Weaver had reached the age of retirement and were made honorary trustees of The Children's Home. After these statements he made the following nominations: Trustees, term to expire in 1955, R. G. Stockton, Bowman Gray, J. C. Cowan, Jr., C. P. Bowles, R. T. Amos, Joseph D. Ross, Jr., and C. E. Morgan; term to expire in 1957, James G. Hanes, J. S. Hiatt, W. J. Huneycutt, R. Grady Rankin, J. Raymond Smith, and L. F. Tuttle; term to expire in 1959, E. R. Bucher, Thurmond Chatham, W. K. Goodson, B. S. Womble, C. Stimpson, Jr., T. A. Finch, Jr., and Rev. H. D. Garmon."

The minutes of the meeting held September 14, record that R. T. Amos, Jr., was nominated to succeed his father who had found it necessary to resign; that Lawrence S. Rankin was nominated to succeed R. Grady Rankin who also, because of press of duties, felt that he could no longer serve; and that Richard T. Chatham was nominated to replace his father, Thurmond Chatham, who, because it is necessary for him to be out of the state in Government matters, was unable to attend the meetings.

March 21, 1957: "The report of the nominating committee was made by its chairman, J. S. Hiatt. He presented the

name of John Howard Carper, First Methodist Church, North Wilkesboro, to replace J. S. Hiatt, and Gordon Hanes to replace his father, James G. Hanes. Both of the men have reached the age of retirement. This report was unanimously approved after a motion by B. S. Womble, seconded by Lee F. Tuttle.

It is most interesting that during the almost fifty years now that the Board has had only two secretaries, Mr. George Ivey served as secretary from 1907 to 1951. Through this long period of time Mr. Ivey made the interest of the children at The Children's Home among his first concerns. He served the Home with great devotion and signal success. We note the same outstanding efficiency and devotion in his successor, Dr. Charles P. Bowles.

Dr. G. H. Detwiler was first chairman of the Board of Trustees. He guided the Board during those strategic first years with great wisdom. He left in 1910 and was succeeded by Dr. T. F. Marr. Dr. Marr served with distinction from 1910 until his death in 1941. During these many years under the skillful guidance of Dr. Marr the Board saw this Home assume a place of leadership in the nation in the child care field. The Home became firmly established and the foundation was laid for its continued service through the years. Mr. R. G. Stockton was elected his successor and he continued in that office. Mr. Stockton had prepared himself for his great service to the Home through service as a Board member since 1926 and through his love for and knowledge of the church's over-all program. The Board and the Home have been most fortunate to have the great ability of this highly successful business and community leader at its helm during these many years. The application of his fine capacity to the business world to the problems and opportunities faced by the Home has brought to it many successes it otherwise never would have known. Those who have been privileged to work with him have been greatly impressed by his strong desire to be of every assistance in the Home's interest. His contribution to the Home has been of great significance.

We could not end our thoughts without calling attention to the magnificent service to the Home of one other man, Mr. James A. Gray. Mr. Gray became treasurer of the Home in 1909 and served the Board continuously until his death in 1953. His genius in the financial and business world was frequently applied to the problems and possibilities of The Children's Home. This resulted in policies of wisdom and foresight that assured many of the successes that the Home has enjoyed.

This list of men could be added to many times. One of the most heartening thing is that we who work at the Home experience it the inspiring service of the members of our Board of Trustees. Their devotion to our cause moves to a greater determination to serve well.

We all recall the statement that our institution is the lengthened shadow of an individual. In our situation we would quickly say that The Children's Home is the lengthened shadow of many individuals.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Mrs. Landrum to be in W.N.C. Conference

Mrs. W. B. Landrum, a field worker for the Woman's Division of Christian Service, will be in the Western North Carolina Conference for two weeks the last of March. During this time she will be guest speaker at eight of the W.S.C.S. district meetings, and at three Wesleyan Service Guild meetings.

Mrs. Landrum has been a field worker for a number of years, and visited this Conference a few years ago. She is familiar with all phases of the work of the Woman's Division, and is considered especially valuable in interpreting the missionary enterprise of the church and the woman's organization. She will make inspirational addresses at the district meetings and will be prepared to answer questions by the women.

Her schedule is as follows:

March 21—Greensboro District at Pleasant Garden Church.

March 22—Marion District at Valdese Methodist Church.

March 25—Winston-Salem District at Mt. Tabor Church.

March 26—Salisbury District at Salem Church.

March 27—Statesville District at First Methodist Church in Newton.

April 1—Gastonia District at Odell Memorial Church in Bessemer City.

April 2—Thomasville District at Central Church in Denver.

April 3—Asheville District at Leicester Methodist Church.

For Wesleyan Service Guilds:

March 23 (Night)—Lenoir.

March 30 (Night)—Greensboro.

April 1 (Night)—Gastonia.

Mrs. T. V. Goode, Conference secretary of Promotion, says that there are still available a few dates, when a Society might have Mrs. Landrum as a guest speaker at a local meeting. The schedule is made by Mrs. Goode, 728 N. Center St., Statesville, N. C.

Such an opportunity comes by only once in four years. A field worker is sent by the Woman's Division into a designated jurisdiction, so that the Conference might have equal chance to ask for her assistance. Mrs. Landrum was assigned to the Southeastern jurisdiction for the spring and summer months.

All Roads Lead to St. Louis

The Fifth Assembly of the Woman's Division of Christian Service will meet in St. Louis May 6th through 9th.

Committees are busy completing details of the program and Methodist women in all of the conferences are busy completing their lists of delegates. The orange sticker attached to all Division mail is a constant reminder that, "All Roads Lead to St. Louis."

Those to attend from this Conference include Mrs. Clarence Cranford, Mrs. Rupert Crowell, Miss Mary Bright, Miss Barbara



MRS. W. B. LANDRUM

Leonard, and the ten district representatives: Mrs. Thomas E. Frutchey of Asheville, Mrs. W. A. Bales of Greensboro, Mrs. J. Harvey Greenlee of Marion, Mrs. James H. Councill of North Wilkesboro, Mrs. George Miller of Salisbury, Mrs. J. E. Dooley of Statesville, Mrs. Arnold Kirk of Thomasville, Mrs. V. E. Wilson, Jr., of Waynesville, Mrs. Van W. Dillon of Winston-Salem, and the incoming president for the Charlotte and Gastonia Districts.

Our Conference will have a special interest in knowing that Mrs. Cranford will serve as a recorder in one of the afternoon work groups, and that Dr. Willa Player, president of Bennett College in Greensboro, will be one of the speakers. The Bennett College Choir is to present numbers on the first morning's session.

New Science Building at Pfeiffer College

Open House was held in the new John Balle Harris Science Building at Pfeiffer College on Friday, Feb. 28, from 3 p.m. to 5 p.m. and from 7 p.m. to 9 p.m.

Dr. Lem Stokes II, president, extended invitations to all friends of the college to call and see this finished product of their Development Program.

Orchids to Statesville District

The Statesville District is highly honored this month!

The March issue of *The Methodist Woman* has a whole page, telling of a beautiful study of "The Outreach of the Woman's Division of Christian Service," planned and conducted by Mrs. T. V. Goode, conference secretary of Promotion, and Mrs. J. E. Dooley, secretary of Promotion for the Statesville District, and held in the Woman's Society of the Statesville Church.

The Statesville District Workshop on Promotion was "done up proper," too! It was held at First Methodist Church in

Hickory as a combined project of the W. S.C.S. and the Wesleyan Service Guild.

Dr. Roy Ullman of the faculty of Lenoir-Rhyne College spoke on "How Adults Learn," and the Rev. Herman Duncan spoke on "What a Pastor Expects of a Woman's Society."

Others taking part on the program were Mrs. J. E. Dooley, Mrs. Fred Price, Mrs. Walter Tillery, Mrs. John Hoyle, Jr., Mrs. J. D. Barnes and the Rev. J. H. Brendall.

The district executive committee mapped out plans for the coming months at a luncheon meeting held at the home of Mrs. J. D. Barnes in February.

They set the date of their district meeting to be March 27, in Newton, with two outstanding speakers, Mrs. W. B. Landrum, field worker of the Woman's Division, and Miss Lorena Kelly, missionary to Africa.

Mrs. Fred Price, president, was in charge of the meeting and Mrs. O. T. Sherrill was associate hostess.

Winston-Salem Executive Board Meeting

The Winston-Salem District officers had a luncheon meeting at the home of Mrs. Van Dill in Elkin in February.

Each officer had composed a News Letter to be placed in packets to be distributed at the district meeting at the Mt. Tabor Church on March 25. The program would include talks by Mrs. W. B. Landrum of the Woman's Division and Miss Rachel Kelley.

Mrs. C. C. Weaver spoke on the importance of Methodist women becoming better informed by reading their two mission magazines. She also stressed the Crusade Scholarship Fund.

Mrs. G. E. Brown, conference secretary of Supplies, stated that she had received \$13,668 in cash and in materials for Supply Work. She said that coupons had been redeemed to give a fund of \$568 to the Bethlehem Centers in Winston-Salem and in Charlotte. Each district officer reported on an outstanding piece of work in her department. Mrs. Fred Hobson of Yadkinville, president, was in charge of the meeting.

Waynesville District Workshop on Promotion

The women of the Jackson-Swain and Haywood County Subdistricts of the Waynesville District had a Workshop on Promotion at the First Methodist Church in Waynesville on a Sunday afternoon in February.

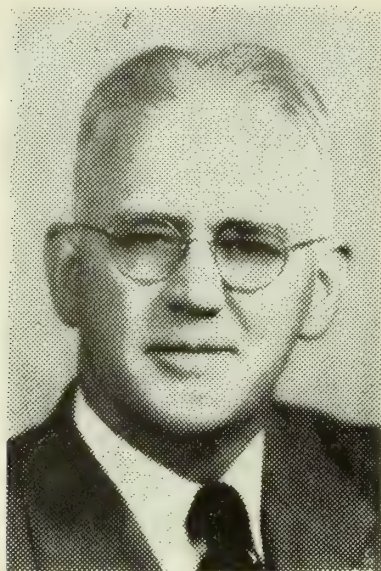
Mrs. T. B. McLean of Whittier was in charge of the meeting. Their panel of experts included Mrs. Dan K. Moore of Sylva, jurisdiction officer; Mrs. J. W. Fowler, Jr., of Lake Junaluska, conference officer, and Mrs. Wallace Ward, secretary of the Wesleyan Service Guild.

Mrs. V. E. Wilson, district president, showed a chart of the different types of women who make up a Woman's Society.

The Rev. Herman Nicholson, pastor of the hostess church, discussed ways the church and the Woman's Society are related.

A similar Workshop for the Macon and Western Subdistricts of the Waynesville District was held the first of March in Andrews.

Six More Christian Education Meetings Set for Western N. C. Conference



F. C. SMATHERS

There are still six district and subdistrict meetings on Christian education to be held April 13-21. The recent February meetings were well attended with more than 2,500 people participating during the six evenings. We now turn to the meetings scheduled for Franklin, Waynesville, Gastonia, Morganton and North Wilkesboro. Dates and places have been cleared with each district superintendent and with pastors of the host churches. The purpose of these conferences is to give guidance in developing plans for vacation church schools, youth activities week, adult class activities, and to interpret the program of the Methodist Church for adult home visitors and nursery home visitors.

Waynesville Subdistrict, Franklin
First Church, Sunday, April 13, 3:00 p.m.

Because of the distances involved, two meetings are scheduled for the Waynesville District. Pastors and other persons involved will choose the place most convenient to attend. Frank C. Smathers is the district superintendent and Sam B. Moss is the host pastor. Our district directors are Mrs. W. P. Dixon, Ed. F. Pepper, Clyde Collins and Kenneth Crouse. These persons are in charge of promotion and will assist in the age group discussions for which they are directors.

Waynesville Subdistrict, April 14
First Church, Waynesville, 7:30 p.m.

The second meeting will be held at First Church, Waynesville, on Monday evening with the same district workers involved. R. H. Nicholson is the host pastor.

Asheville District, April 15
Central, Asheville, Tuesday, 7:30 p.m.

Central, Asheville, is a natural center for the Methodists of this district. J. W. Fitzgerald is the district superintendent. Embree H. Blackard is the host pastor and

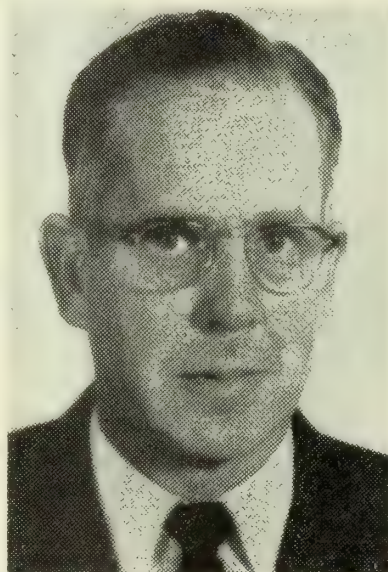
D. P. Smotherman, Jr., is the associate pastor. District directors who are in charge of promotion and who will assist with the appropriate age group discussions are Ray Swink, Ernest Fitzgerald and Mrs. G. M. Lookabill.

Gastonia District, April 17
First Church, Gastonia, Thursday, 7:30 p.m.

Representatives from all churches in the district will meet at First Church on Thursday evening. Dr. James G. Huggin, Jr., is the district superintendent. Dr. Wilson O. Weldon is the host pastor and C. E. Murray is the associate pastor. George Blackburn is the director of Christian education. District directors in charge of district promotion are Mrs. Douglas French, Austin Hamilton and Harley Dickson.

Marion District, Friday, April 18
First Church, Morganton, 7:30 p.m.

Morganton is a good central meeting place for the churches of this district. Garland Winkler is the district superintendent. Walter Lee Lanier is the host pastor and



GARLAND WINKLER

Miss Clara Watkins is the director of Christian education. Our district directors in charge of district promotion are Miss Margaret McGimsey, Bill Haire and Grady Burgin.

North Wilkesboro District, April 21
First Church, North Wilkesboro, 7:30 p.m.

It is hoped that representatives from every church in the district will be present. Specific guidance materials will be available for small churches that need most help. Garland R. Stafford is the district superintendent and Roy Bell is the host pastor. District directors in charge of district promotion are Mrs. J. A. Reeves, Larry Barden and W. W. Blanton.

Texts and Teaching Plans

Textbooks will be on sale in each of the discussion groups. Please arrange in advance to have each person to have the money with which to purchase a text. Mimeographed teaching plans will be available free for persons in attendance.

Who Should Attend?

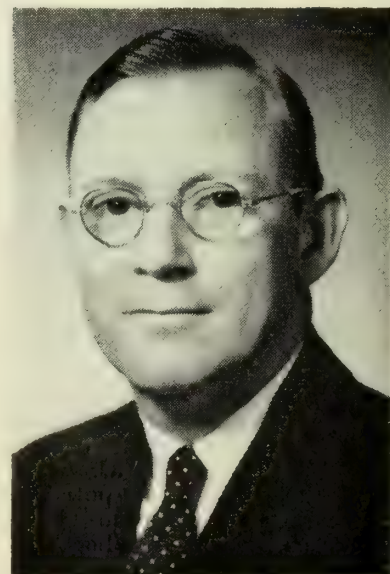
Any person selected to teach in the vacation church school will be benefited by participation in these discussions. A minimum from each church should be the minister or director of the vacation school, kindergarten worker, a primary worker, junior worker and an intermediate worker. Additional persons beyond the minimum suggested will be welcomed from any church.

Youth Division Activities

The vacation season also affords excellent additional opportunities for Christian education for youth. There will be a consideration of the purpose, organization and administration of a program for Youth Activities Week. Persons who should attend from each church are superintendent of youth division; adult counselor for senior department; adult counselor or director concerned with youth activities in the local church or with the youth program at Camp Tekoa or Lake Junaluska.

Presidents of Adult Classes, Adult Home Visitors and Nursery Home Visitors

Presidents of adult classes are invited to share experiences on how to improve the work of their organized class groups. There will also be a group for adult home visitors and nursery home visitors for the interpretation of the program of the Methodist Church for home members. Ministers, church school superintendents, directors of Christian education are urged to designate the proper persons from each church for attendance at these meetings.



GARLAND STAFFORD



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

Salisbury District Conference on Christian Vocations

Over 300 young people, counselors, and ministers were gathered together in the Henry Pfeiffer Memorial Chapel on the Pfeiffer College campus in Misenheimer Sunday, February 23, as the Salisbury District Christian Vocations Conference got under way at 2:30 p.m. The conference, which is an annual affair, was planned by the District Committee on Christian Vocations with the co-operation of the District Youth Council.

After registration from 2:30 till 3, the Rev. A. James Clemmer, chairman of the District Committee on Christian Vocations, spoke briefly on the philosophy of Christian vocations and introduced the workshop leaders. The group was then welcomed to the Pfeiffer campus by Dr. J. Lem Stokes I, the college's president.

Interesting Workshops

There followed two workshop periods of approximately fifty minutes each. Under this arrangement each youth could consider two vocational groups. There were nine church-related and secular vocations represented for the youth and one for adult counselors. The workshops and their leaders were: "The Call to the Christian Ministry"—the Rev. Jack Smith of Concord and the Rev. F. H. Swofford of Mount Holly; Director of Religious Education—Miss Bobbie Leonard of Pfeiffer and Mrs. Russell L. Young, Jr., of Winston-Salem; Church Music—Mr. Buel Belcher of Pfeiffer; Home and Foreign Missions—the Rev. Bill Andrews of Brazil and Mount Ulla; Public School Teaching is a Christian Profession—Dr. Cameron P. West of Pfeiffer; Business and Christianity—J. R. Seibert of Salisbury and Dr. D. E. Vassen of Pfeiffer; Science as a Christian Profession—Drs. S. L. Burson and J. O. Manly of Pfeiffer; Medicine and Nursing is a Christian Profession—Dr. Howard Murray of Albemarle and Mrs. Gwen Chapman of Charlotte; Work of a Deaconess—Mrs. Ethel Cranford of Asheboro; and, Counseling Young People, for adult counselors—Mrs. Walter Gibson of Randleman. The most popular workshops with the young people were the ones on Missions and on Medicine and Nursing.

Following the workshops the delegates to the conference enjoyed a sandwich cold plate served in the college cafeteria. After supper there was a period of free time which many used to tour the Pfeiffer campus.

Special Music—Youth Witness

At 7 the conference reconvened in the college chapel for a service of dedication. The Rev. A. James Clemmer presided and was assisted by the Rev. J. C. Swaim of Day's Chapel Church and the Rev. T. H. Swofford. Special music for the service was provided by the Pfeiffer Men's Chorus under the direction of Mrs. Glenn Draper. One of the most inspiring moments of the conference came from the witness of three young people representing the three subdistricts within the Salisbury District. They

spoke on "The Call of God in My Life." Miss Carol Scarboro of the Cabarrus Subdistrict spoke of her call to become a medical missionary. Miss Pat Starnes, representing the Stanly Subdistrict, expressed a belief that her call to a career in primary education was also for full-time Christian service. Mr. Bobby Reeves of the Rowan Subdistrict felt that he was called to use his God-given talents in church music.

Many Record Decisions

The principal speaker, the Rev. Ed Bailey of Hickory Grove Church in Charlotte, brought the conference to an inspiring conclusion with a moving account of his own call to the ministry. He challenged those present to find and to follow God's purpose for their lives. At the conclusion many young people and adults responded to an invitation to record their life decisions.

Many of those present expressed the belief that the conference had been an informative and inspiring success. Members of the District Committee on Christian Vocations are: Rev. A. J. Clemmer, Rev. J. C. Swaim, Rev. W. B. Penny, Rev. Mike R. Howard, Mrs. J. Dale Stentz, Miss Louise Robinson and Rev. H. Duckwall.

—REV. M. R. HOWARD

Davie County Intermediate Subdistrict Organizes

The first meeting of the Davie County (Thomasville District) Intermediate Subdistrict was held on January 27 at First Methodist Church in Mocksville. Ninety-seven Intermediates and their adult leaders, representing nine local churches, were present for this organizational meeting. Six of the eight Methodist ministers in the county were also in attendance.

The officers elected for the subdistrict at this meeting were as follows: President, Miss Betty West, Bethlehem Church, Advance; Vice-president, Miss Julia Craven, First, Mocksville; Secretary, Miss Barbara Smoot, First, Mocksville; Treasurer, Miss Barbara Chapman, First, Mocksville.

REV. D. G. BRIDGER

District Director of Intermediate Work

Washington-U.N. Seminar

Plans are continuing for the Washington-U.N. Seminar sponsored by the Committee on World Peace and the Youth Council of the Western North Carolina Conference. As the deadline for registration approached 160 youth and their adult counselors were registered, according to the Rev. Aubert M. Smith, chairman of the Committee on World Peace. It seems likely that close to 200 delegates from our conference will attend the seminar on March 25-29. These delegates from local churches and subdistricts will be available for reports, programs, discussion groups, etc., in their respective

President: Martha Turnipseed
High Point College, High Point
Director of Youth Work: Paul H. Duckwall
Box 828, Salisbury

areas upon their return. Let us begin to plan now to use them effectively in our youth program.

Youth Council Delegates

Two delegates will represent our Youth Council at the seminar. They are Mr. Bobby Caviness of Central Church, Asheboro, Senior chairman of Christian Citizenship, and Miss Alice Hobson, Yadkinville, council representative for the Second Senior Workshop at Lake Junaluska this year.

Caldwell County Training School

Youth and their adult leaders in Caldwell County should profit from the Training School planned for their area, March 23-27, at First Church, Lenoir. Courses and their instructors for youth and adult leaders are as follows:

Understanding Ourselves—Mrs. E. H. Ould, for young people only ages 15-23.

Interpreting the Bible to Youth—Mrs. Carl H. King, for all adult leaders of youth.

Rutherford County Training School

Youth of Rutherford County should plan now to attend the training school planned for their area on March 23-27 at the Forest City Methodist Church. The course for youth on the *Methodist Youth Fellowship* will be taught by the Rev. Paul H. Duckwall, conference director of Youth Work, Salisbury, N. C.

Union County Training School

Youth and their adult leaders in Union County who attend the Union County School will learn more about Jesus and how better to teach youth. The school will be held March 23-27 at Central Church, Monroe. Courses for youth and their adult leaders are as follows:

Life of Jesus—the Rev. Tom B. Stockton, Paw Creek—for youth 15-23 years of age.

Teaching Youth—Miss Marion Craig, Wadesboro—for all adult leaders of youth.

McKendree Charge MYF Enjoys Banquet

The Rocky Mount-McKendree MYF (Statesville District) was honored at a Sweetheart Banquet February 14 at seven o'clock p.m.

The Valentine theme was used most effectively in the decorating of the McKendree Fellowship Hall and the banquet tables. Lovely heart shaped styrofoam cakes, decorated with hearts and roses, and crystal candle holders surrounded by big beautiful red hearts, holding lighted tapers were used on the tables.

Vernon Clontz, president of the MYF, gave the welcome. The invocation was given by Larry Smith. The Rev. J. E. Greene, pastor of the McKendree Charge, introduced the guest speaker, the Rev. Donald Miller, minister of the South Davidson Charge at Denton, N. C.

The banquet menu consisted of ham, green beans, potato salad, candied yams, hot rolls, lemonade, and Valentine cake. The food was prepared by the WSCS.

Following the banquet, an informal session was enjoyed by the forty guests present.

AUREALIA MILLS,
Corresponding Secretary

The Church Observes the Sacraments

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Romans 6:3-4; I Corinthians 10:14-22

In our Scripture selections for this lesson we are permitted to see the early church in the act of practicing the sacraments instituted by Christ. For us Protestants there are two: *Baptism* and the *Lord's Supper*. The Roman Catholics have five others: *Confirmation* (the laying on of hands by the bishop whereby a person is received into full membership in the church); *Penance* (a program of atonement carried out by the person after confession of sin; *Marriage*; *Holy Orders* (ordination of priests); *Extreme Unction* (or the anointing of the dying). In the case of both Protestants and Roman Catholics these sacramental acts may be said to consist of (1) a physical sign and (2) a spiritual good; though of course there are wide differences between them as to the meaning of these rites. For instance, the Protestants put more emphasis upon the attitude of the participant as increasing the value of sacraments.

Many Protestants find the sacraments a great source of spiritual blessing, while others pay scant attention to them. To John Wesley they were "the means of grace which the church alone supplied." That is not to say they are the *only* means of grace. But they belong particularly to the community of Christ, and they are a means of cultivating that sense of Christian fellowship without which a group of Christians can scarcely be called a church.

In the selection from Romans baptism is presented as a symbol of the death and resurrection of Christ. It is the death to sin and the raising to a new life in Christ for the believer. But what of infant baptism? Those who practice infant baptism do not intend to convey the impression that the baby is a believer. The parents do this in his behalf, and when he is old enough to join the church he "ratifies and confirms" the vows made for him by his parents at his baptism.

In the Corinthians selection cited above, the rite of Holy Communion is a symbolic participation in the sacrificial death of Christ. Paul compares it to the manner in which the Hebrew worshipper, under the old covenant, shared in the benefits of the sacrifice made by the priest. The apostle takes occasion to warn the Roman church against any divided loyalties. They are to not "drink of the cup of the Lord and the cup of demons." The act of communion is to be one of complete rededication to God through Christ—otherwise it is worse than futile.

In I Corinthians 11:23-29 after Paul tells about the origin of the Last Supper he adds: "This can only mean that whenever you eat this bread or drink this cup, you are proclaiming that the Lord has died for you and— whoever eats the bread or drinks the wine without thought is making himself like one of those who allowed the Lord to be put to death without knowing who he was" (Phillips translation). Like any other act of worship, the taking of the Lord's supper means something to God only as it means something to us. The ever-present danger in sacramental religion is that the *form* will take precedence over the *reality* for which the form (or symbol) stands. Wesley, while an ardent believer in the value of sacraments, warned against "having the form of godliness and denying the power thereof."

Finally, it may be said that over the church generally today we are coming to a new appreciation of the meaning of the sacraments. Being human we shall probably never outgrow the need of some physical object or symbol to make more real the intangible and spiritual values of our faith.

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Announcements

The Fayetteville District Conference will be held April 10, at 9:30 a.m., at Fellowship Church, Fayetteville, N. C.

x x x

Bishop Paul N. Garber has authorized the appointment of the Rev. Oscar S. Williams as pastor of Trinity Church, in Belhaven, as of March 1. C. Freeman Heath, D.S.

x x x

The Rev. W. A. Wentz, Jr., by authority of Bishop Paul N. Garber, has been appointed pastor of a new congregation in Wilmington, effective March 1. Mr. Wentz was formerly at Belhaven.

J. E. Garlington, D.S.

x x x

The Committee on Certification of Directors of Christian Education and on Ministers of Music requests that all persons of the Western North Carolina Conference, who are now uncertified in either of these areas, and who might be eligible for certification, write the Rev. Julian A. Lindsey, Broad Street Methodist Church, Statesville, N. C., for some information in this connection. It will be necessary for those who are so interested to make an immediate contact if they are to be certified at Annual Conference.

Letter to the Editor

A Rare Opportunity—The C. F. O. Conference at Campbell College, June 14-21, is the opportunity that refers to. Two of this generation's greatest spiritual leaders are to be there for the week—Dr. Frank Schubach and Mrs. Louise Eggleston. It is worth a trip across the country to have a week with either one of these great servants of the King. To have the privilege of a week with the two is an opportunity that is rare indeed. To those who desire to deepen, enrich, and clarify their spiritual lives I believe that here is an unusual chance to do so. If we were asked to name one word that expresses the most characteristic aspect of these meetings, I should reply at once "Prayer." I have said I would rather have one teach me how to pray than to teach me how to preach. I hope that many will gather at Buie's Creek for this meeting June 14-21. Many of those in Barnett, Wake and Cumberland Counties could drive from home if necessary. For details as to the business side of the meeting, write Mrs. L. L. Edgerman, 600 E. Walnut Street, Goldsboro, North Carolina. W. R. Cullom

BOOK REVIEWS

Salute Thy Soul, by Clarence E. Macartney, Abingdon, 144 pages, \$2.00.

This last book by a master preacher proclaims convincingly that his voice will be missed. Clarence Macartney died in 1957.

The 13 sermons are of the same high quality which made Macartney probably the most noted preacher in the Presbyterian Church in the U. S. A. compares well with others of his outstanding books, such as "The Woman of Tekoah" and "Sermons on Old Testament Heroes."

Macartney has the ability to use phrases, illustrative stories, and biographies to advantage in his preaching. His succinctness is illustrated by these lines from the title sermon: "What is the soul worth? It is worth the price that has been paid for 'Ye are not your own, for ye are bought with a price.'" ((—p. 13).

Even his titles are stimulating: "When Jacob saw the Wagons," meaning that demonstration is the most effective instrument in faith; "The Soul's Arabia," meaning a place of retirement and silence. One's Arabia might be sickness, disappointment, sorrow, or temptation.

His sermon on "The Solitude of Sin" might have been entitled: "Sin Separates!" He says that sin separates a person from friends, from self, and from God.

Read the book; you will appreciate it!

—W. M. Wells, Jr.

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The Sand Hill Country

Hunting for White Oak on a recent Sunday, I asked a Fayetteville filling-station operator where it was. "Down the road a piece," was his reply. "But be careful or you'll miss it. It ain't a city, it ain't a town, and it ain't a village. To tell the truth, it ain't hardly there."

Well, to tell the truth, I almost did miss it, but I backed up and found the parsonage home of Dan Boone situated high on a windy hill, just off the highway. There are two Daniel's there, the preacher and his sixteen-year-old son, and, in addition, Mrs. Boone, two lovely daughters and Herbert, age two-and-a-half. I couldn't resist the temptation to take some pictures of Herbert and he couldn't resist the temptation to get into every shot that I made. I have pictures of the churches on the Bladen circuit and young Herbert is in every one of them. What a boy!

Dan Boone has some of the qualities of the famous man for whom he might have been named. He likes to pioneer and to do the difficult task. His three years have proved that the impossible just takes a little bit more time.

Three years ago the churches on the Bladen Charge were getting ready to move forward. With the indefatigable Dan behind, or ahead, of them, they did a remarkable job. Bethlehem Church was renovated and painted; Deems Chapel which had an average attendance of 7 and was about ready to close up, is now flourishing in a modest way, with around 40 present at the services. Money is now being raised for a heating system and a paint job. Live Oak has built new Sunday school rooms (including a nursery), put in new pews and an air-conditioning system, at a total cost of \$10,000.

Windsor church has been re-decorated and will soon have new pews, pulpit furniture and new windows.

The parsonage has been renovated and improved greatly and the pastor's salary has increased from \$2,500, three years ago, to \$3,900 this year.

A Good Example

The Bladen Charge is a good example of what has been happening all over eastern North Carolina. Rural churches have



An Improved Church on Bladen Charge



Windsor Church on Bladen Charge

been re-opened in some of the areas where, a few years ago, they were closing down. This is cut-over and run-down country, where the soil is not productive and the lumber has about gone. The people are not farmers, but rather business men, laborers, mechanics, contractors. They live in the country, but work in Fayetteville or in Elizabethtown, 17 miles south. Just now they are not too prosperous, but they are giving liberally to the work of the church.

Foresight is always better than hindsight, and many a Carolina lumberman has wished that he had known more about conservation in the early days. If these flat lands had been re-forested some years ago, they would be productive now.

Parsonage Children

Visiting with the Boones reminded me that one of the finest things about this job is the opportunity to get acquainted with our ministers and their families. What wonderful children they have, these preachers and preachers' wives!

You know, it is not exactly easy to submit to the discipline of the parsonage life, to realize that you are always on inspection—at home or in school, and especially in church. Sometimes the boys and girls may rebel a bit, wishing that they were like everyone else, and didn't have to "set an example." But it's really surprising how they turn out.

I Always Wonder Why

... women always pinch a tomato;
... men always kick the coals in the fireplace and the tires on a car;
... nobody can resist squeezing a rubber ball;
... little children always get thirsty in the middle of the night;
... dogs bark at milkmen and bite mailmen;
... Americans drive to the right and Englishmen to the left;
... the British run down escalators, wear bowler hats, and drink tea;
... I started writing this, anyway!

And, speaking of kicking the tires, something, did you ever watch somebody buying a new automobile? He not only kicks the tires, but he lifts up the hood and peers solemnly into the interior, just as if he knew something about the mass machinery in there.

Of course, it might have originated back in the days when everybody who owned a car had to be an expert mechanic to make it run. Back when I was a boy we knew what we were dealing with. We knew there were four cylinders, and the carburetor was not hidden under a huge air cleaner. We could see the spark plugs and count them. (Not only that, but we could take them out and clean them by ourselves.) The other day I looked inside the hood of my car and became alarmed. As far as I could see, it didn't have any spark plugs.

Do you remember reading about the fellow who started out, during the Depression, in a car without an engine. He was headed for California, and got as far as Nevada before anyone found out that the motive power was missing. That is a tall story; it's the truth. He left New York behind a tow truck and hitched the rest of the way. Finally, one good samaritan offered to work on his engine and became suspicious when he wouldn't let him. Lifting up the hood, he learned the awful truth. That stopped the tour, but gave the enterprising traveler plenty of publicity. Which is probably what he wanted, anyway.

Being a preacher, I find a moral in this tale. See if you can find it.

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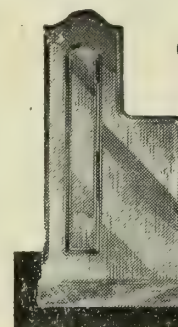
As this issue goes to press I will be in Plymouth, assisting J. L. Lanning in a "revival effort." I like that term, although many people use it any more. It expresses the idea much better than "revival." You see we can honestly say we're making an effort—no matter what the result. I'm planning to preach six sermons on the Apostles' Creed. Doesn't sound like a revival, does it? But did you every think that most of our gospel is compressed into this short and simple affirmation of faith?

I sometimes think that we are failing in our work as preachers when we stop teaching our people about the beliefs of the church.

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Chester Cathedral

One of the most beautiful of all the English Gothic churches is the ancient cathedral at Chester, a small city near the west coast of England. Famed for its "row houses" and Roman wall, Chester is one of the tourist attractions of the British Isles. The city dates back to the first century and flourished as a Roman town for several centuries. With the coming of the Normans under William the Conqueror in 1076, the city took on new life and the small church was transformed into a great abbey of the Benedictine order in 1093. It became the head of the diocese and has been a cathedral since 1540.

The picture shown here was taken in the dim light of an August evening, as two American ministers spent hours enjoying the peace and quiet of the ancient church. The cathedral is a good example of Gothic architecture, which is said to have been modeled upon the soaring forests of Germany and France. Looking down the aisle toward the altar we are reminded of the shafts of sunlight sifting through the shadows among the pines.

As the evening wore on, the lights were lit, and the genial guide conducted the Americans through the maze of rooms and corridors, pointing out the ancient tones and the thousands of reminders of a civilization which was old when our country was born. On a side wall hung two flags which the old man pointed out to us. "This one," he said, "was carried by Wolfe at the battle of Quebec, and this," he said with a twinkle, "we captured from the Yankees at Bunker Hill." "You don't say," grunted the editor, "I always thought we won that battle."



News Briefs about Methodists and Methodism

Centenary Church, New Bern, conducted its series of revival services March 16-21, with the Rev. J. F. Herbert, pastor of First Church, Morehead City, as guest minister.

Mayodan Methodist Church will conduct revival services April 13-18, with the Rev. B. J. Dennis, pastor of the Hodgkin Memorial Church, Stoneville, as guest minister.

Memorial Methodist Church, Charlotte, held groundbreaking services for its new sanctuary and education wing on Sunday, March 23.

The Upper Room devotional for April 19 is by one of the Western N. C. ministers, the Rev. Orion Hutchinson, pastor of First Church, Thomasville.

The Rev. D. Edwin Bailey, pastor of Hickory Grove Church, Charlotte, was guest minister at Main Street Church, Albemarle, during its series of revival services the week of March 16.

The Rev. Harvey Langill Watson, pastor of Westminster Church, Kinston, was guest minister for revival services during the week beginning March 16, at Bethlehem Church, on the Warrenton Circuit.

Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, was guest minister at First Church, Gastonia, for its series of Lenten Revival Services during the week of March 16.

Dr. Joe S. Hiatt, superintendent of Hugh Chatham Memorial Hospital at Elkin, was guest speaker at Abernethy Memorial Church, Newton, on Sunday morning March 23. Dr. Hiatt was formerly district superintendent of the Statesville District.

Pfeiffer College, Misenheimer, announces that arrangements have been made to build four additional faculty homes on the campus. These will bring the total to 34 new faculty homes constructed during Pfeiffer's recent expansion program.

Mrs. W. R. Morrow, superintendent of the primary department of Wesley Memorial Church, High Point, has written two articles which are appearing in church publications for April. These are "Notches in My Yardstick," in *Child Guidance*, and "The New Minister," in *Children's Religion*.

Dr. Walter J. Miller, district superintendent of the Charlotte, District will conduct groundbreaking services at Epworth Church (on Epworth Lane, near the Concord Highway), on Sunday, April 13, at 5 o'clock. Epworth is Charlotte's youngest Methodist church, and is the fifteenth church sponsored by the District Mission Society, Mecklenburg County.

Two Scouts, *Kenneth Finger* and *James Lee Powell*, were recently awarded the badge for God and Country in a special service at Boger City Methodist Church. Both of these Scouts are members of this church, and one is the son of the pastor, the Rev. J. J. Powell. Woodrow Blanton is Scout Master of the troop sponsored by the Methodist Men.

Miss Jean Listebarger, a Methodist of Ames, Iowa, was selected from more than a million public school teachers as McCall's "National Teacher of the Year." Miss Listebarger says she feels indebted to the Methodist Church for its role in her personal and professional development.

Mrs. Rebecca Taylor Little, (Mrs. Cramer L. Little) of Covenant Methodist Church, Gastonia, was certified as Minister of Music in the Methodist Church in December 1957 by the Board of Education of Nashville, Tenn., on recommendation of the Board of Education of the W. N. C. Conference.

On Sunday evening, March 16, Mrs. Inman Townsley, a missionary of the Methodist Church to the Belgian Congo, spoke to the congregation of St. Mark's Church, Raleigh. Mrs. Townsley's message was a part of St. Mark's church-wide school of missions program on "Lands of Witness and Decision."

Aldersgate Church, Charlotte, with the assistance of the Charlotte District Mission Society, has purchased a lovely three-bedroom parsonage in Yorkmont Park. Aldersgate was organized in October of 1957, with the Rev. George Robinson as pastor. The church membership is now 75, and Sunday School enrollment 175.

The Rev. J. L. Smith, retired member of the North Carolina Conference, now living in the Royal Oaks section of Kannapolis, was guest minister during evangelistic services in Jackson Park Methodist Church in Kannapolis, March 2-7. According to many, this was the best revival in the history of Jackson Park Church.

The Rev. R. G. Tuttle, pastor of First Church, High Point, was guest speaker on the Family Night program at Wesley Memorial of that city, on March 19. Mr. Tuttle, who participated in the South American mission last fall, shared with the group some of his insights concerning the opportunities and problems facing Methodist missions in Latin America.

Miss M. Estella Files, believed to have been the oldest Methodist missionary in the United States, died February 4 in Brockport, N. Y. She had observed her 101st birthday on December 8. Miss Files was born in 1856, the year when Methodist mission work was opened in India. Later she served for 13 years as missionary in India and Burma.

Easter, the Awakening is being presented in the Morehead Planetarium, Chapel Hill, from March 11 through April 14. Presentations are given Monday through Friday at 11:00, 1:00 and 8:30, on Saturdays at 11:00, 1:00, 3:00, 4:00 and 8:30, and Sundays at 2:00, 3:00, 4:00 and 8:30. Admission: Children to 12 years, 25¢; students, 40¢; adults, 75¢. Clergymen may arrange for their members to attend in a group. They should determine the preferred date and time, the approximate number to attend, and mail this information to The Morehead Planetarium, Chapel Hill, N. C.

The Rev. and Mrs. Charles E. Page, of Shiloh Church, Granite Quarry, announce the birth of a daughter, Susan Catherine, on February 26th, at Rowan Memorial Hospital, Salisbury. Mrs. Page was formerly Catherine Harrison of Hopewell, Va. The Pages have one other child, Rebecca Ann, age 5. Mr. Page is now in his third year as pastor of our Granite Quarry Church.

Centenary Church, Winston-Salem, announces the approaching marriage of Miss Jean Kesselring, daughter of Mr. and Mrs. Ralph A. Kesselring, Centenary's missionaries to Malaya, who are on furlough in the United States this year. The Kesselrings are living at 29 West Benton Street, Naperville, Illinois. Miss Kesselring will be married to Mr. Richard LeRoy Bonney on April 5.

Special Holy Week services will be sponsored jointly by Brevard College and Brevard Methodist Church, March 31 through April 4. Dr. James Huggin, superintendent of the Gastonia District, will be guest minister, and will speak each evening Monday through Wednesday at 8 o'clock in the church, and on Monday and Wednesday mornings at 10 o'clock in the campus center auditorium. The Thursday evening service will be the traditional Maundy Thursday communion service. College President Emmett K. McLarty will be the speaker on Friday morning in the college auditorium.

The Maple Springs (College Place) Church in Winston-Salem had a preaching mission March 2-7 with the Rev. Earl J. Brendall, of the Central Church, Mount Airy, doing the preaching, and Bob Weatherman, a junior at Wake Forest College, leading the congregational singing. The Wesley Foundation program for students at Wake Forest College, Salem College, and for the nurses at the N. C. Baptist Hospital, is administered through the Maple Springs (College Place) Church, located near the entrance to Wake Forest College. The pastor is the Rev. N. Carson Williams, Jr., and the Rev. Robert W. Younts is the director of the Wesley Foundation.

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Mail Form 3579 to P. O. Box 508, Greensboro, N. C.

Methodist Women Request Reciprocal Trade Extension

WASHINGTON, D. C.—A spokesman for more than 1½ million Methodist women urged Congress today (March 19) to extend the Reciprocal Trade Agreements program for another five years.

"We have reached the conclusion that the whole future of experiments in economic aid in general and technical assistance in particular depends directly upon the future of world trade," said Mrs. Wallace N. Streeter of Washington, D. C.

She appeared at hearings of the House Ways and Means Committee as a representative of the Methodist Woman's Division of Christian Service, one of the largest women's religious groups in the country.

Mrs. Streeter is secretary of the agency's Department of Christian Social Relations, and a former president of Methodist women in the 12-state Northeastern Jurisdiction.

"Because the spiritual and physical welfare of people here and abroad is the concern of our organization, we have considered the problem of the relation between world trade and the welfare of the people," Mrs. Streeter said. "Our conclusions about the inescapable connection between the two have led us to repeatedly support the principle of reciprocal trade agreements."

State MSM to Meet at Pfeiffer College

The Methodist Student Movement of North Carolina is anticipating the highlight of its year as the State Student Conference opens its weekend session on March 29 with an address by the renowned Dr. Frank Laubach. Pfeiffer College in Misenheimer, will be host to an expected three hundred outstanding students from colleges all over North Carolina, March 29-30.

The most outstanding feature of the meeting will be the conference speaker, Dr. Frank Laubach, with whom the students will consider their theme: "The World Unto Himself."

Dr. Laubach is well known for his "Each One Teach One" method of eliminating

illiteracy in the world and his great service as a missionary and author. He is now honorary president of World Neighbors, Inc., an organization which promotes self-help for the underdeveloped areas of the world. Dr. Laubach has served as missionary to The Philippines; Professor at Union Theological Seminary, Manila; Dean of Union College, Manila; and has worked with the Committee on World Literacy and Christian Literature of the Division of Foreign Missions of the National Council of Churches. Among his books are *The Silent Billion Speak*; *Wake Up or Blow Up*; *Prayer, the Mightiest Force in the World*; and many others.

Stimulating discussion groups will be led by various campus ministers and advisers. These will provide an opportunity for small groups to make helpful application of the theme to practical areas of concern.

Other features of the program include business sessions of the state MSM, election of the new State MSM officers, inspiring worship services, presentation of MSM projects, and experiencing Christian fellowship in an intercollegiate group. The conference will close with a communion service Sunday afternoon where Dr. Laubach will lead the meditation.

The program is planned and directed by the State Council of the Methodist Student Movement in North Carolina, Jim Thompson of Pfeiffer College, president, and W. M. Wells, Jr., state director.

Seven Bennett Students to Attend MSM Meeting

Seven Bennett College students are attending the North Carolina Methodist Student Conference being held at Pfeiffer College, Misenheimer, N. C., Saturday and Sunday, March 29-30.

In the group are Misses Gloria E. Brown, of the Bronx, N. Y., chairman; Joan Didier, Jamaica, B.W.I.; Frances McCallum, Red Springs, N. C.; and Catherine Lawson, Lexington, Va., all sophomores; and Misses Nannie Poole, Baltimore, Md., and Wilhelma Gatewoods, Gary, W. Va., juniors.

Mrs. Landrum Talks to Bennett Girls

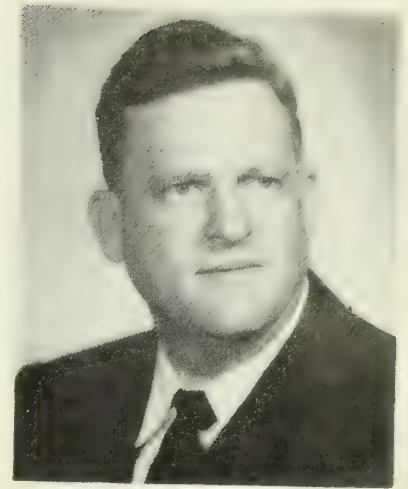
We too often rely upon secondhand opinions from second-rate people with little minds," Mrs. W. B. Landrum, of New York City, field worker for the Board of Missions of the Methodist Church, told Bennett College students recently.

Visiting Bennett in the interest of recruiting upperclassmen interested in working for two years—either here or abroad—with agencies of the denomination, Mrs. Landrum said that the deaths of Joan of Arc and of Socrates could be attributed to the work of persons with little minds.

She reminded the students that "we all live on the Main Street of the the world," explaining that "we live abundantly only when we learn to separate the trivial from the vital."

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Don't brag; it isn't the whistle that pulls the train.—T. Harry Thompson.



The Rev. Emmett McLarty, Jr., will be awarded the degree of Doctor of Divinity by Pfeiffer College, according to the announcement of the president, Dr. J. Lem Stokes. Mr. McLarty, is president of Brevard College. The graduation exercise at which he will be honored will mark the second graduation since Pfeiffer College became a senior liberal arts college.

Greensboro College Fellowship Teams Available

Again this year Greensboro College has organized Fellowship Teams to help young people in churches throughout this area. The teams are now available for workshops in worship and recreation, help in special areas of the MYF work, vesper services, family night programs, or other areas in which the teams are needed. The Teams wish to work with the young people of the church and help them in whatever way they can. The purpose of these teams is to strengthen the youth program in local churches and lead youth in more abundant Christian living.

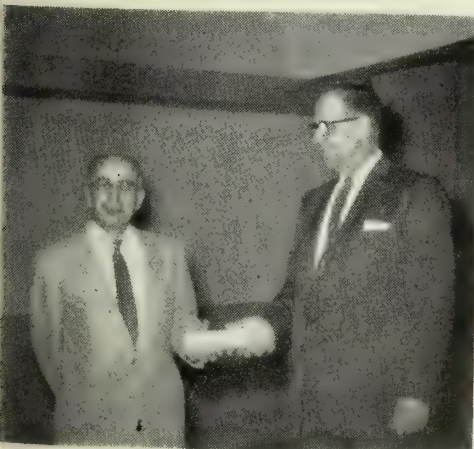
The Fellowship Teams go to each church in Christian fellowship to give whatever service they can render.

The teams are composed of fifty-five students, ten teams of qualified of five members each, and each of these persons is well trained to lead and direct young people.

You may have a Fellowship Team in your church by contacting Miss Anna Ruth Carper, Box 201, Greensboro College, Greensboro, N. C., or by calling BRoadway 2-1171.

Painting of Old Church Going to World's Fair

Visitors to the Brussels World's Fair this summer will have a visual impression of the house of worship of America's first Methodist society. Wesley Chapel, now known as John Street Church in New York, is the central feature of a painting to be exhibited in the United States building, in the section on early American life. The painting is to be part of an exhibition sponsored by the Smithsonian Institute. It was painted by Joseph Smith, famous artist of his day and a trustee of the church.



The Statesville District is developing a camp on Buffalo Creek near Lenoir. Shown is J. E. Pugh, presenting a check for \$4,000 from the Ivey Foundation, to Dr. J. Elwood Carroll, district superintendent. The check is to purchase a site for a camp already selected by a camp committee. From offerings made last July, there are already in hand some additional funds for the development of the camp.

The Church and the City

HORACE R. MCSWAIN

Leaders in American City Methodism were challenged to face the explosive population and physical growth in which deteriorating value systems are so evident at the second Urban Convocation held in Washington, D. C.

Bishop G. Brombley Oxnam, with ringing clarity called upon the Convocation delegates in the closing address to bring the church and religious convictions into the modern American city where decisions are being made, bringing new dynamic value systems, with a system of accounting relative to human resources and values and not only physical economic and industrial resources.

Dr. G. Merly Ruoss, executive director of the Department of the Urban Church, of the National Council of Churches, challenged the delegates to see the primary facts of the American Urban life in relation to the church and its negligible influence there.

"Certainly one of the primary facts about present-day America for the church to comprehend is that American society in the second half of the Twentieth Century is dominantly industrial, technological and urban. Actually, our society is well beyond the point of no return in its transition from the frontier and agrarian order. Today man has become a technologist, and tomorrow, that is in the next decade, he will become a universalist. His life will be shaped by travel and communication within the universe. Rapid social change is now a built-in fact of man's life, and brings with it tremendous demands upon his nervous system and system of values," said Dr. Ruoss.

"A sometimes amazing fact about our current American scene is our continuing population growth. By 1975 there will probably be at least 220,000,000 of us and by the year 2,000 A.D. we will have added about 100,000,000 souls to our nation's population. About 85% of this growth is in urban areas.

"Today two of every three people in America live in metropolitan areas. To accommodate such demands vast areas of land adjacent to our cities are brought under development for housing, industry, transportation facilities. Although it may have taken some cities as much as 300 years to reach their present state of development, those same cities within the next 10-15 years will be doubling their land space under development. This fabulous physical explosion mentioned above is in nearly every major urban area in America.

"I would like to suggest three challenges which the church must accept if it is to maintain a formative role in urban America.

"1. *Extension*: The growth of population and its redistribution face the Protestant Church with the necessity for sheer physical expansion unlike any period in its history in America. We should probably be adding at least 2,000 new churches a year just to accommodate population growth. Add to this the number of churches we need in places where people never lived

before, and then the number of new churches needed where Protestants never lived before. We need an adequate—and Protestant—planning process at a regional level.

"2. *Urban Re-development*: As age and the erosion of mobility take their toll of our central city areas, the razing and rebuilding of such areas begin. In order to realize the potential human gains in redevelopment of our cities the citizen and the planners of redevelopment need the participation of the church.

"3. *Value Systems*: One of the striking facts about our national life today is the *steady deterioration of our value systems*—individual, and collectively as society. We're prepared to build highways, but not schools. We spend several times more millions on horseracing than on the arts. We throw the "eggheads" out because you don't need "brains," just business experience. We try to divorce religion from education for fear of contaminating our young. For most Americans the automobile has become the most valuable thing in life, and we need two and three cars in every family so each adult can adequately express his personality. Quantity is our "god" (frequently even in the church) and quality is completely relative.

"One of the crying demands upon the church in modern America is to produce an effective impact in our highly competitive society. At many points sheer physical presence is needed. At other points qualitative leadership is imperative. Our weakness and ineptness at helping people, individually and en masse, and evolving coherent value systems at sufficiently high moral and spiritual planes to sustain a civilization in rapid transition has resulted in the typical characterization of 'too little, and too late'."

Bishop Oxnam, brought the Convocation to a high note of challenge to meet today's almost unlimited opportunity in the American City in the closing address. He outlined the role of leadership of the American City in America and the world. He said:

"The survival of American civilization will be determined by the kind of culture developed in the American City. We live in a world in which colored men are rejecting the rule of white men. Bells toll for a civilization as well as for single men.

"Marian Anderson, once denied the right to sing in Constitution Hall, not by the Daughters of the Confederacy but by the Daughters of the American Revolution, stands today as the most effective ambassador of American freedom. She is the type of guided missile America should be firing into the world.

"The world-wide restlessness of men manifest in nationalism and the insistent demand for political freedom is not due to the Communist. The American should take proper pride in the fact that our own Declaration of Independence, the demonstration of free government under the Constitution, with its Preamble and Bill of Rights, and the declaration of the worth

of persons and the necessity of freedom have been creative factors in this restless-ness. We should never allow the world to identify us with the forces of reactionary feudalism.

"The American mind is in large measure determined by the American City. It is here that the great periodicals and the books are published, the radio and television programs developed, the motion picture made. It is in the city that the governmental decisions are made and the financial and economic courses determined. The impact of the American city is immediate. Witness pony-tail hair-dos in Tokyo! It is impressive, and here the issue is, will the world be impressed by our social achievements or by our anti-social achievements and by our anti-social practices?

Our objectives should be stated in spiritual terms. The communist has no strategy with which to deal with the forces of the spirit. By definition, he rules out the spiritual. But we try to beat him at the very place that he is strongest, namely, in the realm of the material. Should we not speak more in terms of peace, justice and brotherhood and less in terms of massive retaliation and defense alliances?

"We rejoice in the President's recent proposal to let the Russians come and see us. I am not afraid of the closest scrutiny. The lies of their propaganda would choke in their throats were their leaders to journey through our country and know our churches, our schools, our business enterprises, our labor leadership, our artists and our musicians.

"A few more egg-heads in the automobile industry to supplant the blockheads who have designed our recent cars would be in our national interest. Who are the madmen who build cars so long they cannot be parked and are hard to turn at corners, vehicles with hideous tail fins, full of gadgets and covered with chrome, so low that an average human being has to crawl in the doors and so powerful that no man dare use the horsepower available? We give the impression of a people luxury-mad and gadget-crazed. The fact that the cars must be sold less on merit than on the basis of seductive voice and abbreviated bathing suits is a case in point.

"I rejoice in the achievements of American television and the occasional great program, but I resent the brain-washing techniques to sell cigarettes with the ridiculous ditties singing the praises of flip-top boxes and filters.

"The American city and its impact will be determined by what religion can do to the spiritual practice of the metropolitan area. Can we resolve the contradiction that life in calling or a self-seeking and acquisitive spirit in order to elicit economic progress and the clear command of Christ that greed must be determined upon service? Does the church really believe that the Kingdom of God can be realized on earth?

"Are we pastors in fact to the decision-making men, the leaders of the government, the men and women who carry the burden of industry, the educators? Are we ready to face the fact that the political corruption of the city bears little correlation to the number of churches in that city? Some cities with many churches are politically corrupt,

Western North Carolinians at Urban Convocation in Washington February 19-20



Left to right: Mr. Richard McPhail, Gastonia; Rev. R. G. Tuttle, First Methodist Church, High Point; Dr. Wilson O. Weldon, First Methodist Church, Gastonia; Dr. Clay Madison, district superintendent of the Greensboro District; Dr. C. C. Herbert, Jr., pastor of the Wesley Memorial Church in High Point; Mr. Holt McPherson, editor of the High Point Enterprise and a member of the Commission on Methodist Information; Rev. Wilson Nesbitt, executive secretary of the Town and Country Commission, Western North Carolina Conference; Rev. Horace McSwain, executive secretary of the Board of Missions of the Western North Carolina Conference; Dr. Earl Brewer, professor at Candler School of Theology, Emory University, Georgia; Dr. Henry Sprinkle, editor World Outlook.

Others in attendance at the Urban Convocation but not in the picture were: Dr. E. H. Blackard, Central Methodist Church, Asheville; Mr. Carl Hyatt, 9 Woodcrest Road, Asheville; Dr. Charles Bowles, West Market St. Methodist Church, Greensboro; Mr. Saunders Williams, 1503 Mimosa Drive, Greensboro; Rev. and Mrs. Walter J. Miller, district superintendent of the Charlotte District; Dr. J. G. Huggin, district superintendent of the Gastonia District; Dr. E. C. Few, Myers Park Methodist Church, Charlotte; Mr. Nick Newberry, Charlotte; Rev. Harold Robinson, First Methodist Church, Salisbury; Rev. Aubert Smith, 2810 Providence Road, Charlotte; Rev. Glenn Lackey, 2310 Sarah Marks, Charlotte; Mr. Fowell Majors, Charlotte; Rev. M. E. Harbin, Greensboro.

"The church must discover a way where-by the principles of religion shall be heard at the place decisions are made before they are made.

"We need a new system of national accounting. What are the dollar losses that accrue to a nation that fails to develop the talents of its potential scientists, artists, musicians and writers? What are the losses that lie in the extensive use of the term 'egghead,' by so-called practical men who

must now turn to these very "eggheads" for the answers to our scientific problems in the interest of security or the composition of economic issues.

"I have no objection to the president of General Motors receiving a reasonable bonus. I am a stockholder. But what kind of accounting is it that talks in terms of bankruptcy when somebody advocates fifteen thousand dollars a year for a good high school teacher?"

Ritualism, Free Worship, and And the Rural Church

By KEY W. TAYLOR*

In recent years ritualism has been coming into American Methodism gradually through worship centers, candles and crosses on communion tables, robed ministers, "parsonic-collared" clergymen, divided chancels, formal orders of worship, and other parts of the high church apparatus.

John Wesley was trained in formal worship by the Church of England, but the further he went in the Methodist revival movement the less ritualistic he became. In time, he abandoned most of his high-church points of view and practices. In so doing he was greatly aided by his devout mother, Susanna.

Francis Asbury was the actual father of American Methodism, and he established free worship in the foundations of the Methodist Church in America. With Asbury the matter of free worship was a religious conviction and not just an expedient for pioneer days. So, ritualism is foreign to the nature of American Methodism.

American Methodism today needs a new free movement. At the same time, ritualism,

which has produced spiritual blight through the centuries, is invading American Methodism as a withering influence.

Ritualism in effect substitutes the aesthetic for the spiritual, form for experience, ritual for reality, symbol for substance, sacrament for sermon, and the priestly for the prophetic.

Ritualism provides pretty pageantry in place of positive prophetic preaching.

Ritualism would have people worship God in the "holiness of beauty," instead of in the beauty of holiness.

Ritualism is mechanical and is not conducive to spontaneity which is essential to true worship.

Ritualism has the artistry of the undertaker in making corpse-like church services seem lifelike, instead of releasing the power of the resurrection.

Ritualism is the play-pretty of placid prophets, and flourishes in times when there is weakness in preaching. It replaces prophetic preachers with costumed clerics.

Ritualism uses a methodology of priestly regimentation which impairs desirable congregational democracy and so imprisons spontaneous spiritual impulses.

Ritualism is antithetical to revival. Methodism was born in Pentecostal revival and the real genius of Methodism is in revival.

Ritualism reinforces the unholy social class structure in The Methodist Church, by catering to the upper classes and repelling the masses.

Ritualism denies to the lay people rightful places of leadership in the local church. In effect it denies the basic Protestant concept of the priesthood of all believers. It should be remembered that the two most creative leaders in the history of the church, Jesus and Paul, were laymen.

Ritualism has a strong tendency to ally itself with and reinforce ecclesiasticism, which is a parasitic force constantly operating against creative forces in the church. This issue is personalized in the age-old battle between the priests and the prophets.

Ritualism logically leads to sacerdotalism. Priestcraft has plagued numerous religious movements through the centuries.

Ritualism is a step, and steps, toward Romanism. The high-church movements in the Protestant Episcopal Church, and in the Church of England, are now very near to Roman Catholicism.

The verdict of church history is against ritualism. Ritualism has not been associated with outpourings of Pentecostal power, has flourished in periods when the church has been most decadent spiritually, and has never spiritually actuated the masses of plain people. It should be remembered that the great creative spiritual movements in the history of the Christian church have arisen from the proletariat.

Simplicity of life is a characteristic and a virtue of the people of the rural church. Free and spontaneous worship is natural to them. Ritualism is foreign to the nature of rural people. The imposition of the high church apparatus on the rural churches causes spiritual strangulation. The high-church movement with its priestly paraphernalia and leaden liturgy would defile these wellsprings from which life giving waters flow.

News of Methodism . . .

First Methodist Church, Randleman, had as guest speakers for revival services during the week March 23-28, the Rev. Orion N. Hutchinson, pastor of First Church, Thomasville, and the Rev. John Carper, superintendent of the Thomasville District. Mr. Hutchinson preached Sunday through Thursday, and Mr. Carper on Friday evening. Song leader was Mr. P. H. Martin, of Randleman.

A note from the Lowell Methodist Church states that on a recent Wednesday evening, Benny L. Parker, son of Mr. and Mrs. W. L. Parker, who until recently were stationed in Lebanon, showed motion pictures of the Holy Land, including scenes of Jerusalem and Bethlehem, the Rev. F. W. Dowd Bangle, pastor of the church, also reports that during the Gastonia Leadership Training School in February, 41 credits were earned out of a total church membership of only 192.

*Chairman, Commission on Town and Country Work, North Carolina Conference



This is the Trinity (Asheville) MYF singing "Happy Birthday" to Miss Carolyn Gabriel on a Sunday night. Miss Gabriel, who has been Trinity's Director of Christian Education for the past two and a half years, was leaving within the next few days. On April 1 she will go to Nashville where she has accepted a post with the Methodist Publishing House. She will be literature counselor, representing the Nashville house as a field worker, interpreting literature and visual aids. This work will take her into the local church within the Nashville area. Miss Gabriel is a graduate of Greensboro College and has served at Hamlet, N. C. and in Charleston, S. C., as director of education.

Traveler Finds Mid-East Sentiment Against U. S. and Israel

by EMBREE H. BLACKARD

(This is the seventh in a series of articles written by Dr. Embree H. Blackard, pastor of Central Methodist Church, Asheville, while a member of the Christian Century World Seminar which made a tour around the world. It is reprinted from the Asheville Citizen.)

At no place on our world tour have we found such tension as we have felt in the Middle East. The Arab world is divided in many ways, but it is united in its opposition to the present expression of Zionism and to the part the United States has played in setting up the Zionist State of Israel. Rightly or wrongly, the Arab world gives the United States "credit" for setting up the state of Israel in Palestine. A leading citizen in Beirut said: "The Arabs are not strong in their sentiment against Israel; they are wild."

In Syria we were told by an American that the attitude toward the United States had steadily deteriorated until now it had reached an all-time low. Syria has accused the United States of spending \$450 million dollars in trying to overthrow its government. As a result of this charge, which American representatives term fantastic, both Syria and the United States have withdrawn a number of diplomatic representatives.

Several Syrians, who evidently have been influenced by a steady flow of propaganda, said to us: "We like you and the American people but we don't like your government." Many of the members of our Seminar were conscious of an unfriendliness in Syria we have found nowhere else.

In Jordan we found a warmth of friendship, mixed with a pleading for an understanding of their position, and for help in obtaining justice. Jordan, as well as Lebanon, is afraid of Syria, yet both are united in opposition to Israel and are resentful of the part the United States has played in

setting up Israel. A few hours after our departure from Ammon, the capital city of Jordan, the United States Information Service Office in Ammon was damaged by a bomb, planted presumably by some radical.

Our visa from Iraq stated: "This visa is considered invalid from entry into or transit through Iraq if the holder obtains an Israel visa on his passport later on."

In Iraq, Iran, Syria and Jordan we found many evidences of military activity and saw camps filled with soldiers and equipment. In Jerusalem we saw defense bunkers and barbed wire fences. In Bethlehem before the Church of the Nativity of the Prince of Peace we saw Jordan troops drilling.

What is the reason for this opposition to Zionism and this enmity to the United States?

The Arabs are afraid of Israel. They feel that Israel is backed by the money of the United States, and that the policy of the United States and Great Britain toward Zionism has been influenced by consideration of internal politics in the respective countries.

We were told that directly and indirectly 10 to 15 times as much money in aid was given to Israel from America as was given to all Arab countries. The Arabs feel that their case has not been adequately presented in the American press, which they charge is controlled by certain financial interests.

In 1948 the United Nations partitioned Palestine and set up the State of Israel. Israel startled the Arab world by defeating the Arabs and extending by force their borders as determined by the United Nations. Today in Palestine we have an armistice, with no-man's land separating Jordan

from Israel. There are frequent incidents and raids by Israel to extend her boundaries, according to Arab charges.

We were in Palestine for an extended visit in 1928. We were impressed then with the "Balfour Declaration" which stated that Great Britain looked with favor upon a national home for the Jews in Palestine.

With great pride we visited Zionist communities on the plains of Esdraelon and the then new city of Tel Aviv which had been subsidized with money given by Jews from around the world, especially from America. We hoped that the Jewish people who had suffered from persecution in Europe could now live peacefully as citizens under the governments in Palestine.

What 30 years ago seemed to be a noble experiment has changed in nature until it has become a menace to the Arab world and, if not changed, will create a reaction to innocent Jewish people elsewhere.

Gibbon in his "Decline and Fall of the Roman Empire" stated that the conquest of Canaan was accomplished with so many bloody circumstances that the victorious Jews were left in a state of irreconcilable hostility with all her neighbors. History is repeating itself in this respect in Palestine.

When we were in Palestine in 1928 we spent several weeks with members of a well-to-do, cultured and influential Arab family in Jerusalem. Upon our return this summer we were anxious to renew our acquaintance with the family. Their homes and holdings were in that part of Jerusalem which Israel took over by aggression.

Our friends were forced to flee by night taking with them only the clothes they wore. From a high place in Jerusalem they can look upon their palatial home now occupied by Israel. They have received no compensation. Two of their sons have gone to America and have no intention of returning to Palestine. The father and mother are considering coming to America with their two younger children to save these children from the violence they have experienced. Yet they feel an obligation to remain in Palestine to look after aged relatives.

We met man after man who told us of similar experiences. The presence of so many Arab refugees in different Arab states of Palestine is a constant reminder of the injustice which has been done to the Arabs. According to the report of UNRA there are registered in Jordan 505,704 refugees, in Gaza 216,227, in Syria 88,958, and in Lebanon 101,536. To be classed as a refugee by the United Nations one must be expelled from both his home and his business. Many Arab families live in villages and farm land nearby.

Our sympathies have gone out to the Jewish people in Europe who have suffered untold persecution in our day. Their sufferings do not, however, grant to them the right to displace other innocent people.

In order to protect the reputation of our Jewish friends in America, very few of whom would be willing to go to Israel, and to help America win the confidence and friendship of the Arab world, this problem in Palestine should be settled soon in an equitable and just manner. The free world is vitally concerned in keeping the friendship of the Arab world. 60 per cent of the oil from the oil-rich Middle East flows through the pipelines across Syria.

Boys and Girls

ELIZABETH WHISNER
Editor



For Lars, Too

His name was Lars. He was not a good boy, and his mother was very much concerned about him. He always played so roughly, and his parents never knew what antics he might perform; so they had real cause to be anxious about him. The neighbors, too, complained about his rough behavior.

One day some children invited him to a children's meeting. He decided to go, thinking he would have some real fun. Passing a store on the way to the meeting, he saw a dishful of green peas exhibited in the window. Quick as a flash he went into the store and bought some. We don't know where he got the money. Perhaps his mother had given it to him to put in the offering. Who knows?

Coming to the place of meeting he went in and sat down on the bench farthest back. At the right moment he intended to shoot peas at the children and then act innocent. After a song and prayer, a man arose to speak. Lars put his hands in his pockets—getting ready to throw peas—but then the man said something that caught his attention.

"Why was Jesus crucified?" he asked.

"For me, for us, for everybody," several boys and girls answered at once.

"But why? Was he a bad man?"

"No. He was crucified so that we could be saved," a boy answered.

It seemed impossible then for Lars to throw peas. If Jesus had died for all, he had died for him, too. He pulled his hand out of his pocket and listened intently to what the man was saying.

"When Jesus suffered so much for my sins, then I ought to be a good boy," Lars reasoned with himself.

When the meeting was over and the children were dismissed, Lars remained behind, for he wanted to speak to the kind man. Quite heartbroken, he said, "I want to be a Christian," and he began to weep. They knelt down. The man prayed, and then Lars prayed, asking forgiveness for this many wrongdoings. He wanted the Lord's help to be a good boy, and a heart cleansed from all sin.

Finally he began to sing and to thank Jesus for giving him His wonderful salvation. And then, happy as a lark, he hurried home.

He didn't say anything about what had happened at the meeting, for he wanted his parents to discover it themselves.

He sat down to eat, and reverently asked the blessing. After the meal he thanked the

Lord for the food, and thanked his parents, too.

"And now it is time for you to go to bed," his mother said.

His usual answer, when told to go to bed, was, "No, I don't want to go to bed now."

His mother was still more surprised when she saw how nicely he put his clothes on a chair. Ordinarily he would throw some here and some there.

Next morning Lars jumped out of bed without being told. He washed, brushed his teeth, and appeared before his mother as

PUSSY WILLOWS

By VIOLA VICK BRASWELL

*In spring our pussy willow tree
Is a delightful thing to see;*

*With countless pussy willows now
Clinging to every twig and bough.*

*Like wee kittens in rows and rows,
All bundled up from head to toes.*

*In warm gray coats of softest fur;
You can almost hear them purr!*

*Cold March winds can do them no harm,
Safe in their furry jackets warm.*

*Just waiting for the warm spring day
When they can put their wraps away,*

*And dance with the breezes all day long,
And listen to the bluebird's song.*

bright as a button. He was somewhat surprised at himself, to find it was not so hard after all to be a good boy.

At breakfast table his mother mentioned that she needed someone to run an errand for her before school time. Lars, who usually was unwilling to run errands for his mother, jumped up and said, "I'll go for you, Mother."

By now his mother could not refrain from exclaiming, "What has happened to you, Lars. You act like a new and different boy."

"Yes, Mother," he replied, "last night in the children's meeting Jesus came into my heart. I went to the meeting to shoot peas at the children, but it didn't work. I became a Christian, and now I'm a new boy."

What became of the peas we do not know. Most likely Lars gave them to his mother, who knew the proper use for them. But we do know that Lars gave his heart to Jesus who could show him the best use to make of his life.

—From *The Burning Bush*

LOVE ON THE CROSS

Jane and Pat were discussing some of the things they had learned about Jesus in their Sunday school classes. Jane spoke of how some dreadful soldiers had caught Him and put Him on a cross to die.

"If I was God I wouldn't have let the soldiers get my Jesus and put Him on a cross," objected Pat.

"Oh, but Mother and the teacher say Jesus wanted to be put on the cross," replied Jane.

"Wanted to? What for?" questioned Pat. "I wouldn't want nails put in my hands, 'cause it would hurt something awful. I'd run away, and I'd get all my friends, and we'd come and kill the wicked soldiers."

"Oh no, Jesus wasn't like that. I know He wasn't," replied Jane. "But I don't know how to 'splain it, so let's go and ask Mother."

They jumped up and ran into the house. Mother was busy, but when Jane looked up eagerly into her face and said, "Mother, Jesus did want to die on the cross, didn't he?" she felt she must stop and talk with them.

So, sitting down with a little girl on either side, she told them as simply as she could the story of the cross, and that Jesus was willing to die so that people might be saved from sin.

As Pat listened, bright tears filled her eyes and ran down her cheeks.

"Oh!" she sighed, as the story ended. "Jesus must have loved us an awful lot! And—I love Him, too."—Selected

A SHORT, SHORT STORY

A little girl having just moved to a large city, became lost. She went up to the corner policeman who began asking her questions, to no avail. Finally the little girl interrupted, "Mister, if you will take me to the church, I can find my way home."

THIS I PRAY

*Dear God, give me a sunny smile,
Kind words for folks today,
A song to sing for everyone
I meet upon the way. AMEN.*

Bible Quiz

1. Who betrayed Jesus into the hands of his enemies?
2. During Jesus' trial, who denied that he ever knew the Master?
3. Who was the ruler who condemned Jesus to be crucified?
4. What was the name of the place where Jesus died?
5. Who provided the tomb where Jesus was buried?

Answers to Last Week's Quiz

1. Ruth and Naomi—Ruth 1 and 2.
2. Jacob—Genesis 28:10-22.
3. Hagar—Genesis 21:9-14.
4. Naaman—II Kings 5:1-14.
5. Hook, Net and Spear.

EDITORIALS

Why the Cross?

The cross has been the emblem of Christianity since the days when the followers of Jesus first went out to preach the gospel to the world. No symbol could be more meaningful and none could be less attractive to the Jew or Gentile of that day, for crucifixion was not only the most horrible, but also the most ignominious, punishment meted out by cruel men. It was reserved for felons of the worst sort, and it must have seemed strange to those who heard the gospel story for the first time that such a man as Jesus should have died the death of the cross.

But the great teaching of the crucifixion story is found in this very fact—that Jesus, the Son of God, not only gave his life for us, but that he gave it in this ignominious fashion. There is saving power in the manner of his death, for by it he showed his kinship with the lowest of sinners.

On a battlefield of Flanders was found the following poem by an unknown writer:

They made him a fool with a crown —
So that Caesar would understand —
The jest they embellished in purple robes
With the reed of a king in his hand.
They mocked and they scorned so that Caesar
might know
That only a fool should reign,
Alone on a hill with a cross for a throne,
In a world that was Caesar's domain.

But somehow the "fool" came to stardust street,
And no one was there to see
The tears that fell on the Milky Way
For a "fool" that was nailed to a tree.
And few have remembered the Caesar that
lived
In the town where the jest was played,
But crosses are symbols wherever we go
Of the way that a King was made.

Once they stood for ignominy; now they stand for glory, the glory of the dying Christ. Upon these crossed arms his arms once rested; against that upright hung his sacred form, and on that highest part they nailed the superscription, "King of the Jews." It was the cruel jest of a callous official, but in his words there was truth that he could not understand. He sought to put into action his contempt for those whom he ruled by thus calling a crucified malefactor their king. "This is the way we deal with your king!" he wanted to say, and he turned a deaf ear to the pleadings of those who would have him change the writing. "What I have written, I have written," he said curtly and turned aside.

But the words he wrote were remembered long after he was forgotten. The paradox of a crucified Messiah was hard to accept, but the dying Redeemer appealed to men as a conquering hero could not. For, deep in the human heart, a stubborn feeling persists that suffering must always be a part of redemption.

In the cross we see the outflung arms of our Savior, extending in love to all the

world. Its form is as ancient as the hills, but its true meaning was not known until Christ made it his throne.

The cross is a symbol of salvation. As such it is revered by Christians of all denominations. We sing about it, we wear it on our persons, we sometimes make it into a sort of lucky charm.

But the cross cannot be used apart from Christ. It has no magic power, for it is only a symbol. The power of symbols to

Give me, O Lord, the attentive heart, that I may not miss what Thou hast to say to me today. Help me to withdraw from the noisy world around me, or rather to hear, above the clamour, Thine own clear voice. Silence, as Thou alone canst, the storms of passion within my heart, and hush those murmurs of selfwill that keep me from recognising Thy voice and understanding what it is that Thou wouldst have me do. And give me, too, the obedient will, ready to accept Thy choice, to trust Thy wisdom, and to go forth at Thy bidding, sure that, for what Thou dost command, Thou canst and wilt enable. Amen.

evoke memories and desires is well known. A lighted window in a strange town brings to us visions of our old home. A flickering firelight reminds us of our own fireside. A flag is a symbol of things that cannot be put into words, and in time of war it becomes overpoweringly charged with emotional appeal, and our hearts beat fast and our throats choke up when the flag passes by. What does the flag mean to you? Could you tell? Perhaps you might start by saying that it means home, and loved ones, and church, and school, and green hillsides and crowded city streets—all this and more.

So it is that the cross means more than we can put into words. It means a dying Savior; it means the glory of the resurrection, the triumph of Pentecost, the dark days of persecution, the growing church, the far-flung battlefield of missionary work. It means the little home church with the favorite pew where grandmother used to sit, and the great cathedral with its dim-lit aisles. It means all of this—and more.

The cross reminds us that the Christian life is a life of giving. "Ye are not your own; ye are bought with a price," says the Apostle. If we have been bought with the price of Christ's sacrifice, then let us live as He would have us live, hold all life as a stewardship for Him.

"God so loved that he gave," said John. Look at the dying Christ on Calvary and measure your gifts by His.

The cross reminds us of a conquering love. There was no other way in which

God could prove his love for us. The mystery of redemption has engaged the speculation of the ages and no man can completely explain it. We have said that Jesus died to reconcile us to God, but that saying needs to be explained; for God is not an angry deity, needing to be placated by the sacrifice of our firstborn; rather he is the loving father who seeks to prove his interest in us by a Divine condescension.

The upright of the cross is emblematic of this entrance of God into our lives. The cross points upward to God, and downward to man. There it stands, linking sinful man to a holy God, and Jesus was himself the bridge between deity and humanity.

The other day a friend told me of an incident in his youth. Two friends of his had gone out to celebrate their coming of age in a futile boyish gesture. During their celebration they carelessly engaged in a wrestling match. One fell from the high sidewalk and injured his leg. "Help me up, Jim," he begged, and his companion went down, took hold of him, and pulled. But he couldn't budge the dead weight of this helpless boy. Sadly he looked at his friend. "I can't help you up," he said, "but I'll get down there with you." And he did.

That's the difference between us and God. In Jesus, God came down to man, but he did not stop there. He lifted him out of the gutter of sin and put his feet on the road to life.

The cross is the symbol of God's infinite condescension.

"For God so loved the world that He gave his only Son, that whosoever believeth in Him should not perish, but have eternal life."

"Teach Me to Pray"

Elliot Paul, famous author and lifelong atheist, is dying of a heart disease. According to an item in *Time* magazine, he recently "called for a priest, crossed himself with three fingers in the sign of the Trinity, and became a member of the Greek Orthodox Church. 'Teach me to pray,' he asked the priest. 'I want to pray.'"

Followers of Christ will not, we hope, cast doubt upon the motives which prompted this death-bed conversion. We can imagine that Paul, with many other so-called atheists, became such because of an inner rebellion against the distorted lives of those around him, for seldom do you find a thoughtful man who claims to have no faith, who, if he told the truth, would not admit that his agnostic questions are the cries of one who desperately seeks to find God.

Our prayers go out to this brilliant man who spent his life in spiritual misery. May God forgive us for our failures to answer the questions of men like him with radiant faith and loving patience.

DEVOTIONAL

Sentences to Serve

By RICHARD BRAUNSTEIN*

Epictetus the Stoic philosopher who was born fifty years before the birth of Christ said, "Whenever a man is against his will, that to him is a prison."

Somebody said, "The best things done in this world are being done by people who do not feel like it."

On the other hand we find ourselves rumbling because we are doing the thing we do not want to do, but feel that it is our portion and there is no help for it. The singer on the stage wishes he were the sterner in the audience. And the other way around.

The bank president looks out of the window and sees a man digging a ditch. He wishes that he could go home like that humble toiler and enjoy a plate of corned beef and not worry about his ulcers. In the meantime, the digger envies the banker.

So, in every circumstances, trade, profession, vocation, calling, men and women could like to trade places. (The writer, however, never wanted to be a district superintendent.) We have all served terms and many of us are doing time, under the rule of Epictetus who arrived at this conclusion so long ago. Everything we enjoy, the plays we see, the books we read, the pictures we admire, the inspiring sermons we listen to, are the products and works of others.

Men do not own things. Things own men. The shepherd does not own the sheep; the sheep own the shepherd. Any minister, if he is worth his salt, is the slave of the church he serves as pastor. He does not have a calling; his calling has him. All true living is based on service. This, in spite of the fact that we have moments when we wish we had chosen some other theatre of action. *But change does not alter the fact.* The chains are still there. Ralph Waldo Emerson said, "All great men are compelled men." We may not claim greatness but we do feel compulsion. But one form of greatness is a job well done. Thus the world is given dedicated teachers, good mothers and fathers, and the conscientious worker in every department of thought and action.

The ministry is not the man using the gospel; it is the gospel using the man. It is not somebody using the truth; it is the truth using somebody. We do not get religion; religion gets us.

One of the biggest words in any language is *must*. "Ye must be born again." This plays a large part in our thinking and doing. When some part of our body rebels, the doctor says, "You must have an operation." When a friend discovers a very fine book, he says, "You must read it." Paul insisted, "I must go to Rome also." So it goes. "It is the middle of the week and I must get at Sunday's sermon." When Johnny is told that he must brush his teeth or wash behind his ears, he thinks this is a cruel world. It is just the beginning, Johnny.

*Pastor, Whitakers, N. C.

It is our acceptance and obedience to life's situations that makes for an individual and collective picture of a better world. Charles Kingsley in *Hypatia* said, "I don't want to possess a faith. I want a faith to possess me."



Palm Sunday

FRANCES PATTERSON SMITH

*A man upon a lowly, stumbling beast,
Coming into the partly hostile town,
Jerusalem: its rulers were arrayed,
But those hard-pressed were humbly bow-
ing down.*

*Blessed is He that cometh of the Lord:
The palms waved and the people cried
His name,
No Roman legion clanked along His side
But glory shone around Him all the same.*

*Today He rides in modest dignity
On roads of power, yet where there is no
gain,
In every heart, in every realm of thought,
This conquering Christ: He shall forever
reign!*



The Ultimate Goals of Christian Experience

By R. G. TUTTLE

COMPLETE EXPERIENCE OF GOD

"That he would grant you . . . to be strengthened with might by his Spirit in the inner man . . ."—Ephesians 3-16

"God meant nothing to me"—are words found in a recent novel. To many of us God is a name, an idea, a possibility, but nothing vital in experience. We do not know the meaning of Paul's words—"Strengthened with might by his Spirit in the inner man." We feel that God ought to mean something to us personally, that he ought to take his place in our awareness as something real, something vital; but we ask with Emil Brunner, "Where do we derive the new life, the true life, the life in God?"

We are told that the famous dwarfed trees of the Japanese are produced by tying up the taproot of a young tree, forcing it to live only on its surface roots, so that which was destined to become a tree lives only as a potted plant. Until the taproot of a man's life is allowed to grow down uninhibited into God, that man will never know Reality; he will never attain his full stature.

God, the Creator, the Master Sustainer of the universe "surrenders Himself to me"; I can "surrender myself to Him." Without an actual awareness of God inside me, sug-

gests Bishop Hazen Werner, "I have a kind of recapped religion that won't stand too much." To say "I haven't time to pray" is like saying, "I haven't time to be honest." Prayer is an attitude of life, a conscious awareness of God and a voluntary response to that awareness. We "must draw life from God every day anew, otherwise life becomes stale, unreal, ineffective." Or, as Dr. Mack Stokes quotes a homely minister, "Christian experience is like washing your feet—You've got to keep it up, if the result is to be effective." More positively it was said of Brother Lawrence, "His most urgent business did not divert him from his awareness of God."

Christian experience is based upon the "effective meeting of two opposite poles—a God-searching man meets a man-searching God." God touches the consciousness of man in a multitude of ways; the Spirit of God moves constantly within the subconscious. Christian experience is growing in a sense of the presence of God, an awareness that we are not alone, a feeling of inner adequacy in the face of uncertainty and difficulty, a consciousness that a hand steadier than ours guides our destiny and a strength more powerful than ours moves within us. If we have found God we have discovered the depths of our own souls—We are finding the solution to life's problems—We are "plugged in to time and space and God."

Lillian Smith, in *The Journey*, thus describes the individual's experience of God:

"It seemed not to occur to them that prayer might mean something more than shaking a tin cup in God's face: That it could be an attempt to relate ourselves to the unknown potentialities for good within us; to bind ourselves humbly to something bigger than we are; to probe more deeply into the significance of man's role in this universe; to catch a glimpse of the wonder and mystery and love and hope that the word *God* holds within it. Complete experience of God is impossible to a human being; yet, we seek a progressive experience of God which shall be as complete as is possible for human awareness. A child may never know nor understand all the intricate details of his father's business—yet, know that father with complete love and trust."

Again Lillian Smith reveals spiritual insight: In the midst of life's great disorders and disturbances, certain ones by spiritual insight can "somehow find their way to a cleared place above the mess and disorder and pull other men up there with them." These know what God does through *Christian Experience*—They know "the breadth, the length, the depth, the height"—They are "filled with all the fullness of God."

PRAYER: *Father, through prayer at its best, teach me to recognize the impact of thy Spirit upon my spirit that I may live in constant awareness of thy love and guidance. Amen.*



I am convinced that nothing in Christianity is so rarely attained as a praying heart.
—Charles G. Finney



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent

MRS. EDWARD RUSSELL, Editor

Homecoming Plans Made

Easter is the occasion of our annual Homecoming, and details are being worked out now for the reunion of former Home children and their families on April 5 and 6. The State College Armory will be the scene of an Alumni gathering from 6 p.m. to 12 p.m. on Saturday, April 5th. Worship services will be held Sunday morning at 11 a.m. in the auditorium of the Methodist Home for Children. The Alumni and the members of their families will be served dinner in our dining hall, which will be followed by a business session of the Alumni group, and an Easter Egg Hunt for the children.

We hope to have a great reunion, so that we may enjoy the Homecoming together with the friends of former years.

Ensemble Will Sing Palm Sunday

The Ensemble of the Methodist Home for Children will sing for the morning service on Palm Sunday at Bahama Methodist Church. Their selections will be "The Lord Is My Shepherd," "On Wings of Light," and "O Sons and Daughters."

Girls who sing in the ensemble are: Esther Bland, Linda Carter, Paula Holmes, Betty Landis, Phyllis Mock, Marianna Nicks, Nancy Nicks, Lillian Pruitt, Ruth Ann Salmon and Dianne Thompson.

Explorer Scouts Camp Out

The weekend of February 28 the Explorer Scout Troop took off for Meadows of the Dam, Virginia, for some rugged out-of-door camp living. This area consists of forests and mountains, and the boys camped in tents, and cooked over campfires, in the best Scout tradition.

Twelve of our Home boys participated in this expedition, and according to Mr. Charles D. Williams, Explorers Club leader, the entire troop conducted itself admirably. At the 3,500 foot elevation, the temperature hovered near the twenty degree mark most of the time, but according to Mr. Williams, there was a very good way to keep warm. That was, "Keep moving."

One of the outstanding achievements accomplished on this trip was the fifteen mile trip through the mountains, and each of the boys who went on this rugged hike earned, and their leader says, "really earned," an award.

Explorer Scouts who made this trip from our Home were: Charles Ainsley, Walter Banks, Robert Caddell, Wade Cassidy, Ernest Gaddy, Jimmy Humphrey, Joe Johnson, Archie Smith, Eddie and Freddie Taylor, Bruce Turnage and Lewis Utley.

Methodist-Lewis P.T.A. Meets

The March meeting of the Methodist-Lewis Parent-Teacher Association was held

on Tuesday, the 11th, with an exceptionally fine and interested attendance. Mrs. G. C. Goddard, Jr., president, presided. The Rev. Robert L. Nicks led the devotional.

Mr. Jesse O. Sanderson, superintendent of the Raleigh Public Schools, made a brief talk concerning the proposed arrangements for the school year 1958-1959.

Mr. Nicks then spoke, representing the Home, to express his appreciation and happiness with the proposed plan. This will mean that all of our boys and girls, except for our kindergarten, will attend school off campus and enlarge their horizons by association with the town children. This has already proved to be quite beneficial for our Junior High and High School students.

Mrs. Warren, of the Program Committee, introduced Mr. and Mrs. Bennett Straughan who gave the program for the evening. While Mrs. Straughan accompanied the lecture with background music on her accordion, Mr. Straughan gave an inspiring chalk-talk on "Growing Up With Junior," which was enthusiastically received:

Miss Irma Williams Honored

Our second grade teacher, Miss Irma Williams, was unanimously nominated by our faculty to represent Methodist-Lewis School in the city-wide competition for the Oscar Award for Teachers. Her service and devotion to her students, parents and school have always been outstanding. She joins with us in congratulating Miss Mary Cannon of Daniels Junior High School who received this award for Raleigh, and will represent our city in further Teacher of the Year competition.

Citizenship Honor Groups Named

Members of the Citizenship Honor Group for Home and town children were named recently in recognition of outstanding scholarship and citizenship.

On this Honor Roll for the *Home children*: Sixth grade—Linda Carter, Frankie Edwards, Patricia Ferguson, Ernest Gaddy, Lillian Pruitt and Ruth Ann Salmon.

Fifth grade: J. T. Bunting, Mac Burchette, Carroll Gardner, Peggy Humphrey, Betty Landis, Bennie Smith and Dianne Thompson.

Fourth grade: Pat Cates, Mary Dennis, Faye Dutton, Vickie Faircloth, Sara Ferguson, Billy Goforth and Peggy Walston.

Town children on the Honor Roll: Sixth grade—Jim Collins, Charles Earp, Paula Holmes, Bonnie Messer, Marianna Nicks, James Pope and Judy Wilkins.

Fifth grade: Faye Allen, Donnie Harris, Linda Hart, Kay Messer, Nancy Nicks, Frankie Price and Ann Stephenson.

Fourth grade: Jerry Batts, Wayne Chaplin, Norma Keel, Gary LaSala, Eddie Leavister, Dena Phillips and Annie Ruth Stephenson.

These boys and girls will be entertained very soon in recognition of their achievement.

Mrs. Hershey Reports on Home Religious Activities

Messages in our *Wednesday Night Prayer Meetings* have been delivered by Mr. Ben Holeman, director of Social Service, Mr. Bill Reams, ministerial student at South eastern Seminary, the Rev. Neal McGlamery of the local Wesley Foundation, and our superintendent, the Rev. Robert L. Nicks.

The friendly co-operation and the warm and inspiring messages have given us much of value from these weekly services, and we are grateful to these people who have rendered so much to our Home community by their speaking services.

Our twenty-five children in the *church membership class* under the Rev. McAdams at Edenton Street Church are nearing the completion of their training program. We are deeply grateful to Mr. McAdams for his service to our children, and are encouraged to believe most of our youngsters will take the vows of church membership on Palm Sunday.

Talent Show at Methodist-Lewis

St. Patrick's Day, March 17, was the occasion for a Talent Program in our Methodist-Lewis School Auditorium. The parade of youngsters across our stage proved that we have plenty of talented children in our school, and that they are capable of presenting an excellent program.

Frankie Edwards led with the Pledge of Allegiance to our Flag, after which everyone sang "America." Ernest Gaddy was in charge of devotions, and Paula Holmes sang "The Rosary."

A history of Saint Patrick's Day was told by Benny Holeman, who joined with Paul Holmes to sing an Irish song.

The first grade presented "Listen to the Bluebirds" by Sandy Ellis, Ann Dennis, Theresa Zienkiewicz, Ralph Harward, Wayne Smith and Ray Barnes. A "Danish Dance of Greeting" was offered by Caroline Clayton, Kenneth Faircloth, Beth Ford, Jack Ammons, Jeannine Grissom, Gordon Blake, Linda Poole and Russell Carraway.

The sixth grade presented singing group with "It's Almost Tomorrow," "Wake the Town and Tell the People," and "Easter Parade." James Pope entertained with "The Old Soft Shoe," and another group of six did folk dancing.

"Good Morning Merry Sunshine" was the offering of Susan Dodd, Darlene Ferguson and Polly Futch of the second grade.

Fay Dutton, Dena Phillips and Fran Parrish sang "Twinkle, Twinkle Little Star" and "The Squirrel" on behalf of the fourth grade. Vickie Faircloth was outstanding with her version of "Tammy." Peggy Bamer and Billy Goforth presented piano numbers, while Norma Keel pantomimed "Love Me to Pieces."

"The Green Man," a skit, was the fifth grade presentation, in which Jeff Caddell, Kay Messer, Nancy Nicks, Jaye Allen and Linda Kay Boulter participated.

A group of lullabies sung by the third grade concluded the Talent Show, which everyone concluded was not only fun to be in, but fun to watch.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Annual Meeting N. C. Conference Wesleyan Service Guild

TRINITY METHODIST CHURCH, DURHAM

Theme: "PREPARE YE THE WAY."

Saturday, April 19

2:00 p.m.—Mrs. Norman Wood, presiding. Appointment of Committees. Presentation of Life Memberships. Reports (panel): Miss Corinna Saunders, Spiritual Life; Mrs. George Bullock, Missionary Education and Service; Miss Estelle Jenkins, Christian Social Relations; Mrs. Harriet Fralix, Supply Work; Miss Lillie Smith, Status of Women. Report of Treasurer, Mrs. L. C. Vereen. Pledge Service. Report of Committee on Nominations. Address: Miss Mary Douglas Finch. Address, Miss Elsie Parker.

6:30 p.m.—Annual Banquet, Fellowship Hall, Miss Mary Shuford, presiding. Speaker, Mrs. Ira Shelley.

8:00 p.m.—Church Sanctuary, Mrs. Norman Wood, presiding. Scripture and Prayer, Mrs. Pierce Johnson. Meditation, Mrs. Marjorie Fort Hereford. Benediction, the Rev. M. W. Lawrence.

Sunday, April 20

7:15-7:45 a.m.—Coffee Time, Fellowship Hall.

8:00-8:25 a.m.—Morning Watch, Fellowship Hall, Miss Corinna Saunders, presiding. Meditation, Miss Elizabeth Whisner.

8:30 a.m.—Communion Service, the Rev. M. W. Lawrence, Dr. C. D. Barclift.

11:00 a.m.—Morning Worship Service.

12:30 p.m.—Luncheon, Fellowship Hall, Mrs. Norman Wood, presiding. Reports of Committees, Election of officers. Commitment Service, Mrs. H. A. Davis in charge.

GUEST SPEAKERS

Miss Elsie Parker

North Carolina Conference Wesleyan Service Guild's own Elsie Parker has re-

turned to the States following three and one-half years of exceedingly fruitful service as a missionary at the People's Central Institute, Rio de Janeiro, Brazil. Miss Parker has been loaned by the Foreign Department of the Woman's Division of Christian Service to the Home Division for appointment as director of the Bethlehem Community House, Chattanooga, Tenn.

Miss Mary Douglas Finch

A native of Chase City, Va., Miss Finch has served for fourteen years as teacher and counselor at the Hiroshima Girls' School, Hiroshima, Japan. Following World War II, she taught for four years at the Methodist Girls' School, Fukuoka, Japan. No stranger to women of the N. C. Conference, Miss Finch was an instructor of the study course on Japan at the N. C. Conference School of Missions and Christian Service at Duke University last August.

Mrs. Ira Shelley

A delightful after dinner speech at the N. C. Conference Guild Weekend, held at the Front Street Methodist Church, Burlington, in 1955, won for Mrs. Shelley a host of new friends throughout the conference, and an invitation as speaker for the Annual Guild Banquet at the 1958 Guild Weekend. Mrs. Shelley, of Greensboro, is a former editorial assistant at the N. C. CHRISTIAN ADVOCATE, a former secretary of supply work of the Western N. C. Conference Woman's Society of Christian Service, and is currently serving as conference secretary of Wesleyan Service Guild of her conference.

Mrs. Marjorie Fort Hereford

Mrs. Hereford, dean of women and special counselor at Elon College, is a charter member of both the Woman's Society and the Guild. During World War II, she was associated with the USO in Georgia, Florida, and Alabama; has served as superintendent of the Protestant Ladies' Home, Rye, N. Y., and executive director of the National Girl Scouts. In 1952, Mrs. Hereford was elected as Alamance County's Woman of the Year.

Miss Elizabeth Whisner

In 1955 Miss Whisner came as secretary to the superintendent of the Methodist Home for Children in Raleigh from Vashti School for Girls, Thomasville, Ga., where she had been employed as secretary and bookkeeper. Miss Whisner has also served as Director of Girls' Activities, Florence Crittenton Home, Washington, D. C. She is now editorial assistant at the N. C. CHRISTIAN ADVOCATE.

ATTENDANCE AT WEEKEND GROWS

MRS. NORMAN C. WOOD

The first Wesleyan Service Guild Conference was held at the Edenton Street Methodist Church, Raleigh, in 1945, with Mrs. L. C. Larkin as conference secretary. This was during the scarcity of gasoline during World War II, thus delegates traveled by bus or train. The delegation was limited to one person from each Guild, plus the conference and district officers. The attendance was approximately 50.

In 1946 Front Street Methodist Church, Burlington, was host to the Weekend Conference with nearly 100 delegates attending. The following is a list of host churches and the years held: St. Paul, Goldsboro, 1947; Hay Street, Fayetteville, 1948; First Methodist Church, Rocky Mount, 1949; Duke Memorial Methodist Church, Durham, 1950. Also, Edenton Street Methodist Church, Greenville, 1952; Steele Street Methodist Church, Sanford, 1953; Grace Methodist Church, Wilmington, 1954; Front Street Methodist Church, 1955; Queen Street Methodist Church, Kinston, 1956; Hay Street Methodist Church, 1957.

This year plans are being made for around three hundred delegates from the 64 Guilds in the conference, with a membership of 2,191. It is always interesting to learn those who have attended the 14 weekends and to note the interest and enthusiasm of those attending for the first time.

DID YOU KNOW?

There are 22,000,000 women workers in the U. S. Thirty-five per cent of all workers are women. More than one-half of all women workers are married. Approximately 4,000,000 working women are mothers with children between the ages of 6-17, and two and one-half million have children under six years of age.

Clerical jobs employ approximately 6,000,000 women; factory and other operative jobs approximately 3½ million; service jobs (waitresses, beauticians, practical nurses) nearly 3,000,000; professional and technical jobs, approximately 2½ million, and private household work, approximately 2,000,000.

In 1955 the annual average income of women who worked full time was \$2,719 (or 64% of that received by men).



MISS MARY DOUGLAS FINCH



MISS ELSIE PARKER

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Junior Camping for Summer 1958

Miss La Donna Bogardus to Direct Special Training

A Conference-wide training session has been scheduled for the directors of each District Junior Camp and three selected counselors from each district at Camp Don-Lee, Arapahoe, North Carolina, April 22-25, 1958.

Miss La Donna Bogardus, who is on the staff of the Department of Christian Education of Children of the General Board, is to lead the training program. Miss Bogardus is one of the outstanding authorities in the nation on resident camping for juniors and on day camping for juniors.

Mrs. W. L. Clegg of Raleigh will serve as a resource person with native crafts.

Mr. Bill Hammet of Raleigh, who is with the North Carolina Department of Conservation and Development, will also serve as a resource person.

The Rev. Wesley Brogan of Swepsonville is chairman of the committee to plan the details of the training at Camp Don-Lee.

The small group leaders chosen to work under the direction of Miss Bogardus are: the Rev. Warren Bishop of Bynum; the Rev. Henry Bizzell of Raleigh, the Rev. Holland Hale of Rockingham, and the Rev. Allen Wentz of Wilmington.

Local Day Camp Leaders Invited to Don-Lee

Day Camp Leaders will be included in the training at Don-Lee, April 22-25. The cost is \$8.00, which includes \$2.00 for pre-registration fee, insurance, room and board, and the best leadership available. Local churches are asked to bear this expense and the cost of transportation for the Day Camp leaders.

This training is open to a limited number of local persons who are interested in day camping this summer. Register early. Obtain a registration blank from your minister or write the Board of Education office, Box 6667, College Station, Durham, N. C.

Junior Camp for Boys and Girls

Nine District Junior Camps will be held in the North Carolina Conference this summer. The camps are sponsored by the district staffs with the co-operation of the Conference Board of Education. Each district camp is directed by a Methodist minister, and all camp staff members are carefully selected and trained.

"God at Work in His World" is the Camp theme for 1958.

Expenses

The cost for each camper for the Five-day Camp is \$18.00, including a \$3.00 registration fee, camper insurance, and materials.

Applications

Camper applications should be sent to the district registrars. These applications



MISS LA DONNA BOGARDUS

are accepted in the order received up to six per charge until May 15. Additional registrations may be sent in to be held in reserve. These will be accepted in the order received until the camp is filled. Applications should be accompanied by a \$3.00 registration fee and must be signed by a parent or guardian and the camper's pastor.

NOTE: The Registration forms will be mailed to the pastors of the North Carolina Conference the first week in April.

JUNIOR CAMPS FOR 1958

For boys and girls entering grades five and six this fall.

Camp New Life

Box 2515, Raleigh, N. C.

Raleigh District: July 14-19—Rev. Henry Bizzell, Jr., Director, Box 10142, Raleigh; Rev. Rudv Hodge, Registrar, 301 Fenton St., Raleigh.

Burlington District: July 21-26—Rev. Wesley G. Brogan, Director, Swepsonville; Rev. N. L. Jones, Registrar, 905 W. Harden St., Burlington.

Rocky Mount District: July 28-August 2—Rev. Maness Mitchell, Director, Box 124, Aulander; Miss Kay Greene, Registrar, First Methodist Church, Rocky Mount.

Goldsboro District: August 4-9—Rev. W. R. Crowder, Director, Hookerton; Rev. Wallace Kirby, Registrar, Fremont.

Durham District: August 11-16—Rev. Warren Bishop, Director, Box 6, Bynum; Mrs. Warren Bishop, Registrar, Box 6, Bynum.

Camp Carolina

Arapahoe, N. C.

Elizabeth City District: August 4-9—Rev. Allen Wentz, Director, 4 Hamilton Drive,

Wilmington; Mrs. Ruby Sessoms, Registrar, Plymouth.

Camp Don-Lee

Arapahoe, N. C.

New Bern District: August 4-9—Rev. Langill Watson, Director, Box 1007, Kinston; Rev. R. G. Foster, Registrar, Route 2, Kinston.

Wilmington District: August 11-16—Rev. Fred Davis, Director, Fair Bluff; Miss Evelyn McClamroch, Registrar, Whiteville Methodist Church, Whiteville.

Camp Monroe

Route 1, Laurel Hill, N. C.

Fayetteville District: August 18-23—Rev. Holland Hale, Director, Route 4, Rockingham; Miss Betty Van Sharpe, Registrar, First Methodist Church, Rockingham.

Recent Workshops and New Approach to Alcohol

By D. W. CHARLTON

The N. C. Conference program of Alcohol Education, with Dr. Caradine F. Hooton, of the General Board of Temperance, and Paul Wesley Aitken, of Keele Institute and Duke Hospital, leading the discussion groups in nine districts, March 3-7, was stimulating and informative.

Returning from his 60-day world tour recently, Dr. Hooton told of the improving world situation, temperance-wise. France, the wettest of all countries, he told us, is making every effort to turn away from alcohol beverages to the drinking of milk, fruit juices, and soft drink. Japan has accepted prohibition, without some of the handicaps of the American experiment.

Drinkers in America have dropped from 65 or 70 million to about 56 million, according to the Gallup poll and other statisticians. This decline in the number of drinkers is credited to education, and the awakening of the people to the hurt of alcohol to the human body and behavior, and the disrupting effects in society.

When is a person drunk? This question has harrassed law-enforcement officers and the courts. Now Congress has said that a person is drunk when there is a concentration of 0.15% of alcohol in the blood. He is dead drunk, in the gutter, at 0.3%, and dead at 0.5% or 0.6% concentration.

Only about 1/23 of our government revenue is derived from liquor sources, and for every dollar received, the state spends \$4.00 or more, to "clean up the mess."

In 1952, some 50,000 of our youths were arrested for liquor offenses.

"While the number of drinkers has declined, alcoholism is still a grave problem in the nation," said Dr. Hooton, our principal Workshop speaker.

Chaplain Aitken, who shared in our program, gave us a better understanding of the alcoholic, and offered most thoughtful and matured counsel on how to help the victims of alcohol.

A most promising feature of our program on Alcohol Education, was the presence of a large proportion of youths in our nine district meetings.

The Wilmington District led in attendance, with 100 present.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Conference Youth Council Plans Summer Assemblies

The Methodist Youth Council of the North Carolina Conference met March 7-8 at Trinity Methodist Church in Durham to make further plans for the summer Assemblies. Most of the time was spent in committee meetings for Louisburg and Annual Conference Session. Francis Bradshaw of Duke University is chairman of the Louisburg Assemblies; Ken Crutchfield of High Point College, chairman of Louisburg Workshop; and Miss Carolee Wood, chairman of the ACS.

Several times during the weekend the Council met as a whole to discuss pressing conference issues. Proposals about delegates to future Council meetings were presented to the group by Youth Director, Robert McKenzie, Jr. After discussion of each of these, the Council decided to urge the district youth directors and district presidents to attend the second Council meeting of the conference year. Minutes of all Council meetings are to be sent to them. We all felt that in order to carry out our projects, it would be necessary for the district directors and the presidents to know what is being planned. The group also decided to take special offerings at Louisburg and ACS for an inter-racial camp at Swannanoa. President Phil Carlton reported that \$700.00 has been contributed to the Station Wagon Fund," and in the near future, the new station wagon will be purchased for the conference. Miss Carolee Wood suggested having a "mock" United Nations next year on the conference level. Plans for a UN-Washington Seminar seemed impossible for this year, so the Council voted to present this suggestion to ACS in August. An MYFund Sunday was suggested by Treasurer Al Thompson to be presented at ACS also.

Rocky Mount District Holds Very Successful MYF Workshop

Youth and adult leaders of the Rocky Mount District were invited to a very successful workshop to further their knowledge as to the duties and projects that they as MYF officers, area chairmen, and counselors should undertake. One hundred fifty-eight attended this workshop at Englewood Methodist Church in Rocky Mount in February. David Harper, district president, opened the session by explaining the purpose and introducing district officers who were to lead the activities of that day. Location of the eleven groups (officers, area chairmen, and counselors) were given, and everyone assembled in their individual groups. Forty-five-minute study sessions gave the youth an explanation of their particular office. Following refreshment time, a second study session was held when the groups arrived at the decision as to projects that they would like to see carried out during the rest of the year and years to come. District Fellowship Chairman

Dean Dunn and her assistant, Tommy Whitley, led in group and folk games for an hour of recreation. Supper was followed by a business session of the group at large. All projects recommended by the individual groups were endorsed by this assembly. An inspiring program led by the Rev. Jim Bailey of Elm City was given on the district's theme of the year, "Your Life Is Your Witness." This culminated in a candlelight dedication service in which all participated.

Secretaries pledged to write some secretary of a subdistrict or local church at least once a month to promote co-operation and general enthusiasm.

Faith and Witness pledged to publicize the Methodist Reading Project, "The Burning Thirst." (Write the Methodist Publishing House).

Outreach and Citizenship suggested that the MYFund bank be at the spring rally; they also suggested sponsoring smaller banks of the same nature in local churches.

Fellowship groups formed fellowship teams to visit each subdistrict or local church and lead in recreation at their request.

The counselors pledged to familiarize themselves with their duties, obtain literature to further advance themselves in the knowledge of the duties and to go to the adult workers' conferences in their areas.

Durham District to Hold Spring Rally April 20

Enthusiasm and interest seems to be gaining as time for the Durham District MYF Rally is nearing, and it is expected that 500 MYF-ers from six counties will appear when the "Call to order" is made Sunday, April 20, at Long Memorial Church in Roxboro. The rally opens at 3:00 p.m. with the devotional and welcome by Everette Thompson, a leader in the host MYF. The meeting will close with an inspiring worship service, featuring the Rev. Jack Page, pastor of Fairmont Church in Raleigh, as speaker. Morris Williams, Jr., from Roxboro, Durham District MYF president, will preside over the afternoon period of promotions of camps, other summer activities, and MYFund. The five subdistricts will present some of these lively descriptions. At the supper hour, there will be a period of fellowship led by Ann Barnette of Roxboro. Each MYF-er is to bring a picnic lunch for supper, to be spread with others. Transportation details will be announced later.

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922 W. Johnson St., Raleigh

Publicity Superintendent: JENNY BUTLER
Route 3, Goldsboro

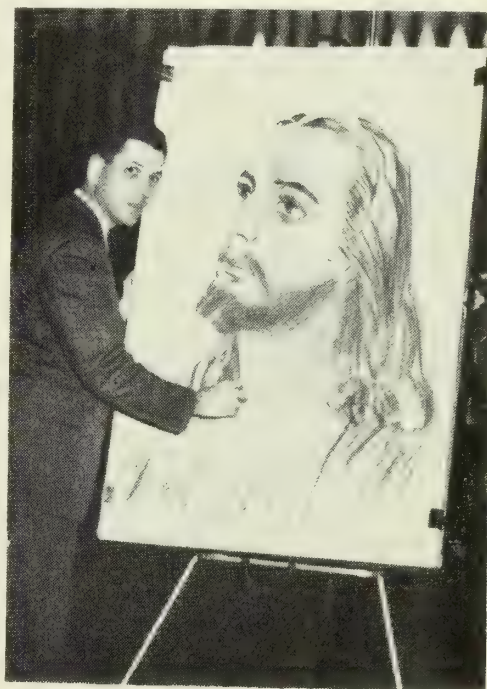
Director of Youth Work: ROBERT MCKENZIE, JR.
Box 6667, College Sta., Durham

Howard A. Ellis to Speak at Christian Witness Mission in Goldsboro

Howard W. Ellis, artist, speaker, and interpreter of Christian art, will be the guest speaker to the Christian Witness Mission at Goldsboro, April 18-20, at St. Paul's Methodist Church. While earning an A.B. degree in Bible and Philosophy from Evansville College, he served as a Methodist pastor and in a number of summer youth institutes. Mr. Ellis is now director of the Joint Department of Co-operative Youth Evangelism of the General Board of Evangelism and has responsibility for the area of Christian Witness in the youth work of the Methodist Church.

Mr. Ellis is a protege and understudy of Warner Sallman, distinguished Chicago artist of "The Head of Christ." He is the author of the story interpretations of the famous Sallman paintings and the picture booklet, "The Nativity Story in Art," and "The Passion Story—Day by Day," published by Tidings. He is author of the book, "Evangelism for Teen-Agers."

Mr. Ellis has had much experience in Christian Witness Missions and will take an active part in the mission for the Wilmington, Raleigh, and Goldsboro Districts in April.



Mr. Howard A. Ellis and the "Head of Christ"

MYFund Report, June 1-February 28, 1957-1958

Districts:

Burlington	\$ 737.66
Durham	899.05
Elizabeth City	642.26
Fayetteville	889.87
Goldsboro	580.10
New Bern	985.88
Raleigh	812.80
Rocky Mount	654.60
Wilmington	561.35
Miscellaneous	769.10

TOTAL \$7,532.67

The Church's Assurance of Victory

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: John 20:26-29; Ephesians 1:15-23.

This is the last lesson in the unit on "The Church's Ministry to Society." Its purpose is to show that the resurrection of Jesus is the Church's assurance of victory. The memory selection suggests there is power available for victory "far more abundantly than all that we ask or think." So if the church does not appear to be victorious, it may be that it has not tapped the sources of spiritual power that are waiting for its use.

In the passage cited from John's gospel we have an account of Thomas, the disciple who had to be shown the evidence before he would believe. Jesus' words to Thomas, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe" must have been of immense comfort to later generations of Christians who had never had the opportunity of seeing Jesus. But what of Thomas? His skeptical attitude has given rise of the phrase "a doubting Thomas" used of one who finds belief difficult. Perhaps we need to say a word about this attitude. Once it was a common saying that, "When you pull up a doubt you find a sin at the root of it." If we follow this notion we shall discourage may a thoughtful person whose questions may indicate a desire for a deeper knowledge of the Christian faith. As a matter of fact, doubters of generally accepted religious ideas often led the Christian world into new realms of faith. Martin Luther, for example, came to doubt certain doctrines of the Roman Church which led him to a new study of the Bible. Out of his struggle for an adequate personal faith came the Protestant Reformation to which all are debtors. Let us assume, then, that the student's question is the teacher's opportunity.

Turning to the passage from Ephesians, we have there a really amazing statement concerning the power available for Christ's church. Says the Phillips translation: "That power is the same divine energy which was demonstrated in Christ when He (that is, God) raised Him from the dead and gave Him the place of supreme honor in heaven." The reader may say "Well, the church I know doesn't show evidence of any such power." But remember that the Church of Christ is more than any one group of people. We have to think of it in terms of its total impact upon western civilization. Historians may differ about what they think the church accomplished or did not accomplish. But they have to admit it has been a power to reckon with down through the centuries. It still is today, and can be a greater power tomorrow. Vachel Lindsay has a poem which expresses this faith. It runs, in part, as follows:

An endless line of splendor,
These troops with heaven for home,
With creeds they go from Scotland
With incense go from Rome . . .
This is our faith tremendous,
Our wild hope who shall scorn,
That in the name of Jesus
The world shall be reborn!

But how is the world to be reborn? Not by good *advice*, but by the good *news* of the gospel! St. Paul uses the only possible figure of speech when he compares the entrance into a new life in Christ as a death and resurrection. The getting of a new mind and heart means burying the old ones. Says Paul to the Colossian Christians: "You who were dead in trespasses—God made alive together with him, having forgiven us all our trespasses" (Col. 2:13). And to the church at Rome he writes: "We

were dead and buried with Him in baptism, so that just as He was raised from the dead by that splendid revelation of the Father's power, so we too might rise to live on a new plane" (Romans 6:4).

The ancient Christians became a power in the world because they were uncorrupted and incorruptible. In a world that was dying they showed forth a new way of life through the power of God. The church's assurance of victory lies not in saying to men "Be good, and you may become worthy of meeting God." It lies rather in saying "Meet God, through repentance and forgiveness, and you will become good." This, says Theodore Wedel, "is the Christianity of the Cross and the Resurrection." But Jesus said it better in John 3:3: "Unless one is born new, he cannot see the Kingdom of God."

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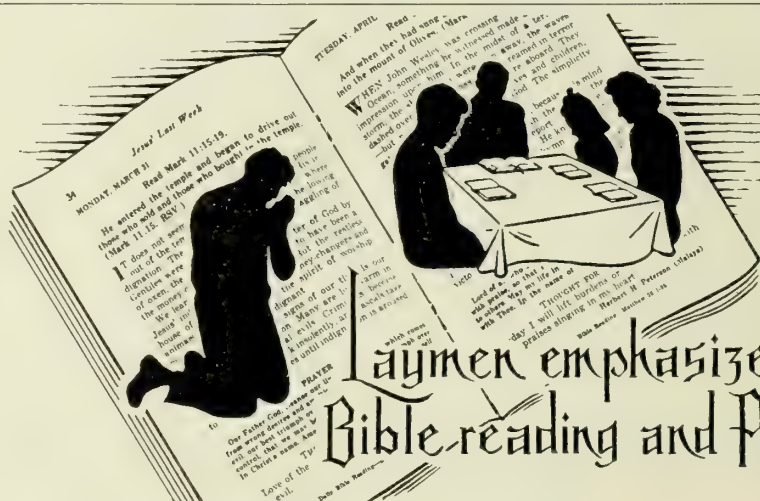
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Book Reviews

A Woman Doctor Looks at Love and Life, by Dr. Marion Hilliard. 190 pp., Doubleday and Company, Inc., Garden City, N. Y. \$2.95.

Dr. Hilliard aims this book primarily at women; though, it will help the husband to more fully understand his wife. As a matter of fact there is a specific chapter for husbands: "An Open Letter to Husbands." It is not only for adults, but there are two chapters suited to young ladies: "What Should I Tell My Children?" and "Adolescence."

This is an easily read book and one which all wives could profit by. There are twelve chapters, the first being, "A Woman's First Baby." In this chapter is good advice as seen by an obstetrician for twenty-five years.

Dr. Hilliard carries the reader from the beginning of marriage through old age. Her advice is on technical terms, very easily understood.

In her own words she says, "I have been watching the many lives of women for a quarter century: the adolescent with her terrible fears, the young wife with her display at love-making, the unmarried mother with terror in her eyes, the career woman with her longings, the older woman with her loneliness. I know them all and I would be insensitive and a poor doctor if I didn't try to help."

At first it seems that Dr. Hilliard is dealing with generalities but it isn't long before actual cases are brought into the picture.

She deals with the many problems that cause anxiety in the married and unmarried woman's life and helps the reader understand what makes her tick—and why. —R. G. Foster

Interpreting Revelation, by Merrill C. Tenney, Ph.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$3.50.

Awarded the Ph.D. degree in Biblical and Patristic Greek by Harvard University, Dr. Tenney brings to his task a pleasing facility in Bible interpretation, plus the experience acquired in writing some half dozen useful volumes on the New Testament. Result: A very helpful book for all persons who are interested in understanding the book of Revelation. Chapters on Background, Theme, Structure, and Introduction, place in the hands of the student tools necessary for exploring the book. Vision One dealing with the Letters to the Seven Churches, provides a mine of useful material. Vision Two delineates the process of World Judgment; Vision Three, the Climax of Judgment; Vision Four, the Eternal City. Old Testament references and allusions, the Christology of the book, the Chronological Approach, the Eschatological Method, Terminology, Symbolism, and Meaning for the Present Age, all receive full and satisfying treatment. A solid, sane and scholarly interpretation.—Van T. Crawford

Prayer for Every Day, by John Lewis Sandlin. Fleming H. Revell, Westwood, N. J. 128 pp. \$1.95.

John Lewis Sandlin is an editor for the General Board of Evangelism of the Methodist Church. In his handy little volume he has given us a remarkably fine aid to personal and family devotions—a prayer for every day in the year. Used by themselves or as a prelude to further meditation and prayer, they will prove a blessing.—O.D.P.

The Man Who Feared a Bargain, by Harold Goad. Newsham, Abingdon, 125 pp., \$2.00.

This book is one which contains fifteen sermons, the first having the title of "The man who feared a bargain."

Mr. Newsham has a very vivid imagination which is quite valuable to any minister and teacher of the Holy Scriptures. He quickly gets to the heart of the matter in each sermon. These sermons are relevant to the world of today in a setting of Biblical history of the day when the Bible characters were in the flesh. Seven of the sermons concern characters of the Old Testament and the last eight concern some of those with whom Jesus came in contact. In each sermon, the Man is dealt with; that is, the different Biblical characters. Not only the Man but also the world of today is inspired and challenged.

Young people, laymen, and ministers alike will enjoy reading these sermons. They will prove helpful to the minister and teacher especially as background material. **THE MAN WHO FEARED A BARGAIN** is good also for personal devotions. Each sermon is not too long to be read easily at one sitting each day as a devotional.—R. G. Foster

Subscriptions Received

March 3-14

100% CHURCHES

Powellsville, Powellsville	15
Union Grove, Chapel Hill Circuit	47
Pierce's, Halifax	16
Ebenezer, Lexington	52
Page Memorial, Biscoe	33
Zion, Mt. Gilead	20
Pleasant Hill, Candler Charge	57
Robbins Charge, Robbins	68
Centenary, Rowland	20

MORE THAN 6 AT ONE TIME

Lilesville, Lilesville	10
First, Laurinburg	7
Trinity, Statesville	9
Boulevard, Statesville	11
Hinshaw Memorial, Greensboro	10
Swannanoa, Swannanoa	7
Burgaw, Burgaw	8
Cabarrus, Shiloh	7
Concord, Norman Charge	13
Mt. Carmel, Reidsville	23
Arcadis, Davidson Charge	9
Bethel, Rock Springs Charge	8
Fair Grove, Hickory	8
Calvary, Greensboro	9
First, N. Wilkesboro	30
Midway, Lexington	12
Shiloh Charge, Claremont	8
Triplet, Mooreville	30
Oxford, Oxford	19

In Memoriam

MRS. CLYDE SMITH

The Woman's Society of Christian Service of Hebron Methodist Church of Pantego, N. C., grievously accepts the loss of our dear beloved sister, Mrs. Clyde Smith (better known in her community as "Miss Pearl.")

Her devotion to her church and friends was unexcelled.

Due to poor health she lived with her daughter in Como, N. C., the remaining years of her life, but she never forgot her home church, and stayed in constant touch with her friends and relatives back home.

We wish to pay tribute and express our appreciation for her loyal devotion to everyone.

We extend our deepest sympathy to her family, and may God's richest blessings rest and abide with them always.

It is our desire that a copy of this memoriam be sent to the North Carolina Christian Advocate, to her daughter, Mrs. Rufus Darden of Como, N. C., to her son, Dr. Clyde Tim Smith of Hoquiam, Washington, and to her sister, Mrs. Lucy Langston, of Swan Quarter, N. C.

Mrs. Rhonda H. Ricks
Mrs. Charlie E. Ricks

MRS. EDITH MARSHBURN BAILEY

The members of the Woman's Society of Christian Service of the Advance Methodist Church wish to pay tribute and respect to the memory of a faithful and devoted member, Mrs. Edith Marshburn Bailey.

She left behind a Christian heritage which will be felt by all who knew her.

Her influence in the classroom and her loyalty and devotion to her church made her outstanding as a Christian.

She gave her time joyfully, visiting the sick, giving a helping hand where needed. Her smile and untiring efforts in all that was worthwhile will be missed by all that knew her.

We are deeply grateful to God for sending her our way.

HARRY W. HOOKER

The members of Rainbow Methodist Church wish to express their love and sincere respect to the memory of a faithful and devoted member, Harry W. Hooker, who passed into the Eternal City on December 11, 1957.

Mr. Hooker was the son of H. Allie and Maude Bright Hooker. He was the brother of Mrs. Marie Grant, widow of our beloved former minister, T. McM. Grant, of the North Carolina Conference, and Mrs. J. C. Stanton, Miss Maude Hooker, R. B. Hooker, H. A. Hooker, Jr.

Brother Hooker walked in the steps of his father who was a faithful member through the years. He was a direct descendant of Samuel Hooker who organized Rainbow Church about 1783. Having been elected a Trustee of Rainbow twenty years ago, he

served faithfully and conscientiously until he was called Home.

We, the members of Rainbow Church, Goldsboro District, resolve that a copy of this be sent to each brother and sister, to the North Carolina Christian Advocate, and that a copy be preserved in the permanent records of Rainbow Methodist Church.

Respectfully submitted, Mrs. Felix Moore, Secretary; Jim L. Small, Chairman Official Board; Noah Small, Church School Superintendent; Harry Sugg, Church Lay Leader.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

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Keeping the Devil Out of the Choir

Back in the days when Chester Cathedral was a monastery, the monks held their services in what was called the choir, which is the space immediately in front of the altar, with seats on each side, running the long way. The visitor to the cathedral is always shown the magnificent, and sometimes amusing, carvings on the ends of the choir stalls, and the guide never fails to lift up one of the hinged seats and show the ingenious contrivance which was supposed to keep the monks awake during the services.

This was a second seat which would come out from beneath the main one whenever that one was pushed back. During the long chants and lessons the poor fellows would get a bit tired of standing up and could find a little support from this ledge. But the ingenious thing about it was that the ledge was slanted in such a way that whenever the monk went to sleep he inevitably slid off the prop and under the bench.

There is another quaint relic of the ancient days in the carving on the bottom of one of the seats. I have my suspicions that the carver was a disappointed lover or else a troubled monk who was trying to comfort himself for his lack of a wife. It shows a man bent double under the blows of a woman with a broom. (As if to say, "Look upon this and just think of what you're missing!")

But the jolliest idea was the one which put the carved stone image of a little man in the corner of one of the choir windows. Grimly squatting in his niche for the past six hundred years, the little man has had one duty, according to the guide. He keeps the devil out of the choir.

As we looked up at the figure, my companion was heard to murmur, "I wonder if it would work in my church."

Another oddity in Chester Cathedral is the carving of the choirmaster and the goat. It seems that there was a famous choirmaster who could not get along with his organist and the two of them had many a battle. When the woodcarver was asked to replace the end of one choir stall with a new one, about a hundred years ago, he followed his whimsical fancy and immortalized the battling brothers by carving their likeness on the pew end.

The choir director stands with fiddle in hand and under his feet lies the organist complete with long whiskers and billy-goat form.

And so the choirmaster is on top at last.

The Jews of Palestine

One rainy afternoon last August, I rode from London to Manchester in company with a delightful gentleman, who, like myself, was a visitor to England. Soon we were in conversation, and I learned that he was from Jerusalem, the nephew of Dr. Joseph Klausner, whose books on the history of Christianity are justly famous

throughout the world. The nephew, also a Dr. Klausner, is spending three years in England, doing research in the British Museum and writing a book on Comparative Religion.

For four hours we talked, shouting ourselves hoarse above the noise of the rattling train. I had tea, as his guest, and we became friends as we discussed our mutual field of interest, religion. Dr. Klausner, although a Jew, knew more about the history of Christianity than most ministers and showed a great understanding of our faith.

During the conversation, the question came up about Palestine and the new Israeli nation. What sort of people were those who were carving out a new life for themselves? I asked. He told me many stories about his people, their courage and their pioneer spirit.

Then, with a smile, he reached into his pocket and brought out a picture of a young man. "What nationality would you say that boy is?" he asked me.

I looked at it carefully, seeing the face of a handsome Nordic-type youth, with sandy hair, freckles and, I guessed, blue eyes. His nose was short and his mouth had none of the Semitic curve which we usually expect to see in Jews and other Semitic peoples. I hazarded a guess.

"Is he Hungarian or, perhaps, English?" Dr. Klausner laughed. "No," he said, "he is 100 per cent Jewish." And he added, "He's my son."

I congratulated him on his handsome progeny, but I was puzzled and could not conceal my amazement.

And then he went on to say, "It is hard to believe, but true, that almost all of the young people in Palestine today look like that. We are all Jews, and Jews are supposed to look like Jews, but our children don't. My wife and I have the usual characteristics, and so did our parents; our neighbors are the same, but their children are blondes of the type usually associated with the Nordic races. Nobody can understand it.

"But there is another strange thing among us. Our children not only do not look like their parents; they do not think like us or act like us. The average boy or girl in Israel would not think of going into business as a merchant, and few are too much interested in the professions. They, young men and women alike, want to be soldiers and farmers; they want to live dangerously or to work with their hands. They stay outdoors as much as possible."

"That sounds," I said, "as if they were going back to the ancient Hebrew culture as illustrated in the Bible."

"That's right," he answered, "and we are very conscious of that fact."

As the conversation continued, I learned more and more about this new nation and its people. The girls, I was told, go into the Army the same as the boys. "Indeed," he said with a rueful smile, "when I was in the service, my sergeant was a woman, and she was tough!"

Will Israel become more religious and less nationalistic? I asked him. He did not see many signs of a religious revival. There were many of the Orthodox Jews who would like to return to the ancient type of theocratic state, but the majority of the

people were more nationalistic than they were religious. The struggle for survival was taking most of their interest and enthusiasm.

Some months ago I received a letter from Dr. Klausner inviting me to visit him in London next year, or in Jerusalem the year after. If it were possible, I can think of nothing I would like better.

New London Circuit Plans Special Services

The New London Circuit, of which the Rev. James E. McNeely, Jr., is pastor, has special services planned for April 2-4, Holy Week. Dr. J. Lem Stokes, president of Pfeiffer College, will preach on Wednesday evening at Palestine Methodist Church. Maundy Thursday evening the Rev. Moody Nifong, minister of Central Methodist Church in Albemarle, will preach at the Bethel Methodist Church. The series will close on Good Friday evening with Dr. George M. Schreyer, Professor of Religion at Pfeiffer College, preaching at New Mt. Tabor Methodist Church. All the services are to begin at 7:30 for the three congregations and friends. A cordial invitation is extended to all.

These three churches are spending the Wednesday evenings of March in the study of "Lands of Witness and Decision." Besides the use of films and study periods by the pastor, one session featured two Pfeiffer College students, Miss Bobbie Leonard, who goes out this summer for our Board of Missions to serve in the Philippine Islands, and Ho Wun Kim of Korea, who is the son of a minister there. The closing session will present the Rev. William Andrews, missionary to Brazil, who is now on furlough in Rowan County.



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NORTH CAROLINA

Christian Advocate

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Since He Conquered Death

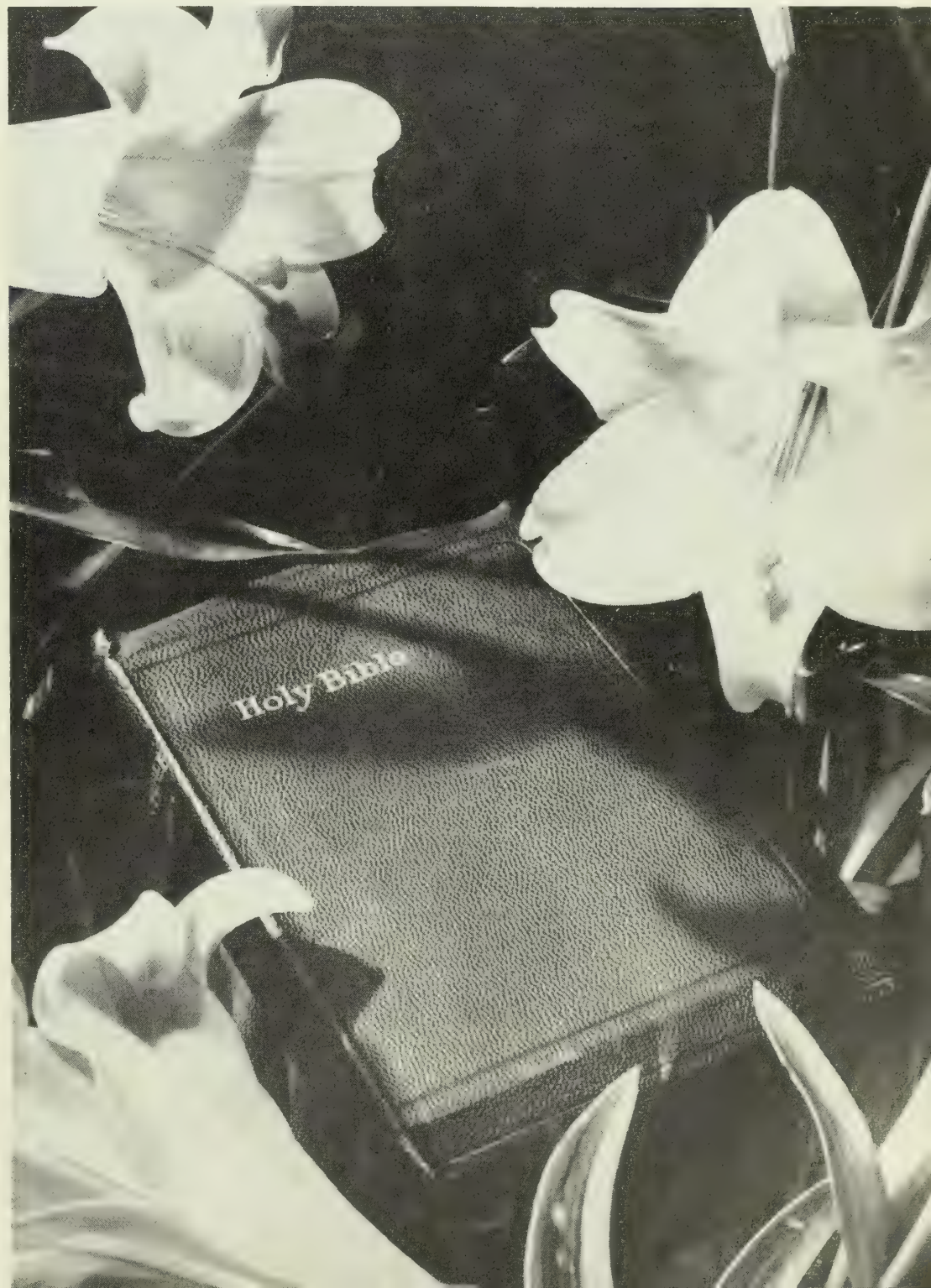
The light of earth is brighter now,
Its skies are fairer blue;
Since He who gives to all their breath
Is Lord of life and Lord of death;
To those who follow through
Death has no more that it can do!

The Lord who gives the sun and rain,
And keeps the worlds in place,
Has power over sin and fear,
Can cleanse the heart and make life clear
For all who trust His grace,
And talk with Him while in life's race.

The One who makes the lily white,
Fields green, and roses red,
Who fills the woods and birds with joy,
Can cheer the souls in His employ,
And raise them from the dead—
Where everlasting spring is fed!

Who makes all beautiful without
Can beauty make within;
His power can fill men's lives with peace,
From hate and war-clouds give release,
Make Heaven on earth begin;
He'll free His universe from sin!

—From "Lights of Home"
by JOHN CLINE



News Briefs about Methodists and Methodism

The Rev. Mark Tuttle, pastor of Main Street Church, Reidsville, was guest minister for the evangelistic services at the Ruffin Methodist Church March 9-14.

The Rev. Robert W. Bradshaw, of First Methodist Church, Wilson, was guest speaker during the recent Religion-In-Life Week at High Point College.

Sunrise Easter Service will be held at Northgate Park in the northern section of Durham. Dr. Hugh Anderson, of Duke Divinity School, will be the speaker. The public is invited to attend.

The Rev. J. Earl Richardson, pastor of the Methodist Church at Edenton, was guest minister during the series of Holy Week services at St. Mark's Church, Raleigh, March 30 to April 4.

The Rev. C. C. Phillips, pastor of South Point Church, Belmont, was guest evangelist at the Burgaw Methodist Church during its revival March 16-21. There was a record attendance, and many decisions for Christ.

First Methodist Church, Granite Falls, will conduct revival services beginning Easter Sunday, April 6, and continuing through Sunday evening, April 13. The Rev. H. P. Myers, Jr., pastor of Central Church, Mooresville, will be guest minister.

Porter Methodist Church, on the Albemarle Circuit, broke ground for a new educational building on Sunday, March 23. The ceremony was conducted by the Rev. B. C. Adams, pastor, and the Rev. D. Moody Nifong of Albemarle Central.

New London Methodist Church, is conducting a series of evangelistic services which began March 30 and will continue throughout this week. The Rev. John Jordan, pastor of Kerr Street Church, Concord, is guest minister.

Kathy Bangle, member of Lowell Methodist Church, represented the Lowell Girl Scouts at the 25th anniversary of Girl Scouts in Gaston County at Trinity Lutheran Church in Gastonia on March 11. Kathy was a standard bearer.

Mr. Ben Zambrana, from Bolivia, a student at High Point College, was guest speaker at the Aldersgate Club of West Market Street Church, Greensboro, on Sunday evening, March 23. Mr. Zambrana spoke on the customs and religious beliefs of his country.

First Church, Coburn Memorial, Main Street, and Milford Hills Churches, in Salisbury, held union Holy Week services at First Church Sunday evening, March 30, through Thursday evening, April 3. The ministers and choirs of the several churches alternated in leadership. Holy Communion was celebrated on Thursday evening.

The Rev. Thor Hall, from Norway, was guest minister for the morning worship service at First Church, Wadesboro, on Sunday, March 23. Mr. Hall has served as conference director of youth work in



Shown above are the officers of the Methodist Men's Club, Maylo Church, Gastonia District, for the year 1958-59. Left to right: Roy Broome, treasurer; Ed Russell, secretary; Robert Lanier, president; Bill Day, vice-president.

Norway, and is now a graduate student in religious education at Duke University. Mr. and Mrs. Hall spoke that evening to the intermediate and senior MYF.

The Rev. A. Glenn Lackey, executive secretary of the Charlotte Mission Society, was guest speaker for the morning service at Hawthorne Lane Church, Charlotte, on Sunday, March 23. Mr. Lackey presented the purpose and work of this Society in organizing new Methodist churches in areas of the city where they can best contribute to the spiritual life of the people.

As a service of love, the WSCS and Wesleyan Service Guild of Edenton Street Church, Raleigh, have assumed responsibility for having the sanctuary open Monday through Friday of each week from 11:00 a.m. to 5:00 p.m., and on Saturday and Sunday from 2:00 to 5:00 p.m., for those who wish to come for prayer, meditation and dedication. The women responsible for these hours will themselves use the time for spiritual enrichment.

Midway Church, Kannapolis, observed homecoming on Sunday, March 23, with the Rev. H. L. Blackwelder, pastor of the North Monroe-Benton Heights Charge, as guest speaker. Picnic lunch was served in the fellowship building. At the evening service the Rev. Ralph Reed, pastor, conducted the annual Love Feast, an observance which has existed in Methodism for over two hundred years.

The Hay Street Church (Fayetteville) choirs presented Stainer's Easter cantata, *The Crucifixion*, on Sunday evening, March 30. They were privileged to have as soloists David Witherspoon, tenor, and Otis Lambert, bass. Mr. Witherspoon has sung in a number of performances of Handel's *Messiah* in North Carolina, and in recitals and operatic roles elsewhere. Mr. Lambert is presently director of music at Highland Presbyterian Church, Fayetteville.

On the weekend of April 12-13, 25 students of Louisburg College, with the Rev. Wade Goldston of the college faculty, will gather for a Retreat at Schorr Cabin, a Spiritual Life retreat center in Roxboro, under the leadership of the Rev. A. L. Thompson, pastor of Long Memorial Church of that city. In the group will be ministerial students and others who are thinking of

full-time Christian vocations. The entire group will worship at Long Memorial on Sunday, with Mr. Goldston as guest minister.

Ellerbe Methodist Church, Ellerbe, in the North Carolina Conference, will be dedicated at 11 a.m. on Sunday, April 13. The Rev. J. D. Aycock, pastor, will lead the service, and Dr. A. J. Walton, professor of church administration at Duke Divinity School, will preach the dedication sermon. The act of dedication will be administered by the Rev. O. L. Hathaway, superintendent of the Fayetteville District. All former pastors, and members, and friends are invited to attend this service and remain for the fellowship dinner in the church basement.

Mr. Junischi Nakamura, professor at Kobe College in Japan, and currently visiting at Duke University, taught the foreign mission study on Japan at Jarvis Memorial Church, Greenville, March 25-28.

The Annual Good Friday Service sponsored by the Methodist Churches of the Greensboro area, will be held on Friday, April 4, from 12:00 noon to 3:00 p.m., at West Market Street Church, Greensboro. The service will be divided into seven parts built around the Seven Last Words of Jesus on the Cross. The public is invited to come for any or all of the seven periods.

The Deaconess Association of the Methodist Church, Southeastern Jurisdiction held its annual meeting at Pfeiffer College, Misenheimer, during the weekend of March 22-23. About a hundred delegates attended from the Atlanta, Birmingham, Charlotte, Jackson, Jacksonville, Louisville and Richmond areas. Some of the principal speakers were: Dr. C. P. Bowles, pastor of West Market Street Church, Greensboro; Dr. John Johnnaber, from the faculty of National College, Kansas City; Miss Mary Lou Barnwell, New York, executive secretary of the Methodist Commission on Deaconess Work; Miss Rosamond Johnson, Atlanta, president of the Association, and Miss Betsy K. Ewing, Nashville, vice-president.

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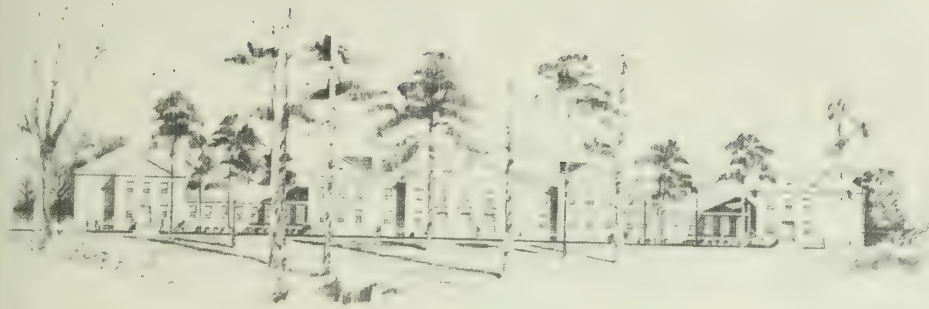
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Architect's Drawing of Administration, Auditorium and Classroom Building for North Carolina Wesleyan College

School at Rocky Mount Soon to Be Reality

By CLINTON ANDREWS
Telegram Staff Writer

A high point in the development of the North Carolina Wesleyan College was reached recently when the drawings of buildings were issued by the school's architects.

The drawings have been approved by the Board of Trustees. Thus the signal for the architects to begin making final plans for the buildings on the college site, which is between Rocky Mount and Battleboro on Highway 301, was given.

The style of the buildings represents East Carolina Colonial Architecture. There is a great similarity between the architecture of the college structures and the architecture of the old Court House in Edenton and the Tryon Palace in New Bern.

The trustees feel that the architecture and lay-out of the buildings is in harmony with the topography of the site and general atmosphere of eastern North Carolina.

The architectural firm for the college is the Lashmit, James, Brown and Pollock firm of Winston-Salem.

According to Thomas J. Pearsall, chairman of the building committee of the Board of Trustees, the architects have been authorized to prepare detailed plans and specifications looking to an early submission of the plans to the contractors for bids. It is reported that these plans and specifications will be ready by early spring.

The buildings authorized in the original plan for the college will be constructed in three stages. At the completion of the third stage, some 800 students can be accommodated. The cost of these three stages will be approximately \$4,500,000.

The first stage, according to Pearsall, will include the central building and a heating plant. The central building will be a multi-purpose structure which will include an auditorium, seating 1,200, classrooms and administrative offices and a temporary library.

The second stage will include a combination building embracing the cafeteria and student union, a dormitory for men, a dormi-

tory for women and the library.

The third stage will include additional dormitories, the gymnasium, the infirmary, the athletic fields and a home for the school's president.

It is estimated that this three-stage program will be completed in three years, but the college, however, can open for day students upon the completion of the first stage in the fall of 1959 or 1960, probably the latter date. The college can open for boarding students upon completion of the second stage, approximately one year later.

When the third stage is finished, in another twelve months, the school will be ready to accommodate a full student body to 800.

Pearsall asserts that the building committee has been instructed by the Trustees to make plans for the future. Accordingly, a master plan has been laid for a campus and buildings which eventually will be able to handle 3,000 students.

Conference Calendar Asked for Western North Carolina

At the recent meeting of the Town and Country Commission in Broad Street Church, Statesville, the Rev. Wilson Nesbitt, executive secretary of the Commission, proposed that the Western North Carolina Conference publish each year a Conference Calendar listing all meetings of Boards of Commissions, all special days, etc. He reported that many of the conferences have found this very helpful. (The N. C. Conference has published such a calendar for some years.—*Editor*)

Other proposed actions were; That a program of research be continued; that each district have a director of Town and Country work; that special emphasis be given to the development of the Group Ministry; that the Student Summer Service be continued, lay witnesses be encouraged, and a program be developed for use and support of student supplies.

Register Now for Workshop on Worship

Advance registrations for the Workshop on Worship are being received from all parts of the Western N. C. Conference, indicating widespread interest in this project to be conducted at the Brevard Methodist Church and Brevard College April 9 and 10. Under the leadership of Dr. Clarence Seidenspinner, nationally recognized authority on Methodist ritual, the Workshop will feature demonstrations of the best ways of conducting services, particularly in "open chancel" churches.

Sponsored by the local church and the college and by the Western N. C. Conference Board of Ministerial Training and Qualifications, the Workshop will be centered around the theme of "Methodism's Recovery of Worship." There will be two addresses by Dr. Seidenspinner on this theme, under the topics of "The Art and Architecture of the Protestant Church" and "Educating the Parish for Worship." He will preach on "What Happens When We Worship?" This worship service is one of five demonstrations, the other four dealing with the wedding, the funeral, baptism and confirmation, and the Holy Communion. The Rev. Joseph R. Bogle, pastor of the First Methodist Church of Belmont, will assist Dr. Seidenspinner by directing the demonstration on the wedding.

A discussion on the theme, "Theology, Architecture and Ritual," will provide the chief opportunity to ask questions and get answers regarding the meaning and use of many worship forms and accessories, such as altar cloths, candles, vestments, flowers, etc.

Brevard College is providing accommodations for all ministers attending the Workshop including lodging and meals, and linens, towels and bed-covers. The fee of \$6.00 includes all costs. The check should be made out to Brevard College and sent to the Rev. Douglas Corriher, Box 7, Brevard, N. C.

The host college and church are requesting that all who intend to participate in the Workshop register in advance. The deadline date is set as April 4. Checks will be welcomed by that date but are not as necessary as a card indicating the intention to attend.



Above is shown the presentation of the charter to the newly organized Methodist Men's Club of First Church, Laurinburg. The presentation was made by Terry Sanford, of Fayetteville, district lay leader, to the Club president, Cecil Sanford, his father. Shown, left to right, are: Terry Sanford, A. R. Burgess, vice-president, Horace Myers, secretary, and Cecil Sanford, president. A total of 101 men signed as charter members of the club.



View of First Church, Rocky Mount, showing progress of construction work

New Building for Rocky Mount Church Under Construction

First Church, Rocky Mount, will occupy its new church plant next fall, according to the pastor, the Rev. Leon Russell. Built at a total cost of \$600,000, the entire project consists of a colonial sanctuary, a chapel, fellowship hall, kitchen, choir rooms, offices and additional classrooms, and includes a new organ and furnishings.

"The most significant achievement of the program," says Dr. Russell, was the almost unanimous participation of the members."

During the campaign for funds, which was begun in 1952, under the leadership of the Rev. T. McM. Grant, with a goal of \$500,000, 531 families signed pledges and many others signified their willingness to participate. The building fund consisted of \$38,000 cash in December of 1953. During the next four years the laymen of the church conducted a campaign and in 1957 the report to Annual Conference showed a total of \$260,000 in cash and securities. The funds grew and by November of that year the amount was \$300,000. After a stewardship program lasting 150 weeks which produced \$276,000, the total raised amounted to \$576,000.

With Hensel Fink of Philadelphia as architect, the construction of the new church began in April, 1957. Less than a year later, the building is approaching completion. Contracts have been let for the new pipe organ for the sanctuary and one for the chapel.

During this period benevolent giving has not decreased, but has risen from \$13,407 in 1952-53 to \$64,534 in 1957-58. The membership has increased from 1,550 in 1952-53 to 1,574 in 1957-58, and 142 members have come from First Church to form the new Englewood Church.

While First Church has had its building program, the community has undertaken a challenging and ambitious program in the establishment of North Carolina Wesleyan College. The community challenged the North Carolina Conference to establish a college here by offering to secure a site for the college and pledging of financial support in the amount of \$1,750,000. The North Carolina Conference accepted the challenge and charted the new college. In December 1956 the community pledged more than \$2,000,000. The members of First Methodist Church not only assumed places of leadership in the program, but pledged their financial resources. An analysis of the pledging has revealed the fact that individuals and business concerns controlled by Methodists pledged more than \$500,000 of the total.

40 MILLIONTH COPY

The forty-millionth copy of *Child Guidance* was recently presented to Miss Mary Edna Lloyd, Nashville, editor of children's publications for the Editorial Division of the Board of Education. The periodical, published by the Methodist Publishing House, is for teachers of children from nursery through junior (9-11 years) age.

SPONSORING WORKSHOP

The Genaral Board of Evangelism will sponsor its first national workshop for ministers of evangelism April 15-21 in Nashville. Associate pastors of some of the largest churches in the nation and others will attend the seven-day workshop, according to the Rev. Dr. George H. Jones, staff member of the board.

Historical Commission Plans Permanent Archives

The executive committee of the Historical Society, meeting in Broad Street Church, Statesville, March 18, under the leadership of President George W. Bumgarner, made plans to gather historical material from churches and individuals which will be assembled at the World Council Building at Lake Junaluska, until it can be classified. Materials pertaining to the former Methodist Protestant Church will be placed at High Point College. This plan is subject to approval of the entire society at an annual meeting to be held on June 3, preceding the opening of the Annual Conference.

At the annual meeting a Conference Historian will be elected, who will be in charge of the collecting and cataloguing of material.

It was brought out in the meeting that many churches and individuals have valuable historical material which should be placed in a safe place, and the suggestion was made that every effort should be made to collect this material and keep it in fireproof vaults.

Members of the committee noted that at present, collections of such material are to be found at High Point College, Duke University and at the Advocate office. Those who are interested in seeing their material are welcomed at all of these places.

♦ ♦ ♦

Weariness has no pain equal to being all rested up with nothing to do.—Select



Pictured above is the groundbreaking ceremony, Sunday, March 9, for the first unit of the new Center Methodist Church, on the south side of Concord. Left to right: Lloyd G. Garmann, the Rev. G. F. Houck, Mrs. Clifford Furr, Mr. Alfred L. Puckett, Miss Vera Ann Dabbs, Mr. L. Little, chairman of the building committee (with shovel), Glenn Plott, Norman Kiser, Mr. Henry Dabbs, and Paul D. Campbell. Sponsored by Epworth Church, Concord, the church was reactivated in August 1954 during the pastorate of the Rev. J. J. Powell. There were forty-four members when the Rev. G. F. Houck became pastor in 1955, and there are now eighty-four members from thirty-five families. The contract for this first unit has been let for \$49,000, not including landscaping and furnishings. The completed unit will consist of a fellowship hall seating 250 (where worship services will be held), kitchen, heat and storage, and ten class rooms. Future building will consist of a sanctuary seating 256, and two additional class rooms. Estimated cost of finished building, land and equipment is something over \$100,000.



But Who Wants to Live Forever?

An Easter Meditation

BY ROBERT J. MCCrackEN

Minister of the Riverside Church in New York City

A Roman Catholic priest whose parish is in a slum in Liverpool, England, spent three days in a beautiful home with spacious grounds in Beverly Hills, California. As he took leave of his host he said, "It's perfectly wonderful here. I don't know how you are going to appreciate heaven!"

Surely there is something in that for each of us! We settle down, become very comfortable, establish ourselves so securely, or we think so securely, that the thought of heaven seldom visits our minds, and is not always welcome when it presents itself. W. H. Myers, who was deeply interested in psychic phenomena, talked with a friend about life after death. The friend tried to steer the conversation in another direction by saying, "Of course, if you press me, I believe that we shall all enter into eternal bliss, but I wish you would not talk about such disagreeable subjects."

Why should I talk about life after death if it is disagreeable? It is usually due to misconceptions. A man assured me once that he had no wish to spend eternity in a white robe, wearing a crown, strumming a harp, and singing hymns interminably, even if the streets were made of gold and the gates of pearl. It is incredible that some people should treat so literally the glorious imagery of the Bible. It is all a picture; it is an attempt to express the inexpressible. White robes are symbols of stainless purity, crowns of moral victory, harps of abounding happiness, gold of the timelessness of heaven—gold does not rust—and of the preciousness of it. Stainless purity, moral victory, abounding happiness, infinity—the Easter faith is the promise of something we all want, and never cease to want, something for which our hearts crave, something not to be had in this world, but to be found in heaven.

And what makes all this urgent and operative for us, no longer a matter of indifference and unconcern, is when bereavement invades the home or the immediate circle of our friends. We want to be assured then that it is not "good-bye forever." The most convinced agnostic, when he stands by the grave of a well-loved person, has a moment when he cannot believe that the dead companionship, which meant so much, is finished forever. It is when love takes full possession of our hearts that the desire for immortality is strongest. Love cannot brook final separation or endure the thought of extinction. Eighteen years after his wife's death David Burns dedicated to her his greatest book. It was characteristic of the man that the book was dedicated not to her memory but quite simply "to H. W. C.," as if she was still beside him. Right up to his last days he used to say that all through the years

(and he lived for 36 years after her passing) he had never lost the vivid sense that she was alive, more alive than ever, not far away; and he never ceased to cherish the active expectation of a rich and happy reunion with her in the life beyond.

Does anybody maintain that he is not interested in immortality and has no wish to live for ever? Are you not thinking too much about yourself? Think of others, an honored leader, a revered teacher, those most precious to you. Can you tolerate the thought of anyone precious to you being blotted out? Remember, too, that there are those to whom you are precious. Even if you can contemplate your own death and say, "I do not care whether that is the end of me or not," there are those who would care and do care deeply. There is so much in you that goes beyond yourself, so much that involves others, others whom you love and who love you.

Moreover, when anyone says that he has no wish to live forever he has failed to grasp what the Christian hope of immortality is. It is not just a promise of never-ending existence, without heights or depths, without challenge or achievement. That would be a life of infinite boredom and monotony.

In the case of the Christian hope of immortality it is not just an endless prolongation of the life we know here on earth but a life that has quality as well as continuity. It is not just more of the same but something finer and better. Never think of immortality in terms of duration only.

Tomorrow and tomorrow and tomorrow
Creeps on this petty pace from day to day—

In those words Shakespeare has expressed the intolerable tedium of a mere succession of days. What the Christian faith means by eternal life is not never-ending existence, but a life no longer subject to temporal conditions at all, without limitations, with many mansions, infinite realms where there are new truths to find, new beauties to enjoy, new personalities to know.

On the tombstone of the historian John Richard Green were inscribed the words, "He died learning." Late in life William James was asked why he felt the practical need of immortality. He answered, "Because I am just getting fit to live." This life is too short for the fulfillment of our purposes and ideals. It is given for wisdom, and yet the oldest and wisest have so much to learn; for growth in goodness and yet so much evil remains; for patience and sympathy and self-control and love, and yet we are fretful and hard and weak and selfish. But the living hope which the resur-

rection of Christ begets in us is that in the life to come the limitations which hamper our growth here will be removed. We shall find ourselves in a new environment in which our better nature will have its full development—strength of heart for higher service, vigor of mind for more truth, purity of soul for the vision of God.

On earth the broken arc,
In heaven the perfect round.

When the Bible speaks of the rest that is the reward of those who enter heaven it does not mean idleness, endless relaxation, a kind of perpetual holiday. Parodying such a conception somebody described a maid-of-all-work as saying in her weariness:

I'll be where loud anthems is always a-ringing;
But as I've no voice, I'm clear of the singing,
Don't mourn for me now. Don't mourn for me
never,
I'm going to do nothing for ever and ever.

Who would want to do nothing forever and ever? The rest the Bible speaks of is the absence of weariness and strain that comes with fruition and fulfillment, that comes from a mind at leisure with itself, that comes from perfect correspondence with a perfect environment. It means that faculties worthily employed here will be

God will not take the tools from our hands just when we have learned how to handle them. We shall carry with us into the future life not our character only, but the powers and capacities we have acquired through honest effort and service here.

Such a prospect may have no attraction for the person who has not at least begun to love duty and beauty, truth and God. In heaven such a person would be like a man with no ear for music at a Beethoven concert. We ought to keep alive in ourselves and to cultivate the desire for our true country. The New Testament does not teach that eternal life can be enjoyed only in the world to come or that we have to wait for death to know it. It tells us that we may enter into that life here and now and, though we may rightly think of death as the gateway to a fuller life, we ought not to think of it as the beginning of the life everlasting. The life everlasting begins not at the moment of physical death but at the moment of spiritual rebirth, the moment of conversion. Nothing could be more emphatic than the saying of Jesus: "He who hears My word and puts His faith in Him who sent Me, has eternal life; no judgment will be passed on him; he has already crossed over from death to life." And again: "This is life eternal—to know Thee the only true God, and Jesus Christ whom Thou hast sent." So far from turning attention away from this present life the Easter gospel sets it in true perspective, gives it meaning, direction, glory. In a sense you have to be otherworldly before you can properly appreciate the world and fulfill your true function in it. It is when you begin here to experience the life eternal that you try to make life here for others a foretaste of the life to come. All of which brings me back to the conviction at the heart of the Easter message: "Blessed be the God and Father of our Lord Jesus Christ! By His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead."



Our Lord's Glorious Resurrection

By REV. WALTER E. ISENHOUR

Perhaps one of the darkest days ever witnessed by mankind was the day of our Lord's crucifixion, soon followed by one of the brightest and most glorious days that ever dawned on earth—that of His marvelous, wondrous, supernatural resurrection.

Very early in the morning of Christ's resurrection, Mary Magdalene, Mary the mother of James, and Salome, went to the sepulchre that they might anoint His body with sweet spices. They had just said, "Who shall roll us away the stone from the door of the sepulchre?" But when they looked they saw the stone was rolled away. "And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell the disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." (Mark 16:3-7)

On the same day of our Lord's resurrection two of His followers were on a journey to Emmaus, and as they walked along the way, "Jesus himself drew near, and went with them." However, they knew not that it was Jesus walking and talking with them, until He entered into their home and sat down to eat with them. "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and break, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." (Luke 24:30-36).

The sepulchre could not hold our Savior. He arose from the tomb and became victorious over death, the grave and hell. Thank God forever. If He had not risen, our faith in Him, and our hope for life eternal beyond the grave and this life and world be in vain. But He arose and after a short sojourn on earth, appearing here and there to His followers, He ascended back to Heaven and makes intercession for us at the right hand of our heavenly Father. But some day our blessed Lord will come back again. At the place of His ascension His disciples looked on, "and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by

them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11).

Today we are not worshiping a dead Christ, for He is alive evermore. He reigns eternally. And what is so encouraging and wonderful is the fact that He loves us, watches over and cares for us as we sojourn in this world of sin and sorrow, and that He is coming again to receive His followers unto Himself and we shall be with Him forever and ever, joyous, happy, contented in Heaven. Hallelujah! Let's rejoice in our hearts at this wonderful Easter season because our Lord came forth from the tomb nearly two thousand years ago with eternal victory for all who love Him, serve and worship Him in the beauty of holiness.

An April Adoration

*Song the sunrise of an April morn—
Earth, be glad! An April day is born.*

*Winter's done, and April's in the skies,
Earth, look up with laughter in your eyes!*

*Putting off her dumb dismay of snow
Earth bade all her unseen children grow.*

*Then the sound of growing in the air
Rose to God a liturgy of prayer;*

*And the thronged succession of the days
Uttered up to God a psalm of praise.*

*Laughed the running sap in every vein,
Laughed the running flurries of warm rain.*

*Laughed the life in every wandering root,
Laughed the tingling cells of bud and shoot.*

*God in all the concord of their mirth
Heard the adoration-song of Earth.*

Resurrection

By ROLAND COVINGTON

From time immemorial perhaps no question has engaged the minds of men more than the question of life after death. Job asked the question, "If a man die shall he live again?" and he drew his own conclusions as he looked far ahead and answered, "I know that my redeemer liveth and that at the latter day he shall stand upon the earth, and though after my skin worms destroy my body, yet in my flesh shall I see God."

The resurrection of Jesus Christ from the dead is the best attested fact in all sacred or profane history. He was seen on earth during forty days in a glorified body, and

appeared seven or eight times to various members of his followers. The writers of the four gospels agree to the above facts.

Paul, one of the greatest of all inspired writers, based his religious life and eternal destiny on the fact of the resurrection. So real was it to him that he wrote, "If Christ be not risen then is our preaching in vain and ye are yet in your sins." He exclaimed, "I count all things but loss for the excellency of the knowledge of the resurrection of Jesus my Lord. In other words, he said he was willing to die, if need be, in defense of the great truth.

The old testament prophecies and new testament writers testify to the validity of the resurrection. Let the lines of the poet speak:

Living he loved me;

Dying he saved me;

Buried he carried my sins far away;

Rising he justifies freely forever;

Some day he is coming, Oh glorious day.

How can we properly appraise and appropriate the glorious truth of the resurrection and thereby obtain everlasting good from it? Let the Saviour speak living words to a dying world. Hear him say, "I am the resurrection and the life, he that believeth on me, though he be dead, yet shall he live, and he that liveth and believeth in me shall never die." Again he proclaims, "because I live ye shall live also."

Hear Paul, as he says, "If the spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Peter emphasized the hope we have in the resurrection when he says, "Blessed be the God and Father of Our Lord Jesus Christ, who of his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead by an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you."

Let us accept the glorious truth of the resurrection by faith. We believe the fact of secular history recorded by profane writers. Much more should we believe the facts in the Bible as recorded by inspired writers, for we read, "Holy men of God spake as they were moved by the Holy Ghost." The poet has well said:

There is no unbelief.

He who plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

He who says, when clouds are in the sky,
"Be patient, heart, light breaketh bye and bye"
Knows the most high.

He who sees 'neath winter's fields of snow
The silent harvest of the future grow,
God's power must know.

There is no unbelief.

Day by day and night unconsciously
We live by the faith the lips deny—
God knoweth why.

♦ ♦ ♦

ETERNAL LIFE

Those who hope for no other life
dead even in this.—Goethe

Boys and Girls

ELIZABETH WHISNER
Editor



Happiest Easter

By LENNELLE MARSH KANTHACK

It was Easter Sunday. The sun peeped in through Marilyn's window to say "Good morning!" A fat robin sat on her window sill and chirped merrily, "Happy Easter, Marilyn! Happy Easter!"

Marilyn opened her eyes and blinked at the bright sun. Then she saw Mr. Robin—and blinked again. Suddenly she cried, "It's Easter Sunday!" and jumped out of bed. "I must hurry and cut the flowers to take to Sunday school."

She dressed and ran out to the garden. She cut yellow flowers and pink and blue, and white ones, too. Soon her basket was so full that flowers spilled over the sides and fell to the ground. She was stooping to pick them up when her neighbor Jamie came through the gate.

"Put them in my basket, Marilyn," he said. "It's larger than yours and will hold more. Here, let me help you."

"Thank you, Jamie," Marilyn said as they picked up the flowers and put them in his basket.

They walked down the street to the big red-brick church on the corner, and opened the door to the Primary Department. Great puffs of sweet smells greeted them. Baskets holding flowers of many sizes and shapes and colors filled the tables. Boys and girls and their teachers were making tiny bouquets. Marilyn and Jamie put their basket beside the others on the table.

"What can we do to help?" they asked.

"You can pull the yellow yarn through the hole in the 'Happy Easter' cards we made last week," the teacher told them. "When that is done, tie a card to each bouquet."

"That will be fun," Marilyn said as she and Jamie began to work. More children came carrying flowers. Some of them made bouquets. Some tied cards onto the bouquets. Everybody was busy. At last all the bouquets were made.

"Honk, honk!" called the horns outside the church door.

"There they are!" someone exclaimed. "The cars are here to take us to the Old People's Home." The boys and girls and their teachers left the church carrying their baskets of flowers with them.

"Let's play a game as we ride," one of them suggested. "Let's play 'I See'."

"Oh, I know that game," said Marilyn. "I see birds carrying bits of string and grass for their nests."

"I see new leaves on the trees," said another.

"I see tiny bulbs pushing their heads through the ground," said Jamie. "Everything around us is waking up."

"That's right, Jamie," agreed his teacher. "Easter is new life time."

The cars stopped in front of a large building. Everyone got out and walked up the steps. The door opened and voices called out, "Come in, boys and girls. Happy Easter!"

"Happy Easter to you, too!" they called back.

"Oh-h-h, the room is full of grandmas and grandpas and their friends!" exclaimed Marilyn as they went into the large living room. The men and women sat in their easy chairs. They listened eagerly as the children gathered around the piano and sang Easter songs. When they finished Marilyn and Jamie and the other children gave each one a bouquet of flowers.

Presently they heard the big church bells ringing and calling the children back to church. "Ding-dong! Ding-dong! Come to church! Come to church this Easter day!"

They said good-bye to their friends at the Old People's Home and hurried down the steps and into the cars.

"This is the happiest Easter I've ever had," said Marilyn. "It was fun taking flowers and singing our Easter songs to the grandmas and grandpas and their friends."

—Selected

TO ROBIN REDBREAST

By SOPHIE ROWE

*If I could be a bird a while,
Or you could be a little child,
Then I should know the kind of words
A child may speak to little birds.*

*If I could visit in your nest,
Or you could visit me, Redbreast,
We'd be good friends, and you would see
You need not be afraid of me.*

*Come, be my friend and sing to me
When blooms are on the red-bud tree!
I'll be your friend, and throw you crumbs
On snowy days when winter comes.*

THE LILY NEAREST THE TOMB

The garden of Joseph of Arimathea was hushed in the shadows of evening. All day the sun had shone on the flowers that Joseph loved and cared for. There were small bright flowers of many colors, and lilies that were his pride and joy. But today their petals remained close-folded, and there were drops of water—tear drops—on their bowed tips. For yesterday they had seen

the Saviour carried into the garden and laid in yonder tomb.

The lily that grew just outside the door of the tomb, in spite of extra care and nourishment, had failed to grow like the others. It was stunted and small, and its buds showed little promise of more than tiny blooms. It too felt the sadness of the Saviour's death, and bowed in grief.

Soon the garden was enfolded in darkness, and with heavy hearts, the flowers slept.

Shortly before dawn there was a stir in the garden, and a light breeze shook the drooping flowers heads. The small blossoms and the lilies began to awake even before the first faint light appeared in the sky. There was a strange feeling in the air, and though they remembered their sorrow of yesterday, they lifted their heads with a sense of expectancy.

As their petals unfolded in wonder, even in the darkness they saw the tomb open and the risen Saviour standing quietly in their midst. Then came the dawn, and as He looked into the flower faces, the small blossoms became richer in color, and the lilies purer and whiter than before.

As the lilies looked about them in radiant surprise and joy, they noticed that the little stunted lily that grew just outside the tomb had grown tall and bore blossoms of unusual size and beauty.

"What miracle brings this about?" they asked.

"Ah," said the lily, "the foot of the Saviour touched me as He stepped from the tomb into the garden."—E.W.

THE MASTER'S TOUCH

He touched my heart—and it grew warm with love.

He touched my hands—and they reached out to serve.

He touched my feet—and they walked paths with Him.

He touched my face—and it glowed with happiness.

He touched my lips—and they spoke words of cheer.

He touched my life—and all of me was His.

Bible Quiz

1. Who came on Easter morning and rolled away the stone that sealed the tomb?
2. What happened to the guards when the angel appeared?
3. Who was the first to see the risen Saviour in the garden?
4. How did she greet Him when He spoke her name?
5. Which two disciples came running and found the tomb empty?

Answers to Last Week's Quiz

1. Judas—Mark 14:43-46.
2. Peter—Mark 14:66-72.
3. Pilot—Mark 15:6-15.
4. Golgotha or Calvary.
5. Joseph of Arimathea—Mark 15:42-46.

Guest Editorial

These Attest to Resurrection and Immortality

By W. W. REID

"What proof have you that Jesus rose from the dead three days after his crucifixion?" demands my friend whose avenue to knowledge is the laboratory.

Well, frankly, I can't prove it: and I doubt if anyone (on earth) will ever be able to *prove by modern scientific methods* that a stone was or was not rolled away, that Jesus walked out of that tomb in the flesh or in the spirit, or that he again conversed with his disciples. There are many other things from other centuries that I can't prove either: but many of them I am forced to accept from the records—concerning the Caesars, the rule of Rome over Jerusalem, the state of morality and religion and education in the known world of the day, etc. In all this story, including the meager Bible report of the Resurrection, I soon realize that there were no trained objective journalists and no students of psychology or other sciences in those days. I have to trust and interpret the records we do have.

But, to me, the *Book of the Acts of the Apostles* is all the "proof" we need that Jesus arose from the dead. There would have been no such Book if there had been no Resurrection. *Acts* is basically the story of the eleven men who saw Jesus, their leader, put to death. *They* had had their nights of despair, their temptations to return to their old trades. But *they* had seen the empty tomb, *they* had walked with the Risen One, *they* had talked with him, and *they* had been empowered by the Holy Spirit. *Acts* is the story of what *these men* wrought during the next six decades *because they had been observers of the Resurrection*. Not one of the eleven doubted that their Master had arisen from the grave; not one doubted that the power which came to them—the Spirit that drove them to self-effacing ministry, even to martyrdom—came from this Master *who lived eternally with God*.

In this year 1958, we still live in new chapters of the *continuing Book of the Acts of the Apostles*. The story of Christianity (as distinguished from the story of the church) is replete with the acts of new disciples, new martyrs, new apostles—all empowered by the Holy Spirit that comes to men from the Risen Christ. Every one of us has evidence of this power in human life. No dead imposter—no Caesar, nor Napoleon, nor Hitler—and no dead Christ—could wield such power.

Intertwined with this belief in the fact of the Resurrection is the Christian's faith in the immortality of the soul—the human spirit. One cannot be considered apart from

the other: and together they give meaning to our faith. Indeed, wherever we turn we find witness to the truth of resurrection-immortality.

Michael Faraday, we are reminded, was awed by the beauty of the butterfly that burst to life as it flew forth from the dead



The Glorious Day

*The Cross must ever stand behind
The glorious Easter Day;
Its shadow darkly marked the end
Of Jesus' earthly way.*

*The bitter cup, the dreaded hour,
Golgotha's agony,
He left in suffering fellowship
With sad humanity.*

*But Easter morn gave back the power
He humbly had laid down,
To take again His kingly right
To an eternal crown.*

*Shall we not share His risen joy,
Who knew our human pain,
And rise beyond our earthy cares
Unto His heavenly reign?*

—E. D. M.



chrysalis. Did it remember its ugliness of yesterday? Was this a parable of all life? The gardener ponders the seed, blown by the wind from last season's death, but containing the spark of tomorrow's and yet another morrow's life. If "Not one good can be destroyed, Or cast as rubbish to the void"—what about God's highest creation, *the human spirit?*

The physicist says that "no matter can be destroyed, only changed"—not even the 98 cents worth of chemicals we are told compose the human body. As the physicist probes deeper into the atom, and probes farther into interplanetary space, the less is he willing to define the universe as an impersonal mathematical "machine." What is the cause? the purpose? the goal? the "realm" beyond? If matter and energy cannot be destroyed, how can the human spirit be destroyed?

Some scientists now say frankly, "We don't know." Others, "We don't know—but it seems impossible not to believe there is a *master power*, and a *master source*, and a *master purpose*. You call the Maker of that master plan *God*. But that Power—your God—must be far more wonderful, and resourceful, and omnipotent than even

your Scriptures indicate. We, too, are awed by that Power." And of immortality more and more scientists say, "It appears to be a very real probability."

Then there comes the philosopher-preacher who from life and learning affirms: "The fact of death means nothing more to me than the disintegration of a body in which I am privileged to live, a body bequeathed to me from the brutes and which has more or less adapted itself to the sort of life one must live in this world. Death means only the destruction of a house. It does not touch me."

Baptism as Vaccination

The rector of a church in South Africa got his name in the papers all over the world by delivering a blast at parents who neglect the baptism of their children until they are big enough to indulge in a wrestling match with the parson at the font. "It is only reasonable," he said, "to expect a child of twelve months of age to be frightened and resist the priest's attempts to pour water on his head. Some of the recent administrations could be likened to an all-in wrestling match, with the priest applying all holds possible." He added, "The dignity of the service is shattered the moment the fighting and screaming begins."

Too true! And also true is the embattled parson's additional remarks, when he says "The fact that many persons bring their offspring to be baptized in the same spirit in which they have taken them to be vaccinated reflects a lack of spiritual perception on the part of those parents."

Of course, we are not bothered much by such attitudes in North Carolina. Too many parents never think of having their children baptized at all.

They Don't Believe in Much of Anything

Polish youth, according to a poll taken by a youth magazine, do not believe much nowadays. Only 53 per cent said that they believed "fervently" in anything and only 13 per cent admitted to a faith in Communism or Socialism.

Before we cheer, it might be well to ask ourselves what our own youth consider important. A recent poll showed that most of our young people are concerned about owning an automobile, finding security without too much work, and getting "on top."

Much of our teaching and preaching in the past decade has exalted the American Way of Life as a way of continued prosperity. What will happen if our youth are faced with a major depression? "If in this life only we have hope, we are of all men most miserable."

DEVOTIONAL

Eternal Spring

By RICHARD BRAUNSTEIN

Easter, like many other great themes, has its own eloquence. It has a persuasion that steals into the mind and heart. Among many truths and values it denies age and fosters youth. It brings us to some high peak from whence we view the broad expanse of *The Land of Beginning Again*. Its concern is not snow on the head but snow on the heart. Men live again in the works they wrought and the goals they reached. "Lives of great men all remind us." Immortality is wrhipped in biography.

While our rituals and programs of music and flowers and sermons have their place and function, they serve best when they teach us that "Life is real, life is earnest and the grave is not its goal." Our efforts bring this to the attention of those who worship may be elaborate and ornate to the extent that they defeat the purpose for which they were planned. The woods hide the trees.

It is a principle in art that in the composition of a picture all the parts may be arranged as to lead the eye inevitably to the characteristic feature. Whatever presents this is a capital defect. Accessories are only important as they help this end.

William Shakespeare wrote "The evil men do lives after them and the good is often interred with their bones." True. But the good men do also live after them. There is a conservation of spiritual energy as well as other kinds of energy. "I shot an arrow into the air . . . I breathed a song to the air . . . long, long afterward in a oak I found the arrow still unbroke and the song from beginning to end, I found gain in the heart of a friend." William Wadsworth Longfellow, too, was a preacher. In his sermon-in-verse he enunciates one of the profoundest truths known to man, that goodness and evil are immortal. Our pulpits, however, emphasize the fact that the wheat is an antidote to the tares. If there is anything beautiful or helpful in the world it is because there has been beautiful and helpful living. Ralph Waldo Emerson reminds us, "Institutions are the lengthy shadows of men." Christianity is the lengthened shadow of a Man, the Christ of the Easter Triumph.

It has been said, albeit unthinkingly, "Dead men tell no tales." This has never been convincing. The evidence is everywhere against the thought. "They being dead yet speak." They are vociferous, clamorous, voluble, insistent. As we sit in our pews on Easter Sunday and yield to the worship service, as it invades our blood stream, certain things should take place. That is what one man said in a radio broadcast. Persons should be different than they were before the benediction. He said he was not so much concerned because people did not attend church, as he was concerned that nothing happened to those who attend. This is an overstatement. *Things do happen*. Nobody can ever be the same



*Speaks the cross of sin and guilt,
Blasted hopes, defeat and pain,
Shame, humiliation, grief—
Symbol of disgraceful death!*

*Louder speaks the empty tomb—
Shouts of vict'ry over death,
Of new life beyond the grave—
Emblem true of Christain hope!*

—O. D. PARK



after being reminded of a better world, motivated by a Risen Christ.

Our own reaction and thinking, transcends the mechanics of a ritual. It is something that cannot be rationalized. Deeper than hymnology, floral decor or homily. Our gratitude is for those who have made this service possible. Their zeal and devotion through the years that kept the fires burning on our altar. Those who fanned the flame with their prayers and sacrifices. "Blessed are the dead which die in the Lord from henceforth . . . that they rest from their labors and their works do follow them."

Our minds are picture galleries. In them are hung the portraits of loving parents and dedicated teachers. College professors and pastoral leaders. Companions and associates and fellowships who brightened the years and strengthened our comings and goings. Men and women who opened doors and windows. Whatever songs we may choose, let one be *Faith of Our Fathers Living Still*.

John Ruskin said, "Of all the pulpits from which the human voice is ever sent forth there is none from which it reaches so far as from the grave." In the pageantry of kingdom building we are no mere spectators. We are participants. We share with each other "those who we build our love around like an arch of triumph as they pass us on the way to glory. Those, "who, while others slide into cautious graves, forget themselves into immortality."

Often in meditative hours we blend despair of ourselves with complaint of the world, but then comes Christian biography. The story of men and women who rise aloft and shed the splendor of their influence on all who come after them. The call of the tomb's Conqueror is not for the weak

or flaccid, the anaemic or negative. "Now thank we all our God . . . in whom this world rejoices."

Like the crimson thread that is woven in our paper currency, the Christ-Tincture winds its way through the centuries. It is in the framers of our Constitutions, the makers of our laws, the shapers of our creeds. It is found in the world's best thinking. It comes to us in inspiring books, music that is moving, lifting poetry and pulsating sculpture. It is John Greenleaf Whittier wrapping us warm in his "still dew of quietness" and "the eternal goodness." It is Francis Thompson with his *The Hound of Heaven*, an epic of the love that will not let us go. "And lo, Christ walking on the water, not of Genesareth but Thames."

So again *The Everlasting Mercy* of John Masefield haunts us, and William Wadsworth brings his *Intimations of Immortality* and Alfred Tennyson speaks through his *In Memoriam*. There is a persistency of spiritual thought running through all history. It is the fact that things of the soul and spirit cannot be muted. Best of all, we think of Him who speaks in and through various channels as He says, "I am come that they might have life and that they might have it more abundantly."

The Easter Hope

(The following editorial written by Dr. H. C. Sprinkle during World War II is reprinted because of its Easter message so applicable to world conditions today.)

As the world pants for peace in the midst of the desolations of war, with the hunger and starvation of millions in the war-torn lands, how we do need the Easter hope born of the power of the Resurrection. The cry that rings from shore to shore is for a strong nation. By a strong nation is meant a nation strong in military might. This, too, when we plan for peace, and claim that we are striving for peace as the disappointments of war crowd upon us. We loudly seek security by glorifying armies as we continue to draft our boys into the service to secure the strength we do not have, and the peace the whole world so longs for in these days of desolation and death.

That we might know Him and the power of His Resurrection is the crying need of this hour. Such calls for spiritual power rather than military might so glorified all across the land. Will this Easter time be so glorious as to save us from the national glorification of military might on Army Day? In the midst of our effort to feed a starving world and to secure peace and security by the United Nations, this republic is being called upon to make secure its strength by following the course that sent Germany and Japan to their desperate situation—a situation that is calling on America to make them secure as we strive to save them from their lost estate. His peace and the power of His resurrection must still be our reliance rather than building armies. God save us from our materialism!

Easter Monday Is Homecoming; Sixth Graders Perform; Seniors Making Plans

Homecoming

A committee from our alumni association met at the Home on Sunday, March 23, to plan for the annual homecoming event on Easter Monday. This is a big day in the year for those now at The Children's Home and for its graduates. Last year an inspirational period in the new church was added to the day's activities. The group was greatly pleased with this addition. This will be continued this year. The committee at the meeting Sunday decided to add another event to the day. An hour will be devoted to "field day" events. Young and old, boys and girls, everybody, will be included in this event. The baseball game between the alumni and the Home team of this year will be one of the feature attractions of the day. The alumni group is served lunch in the central dining room at twelve, noon. There are those who claim that this is the most widely attended event of the day. David Poole, of Mount Airy, is president of the alumni association this year. He has expressed the hope that we will have a banner attendance for this year's meeting.

Southeastern Conference Meeting

The Southeastern Conference of Workers in Homes for Children will be held in Charleston, South Carolina, March 25, 26, and 27. The Conference theme for this year is "Today's Demands—Our Challenge." The feature speakers for the occasion are Dr. W. Taliaferro Thompson and Rabbi Allen Tarshish. Mr. Alton Broten will serve as director and leader of the Conference Institute. The officers of the Conference are the Rev. A. B. McClure, president; Miss Mary Bruce Roberts, vice-president; and Miss Lucille Reed, secretary. Members of the program committee for the Conference are M. T. Lambeth, Alton M. Broten, and Everett Spell. The Conference will hold its sessions at the Francis Marion Hotel.

Those in attendance from The Children's Home are Mrs. Elna Shellabarger, Miss Frankie Craven, and Mr. and Mrs. M. T. Lambeth.

Icecapades

Quite a large group of our people attended and enjoyed immensely a performance of the Icecapades at the Memorial Coliseum on Saturday, March 22. When it was announced that those who could get together the price of admission would be permitted to go, there was quite a bit of scrambling about to raise the fee. It was surprising how many were successful in getting together the required sum. Mr. Gibson and Mr. Harmon drove the buses and found them packed to the "brim" when they were ready to leave. All agreed that it was a lovely and exciting event.

Sixth Grade Play

Mrs. McAlpin's sixth grade presented the play "The Magic World of Books" at one o'clock Wednesday, March 19. The pupils wrote the play as well as the song and

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Ronald Keith Elkins

made all the costumes and props. The scene pictured a boy dreaming by a pond. As he dreamed, he saw himself knock at the cover of six large books that lined the back of the stage. After each knock characters, dressed in costumes of different lands, appeared to talk to him of the adventures he had missed by not reading about them. The characters: Narrator, Ann Spencer; Children of Holland, Homer Strader and Peggy Smoot; Children of Arabia, Pat McKinney, Mike Wood, and Larry Joe Everhart; Children of Scotland, Larry Garriss and Teresa Callison; Children of Africa, Emogene Helton and Barrett Nelson; Children of Hawaii, Helen Holder and Maston Melton; Children of Puerto Rico, Brenda Whitt and Steve Nesbitt.

The Picture

Ronald Keith Elkins is the boy whose picture appears on this page. He will be ten years old next September 7 and is in the fourth grade in school. He and his younger brother came to The Children's Home last June from Charlotte. Ronald is proud to claim as his sponsors the Francis E. Willard Class at Pleasant Garden. Mrs. N. B. Cheek, correspondent.

An Important Meeting

Members of the World Service Commission and members of the executive committee of our Board of Trustees met on our campus last week to consider the basis of the annual apportionment of The Children's

Home. Our apportionment has been based entirely on pastors' salaries. It has been felt by some that this might be some handicap to the establishment of adequate salaries for the pastors. Members of our Board have been entirely convinced no one was in any way to hurt our program and that the only interest is that of best serving the church's program. Surely that is our greatest interest. Two plans were presented to the committees and discussed. All present seemed very happy with the meeting and the prospects for working out a basis most satisfactory to all concerned. Mrs. Lambeth and I enjoyed having several of the group with us for dinner. There were those who had to leave before dinner because of other commitments.

Prospective Candidates for Church Membership

The following boys and girls will be received into The Children's Home Church by letter of transfer: Linda Faye Peele, Carol Lynn Sanders, Linda Dianne Sanders, Janie Lou Weatherman, Brenda Kay Williams, Robert Lee Howie, Ennis James Lowery, William Barrett Nelson.

The following will be received into membership by baptism and church vows: Teresa Francine Callison, Dorothy Louise Hancock, Katherine Gail Huneycutt, Lela Kay Helton, Pearl Helen Holder, Patty Smith McKinney, Barbara Katherine Nance, Billie Sue Reynolds, Jeanne Elizabeth Spencer, Judith Anne Vaughn, Brenda Lee Whitethorn, Ethel Woodle, Linda Gibson.

Douglas Baity, Bilbert Franglin Bowman, Jr., Ralph Edward Brown, Larry Joe Everhart, Larry Jerome Finlen, Joe Joseph Knouse, Jesse Maston Melton, John Chapman Morse, Paul Merrill Morse, Colonel Homer Strader, Jr., John Zapka, Ronald Keith Elkins.

Senior Plans

As usual at this time of year, there is quite a bit of excitement among our seniors as they complete their plans for leaving the Home in June and going on with further schooling and training or going to jobs.

All six of our young men who are finishing high school are interested in going to college. One of them plans to go to California where he will live with his father and enter college. The other five hope to attend college in North Carolina—one at Lees-McRae; one, Appalachian; one, High Point; one, North Carolina State; and one is undecided yet.

Three of the girls plan to take jobs as soon as possible after graduation. They are applying for office work, two of them in Winston-Salem and one in Charlotte. One of the girls is going to live with her mother in Knoxville and attend the University of Tennessee, taking a two-year secretarial program. One is applying for admission to the Dental Assistants Training Program at the University of North Carolina; and the other will enter Pfeiffer College.

Of course, the matter of summer jobs is another absorbing item on our list of activities. All this job hunting and college planning, including scholarship applications added to the usual end-of-the-year activities, means never a dull moment for our seniors.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

National Conference on Spiritual Life

Mrs. H. F. Anderson of Charlotte, secretary of Spiritual Life in our Conference, attended the recent meeting of all Conference and Jurisdiction Secretaries of Spiritual Life in the United States, held in Nashville, Tenn.

The delegates were guests of *The Upper Room*. Mrs. Anderson says, "As we climbed the steps to the beautiful Upper Room Chapel, we felt anew the presence of Christ in our lives. It seemed almost as if we were the disciples of old. There were about 120 of us present. Dr. J. Manning Potts, in his meditation, spoke of the secretaries of Spiritual Life as being disciples of Christ, and for each of us to ask ourselves the question, Would we betray Christ in failing to communicate to others the joy of discovering Christ? The communion service was very sacred and lovely, as we knelt in our places around the Lord's table."

At a banquet Dr. Foye Gibson, president of Scarritt College, presented a powerful message, saying in part, "If we are to know the joy and power of Christ in our lives, we must seek Him anew every day. Methodism is the religion with a warm heart. The secret is in sharing."

Mrs. J. Fount Tillman, president of the Woman's Division, presented a challenge on developing a sense of worldmindedness and of our oneness with Christ in her message on "What Lack I Yet?"

Mrs. C. C. Long, circulation manager of Literature Headquarters, and Miss Frances Eshelman, editor of Spiritual Life literature, led the morning devotionals.

Dr. Charles Laymon of the Board of Education of the Methodist Church spoke on the importance of Bible study. The Rev. Harold W. Freer, one of the authors of "Two or Three Together," discussed ways to hold Spiritual Life Retreats and prayer groups.

Mrs. J. LeRoy Stiffler, publication and business manager of Literature Headquarters, presented all of the Spiritual Life materials available.

The closing hour of the conference was in the Upper Room Chapel, when each delegate rededicated her own life to carry out the theme of the meeting, "Communicating to Others the Joy of Discovering Christ."

All meals were in the dining room of Scarritt College. Mrs. Anderson says, "What a joy it was to have fellowship with many of the students from other countries and to see their radiant Christian personality."

George R. Stuart Portrait

A beautiful portrait of Dr. George R. Stuart has been presented to the Assembly at Lake Junaluska by his daughter, Mrs. J. Dale Stentz, who was for many years conference secretary of Spiritual Life.

During the season the portrait will be

hung in the vestibule of the Georg R. Stuart Auditorium.

Methodist women who have received such great inspiration from the message of the great minister of the Lord, will pause to pay tribute again to his memory as they enter the auditorium at the Annual Meeting of the Woman's Society of Christian Service to be held at Lake Junaluska June 10 to 12.

A Wesley Pitcher

An historic Wesley pitcher of Wedgewood blue and white was presented to the Woman's Society of Christian Service of the First Methodist Church in Lenoir as a gift from Mrs. J. Ralph Todd, a member of St. James Episcopal Church in Lenoir.

The pitcher formerly belonged to Mrs. Tood's mother and in the early 1900's played its part in many Methodist teas. Mrs. Todd tells an interesting story of some of its history, saying that her mother, Mrs. H. C. Martin, used the pitcher when ten Methodist women met in her home to form a society. Each woman brought a dime as dues. The next month another woman borrowed the pitcher for her meeting and the following month another. So "The Ladies' Missionary Society" had its beginning.

The pitcher has the familiar Wesley blessing on one side,

"Be present at our table Lord,

Be here and everywhere adored

These creatures bless and grant that we
May feast in Paradise with Thee."

On the other side of the pitcher are the words:

"We thank thee Lord for this food

But more because of Jesus's blood

Let manna to our souls be given

The bread of Life sent down from heaven."

Fifth Assembly In St. Louis

Several people in the Woman's Society of Christian Service of the Western North Carolina Conference are making reservations to attend the meeting of the Fifth Assembly in St. Louis on May 6-9.

In addition to the conference and district delegates listed, others planning to go include Mrs. John Hoyle, Jr., of Gastonia, a member of the Board of Missions, Mrs. Hugh Wilkin and Miss Florence Dixon of Charlotte, Mrs. Carl King of Salisbury and Mrs. Dan K. Moore of Sylva, both officers in the Southeastern Jurisdiction.

Charlotte Executive Committee Meeting

The members of the Charlotte executive committee made plans to hold a "Day Apart" program at their meeting held at the Myers Park Methodist Church in February. The "Day Apart" service will be held at Central Methodist Church in Monroe on April 3, with Miss Florence Dixon in charge of arrangements.

Mrs. Jack Patton, district secretary of Christian Social Relations, discussed the importance of the local secretaries of C.S.R. serving on the Peace committees in the local churches. She announced that a Peace Institute would be held in Lexington on April 23-24, and that there will be a local meeting at the Hawthorne Methodist Church on April 23. She also stressed the value of young people attending the United Nations Seminar in Washington.

Each district officer presented a summary of the work in her department.

Long's Chapel Study In Waynesville District

The Long's Chapel Church at Lake Junaluska has just completed a study of the book, "In Every Place a Voice." They had as guests the two Wesleyan Service Guilds of the church and also the societies from the First Methodist Church of Waynesville and the Elizabeth Chapel Church.

Mrs. J. W. Fowler, Jr., conference secretary of Status of Women, was in charge of the class. She was assisted by Mrs. Lawrence Leatherwood, who spoke on "The Trusteeship of the United Nations," Mrs. H. B. Angel, who discussed "Exchange Students," Mrs. Wallace Ward in a talk on "Asio-African Conference," and Mrs. W. E. Carter, who spoke on "Louisville Conference and Integration."

Miss Alma Browning described "The Methodist Commission for Overseas Relief." Mrs. Elmer T. Clark, who attended the Amsterdam Assemblage in 1948, spoke on the "World Council of Churches"

Mrs. Sarah Lesley is president of the Long's Chapel W.S.C.S.

Christianity In Action

The members of the Woman's Society of Bethlehem Church in the Gastonia District learned recently that the Bethel (Negro) Methodist Church did not have a communion set with which to serve Communion. Upon hearing this, they decided to present to them a set before Easter.

Also, the members of the Bess Chapel Woman's Society learned of a lady in one of the Nursing Homes who was in need of friendship and financial help. They decided to befriend her and have helped her in many ways. This is taking a cup of cold water in the name of Christ. May God help us to do more of these wonderful Christian acts in the future.—Quoted from Church bulletin.

Marion District Executive Meeting

The Marion District executive committee made plans for its annual district meeting on March 22 at their meeting held in Morganton in March.

They also planned a subdistrict meeting to be held in Rutherford County on Sunday, April 27, at the Oak Grove Methodist Church at 2:30 p.m.

Reports were given of the recent Workshop on Promotion. Special thanks were extended to Mr. and Mrs. J. G. Winkler for their assistance with the Workshop.

Miss Una Edwards, Conference treasurer and also a member of the committee on nominations, discussed the offices to be filled at elections at the district meeting.

Christian Education at Work

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



Overseas Caravans

The reference to overseas caravans can refer to our groups going to the Scandinavian countries or to the representatives coming from Scandinavian Methodism to North Carolina. This project sponsored jointly by the Conference Boards of Missions and Education is now in its third year. A third group will go from our conference in June under the leadership of Dr. and Mrs. Raymond A. Smith. A second group will come to North Carolina arriving in New York on June 16. Those persons who have been closely identified with these caravans consider their activities to be our very finest projects in youth work. No other activity quite equals the values realized for missions and Christian Education in the churches involved. Still greater values accrue for world peace and world friendships.

Bengt Renblad, Sweden

Three persons studying in America on Crusade Scholarships are the direct result of contacts made in overseas caravan work. Bengt Renblad, director of Youth Work in Sweden, has completed more than a year of study at Boston University. He has just returned to Stockholm where he will take up youth work again with renewed interest. Renblad was counselor and guide for our group in Stockholm in 1955. He came to Boston in September 1956 and continued his studies there till recently.

Anna Donner, Denmark

Anna Donner, public school teacher and worker with Methodist students in Denmark, was a member of the group that worked in our camps, assemblies and churches last summer. She received a Crusade Scholarship and remained at Syracuse University for study from September 1957 till February 1958. She visited relatives in California and spent a few days with friends in Hickory and Statesville before sailing for her school work in Denmark on March 19. Ann will continue to be an ambassador for Christ, for the Methodist Church, and for peace among the nations of the world.

Thor Hall, Norway

Thor Hall, director of Youth Work in Norway, is now completing his first year as a Crusade Scholar at Duke. He will work in our conference youth program and in the Davidson Charge with Russell Montfort during the summer and will be at Duke again next year. His wife is employed in the Duke library and has charge of foreign language books. Their son is a student in the public schools of Durham. Thor was counselor and guide for our caravan in 1955.

Hazel Correll, Pfeiffer Graduate

Hazel Correll is spending a year as secretary to Bishop Hagen in Stockholm and is serving as associate director of youth

work in the Stockholm area. She will return to America in July and will enter Boston University in September for further graduate study. The exchange of these people for study and service has tremendous value for the mission of Christianity and of the Methodist Church in our world of today. The following brief story gives an account of Hazel's work in Danish Methodism. This article was written for publication in a Danish periodical.

Reflections from Denmark

by Hazel Correll

Three and a half weeks are just not long enough to stay in Denmark—that lovely land of beech trees dressed for fall in their red and golden leaves, of sandy beaches, of rocky cliffs rising from the boisterous North Sea, of acres of peaceful forests with colors of every hue, of picturesque farms with thatched-roof barns and homes, of old manor houses surrounded by watery moles, of old towns carefully kept intact with their cobblestone streets and quaint buildings while surrounded by modern buildings, of excellent modern highways, of numerous harbors and fjords and of delicious and attractive food that is grown in this important food-producing country. Danes are friendly, fun-loving, energetic, and socially-minded people who are most anxious that the visitor in their midst be graciously received, royally entertained, and made to feel at home.

Centennial of Danish Methodism, 1958

Danish Methodism, while celebrating its centennial in 1958, is small in numbers. However, the 3,000 who are counted in its membership does not include the many others who attend the services and who are a part of the Methodist fellowship. Rather than being discouraged by small numbers, the Methodists should strengthen the spiritual life of those members it now has. This will, of course, mean that the church not only will be stronger, but also that its influence and outreach will be more effective.

Everywhere I met the lament, "We are so few!" I always wanted to say, "Well, that in itself is not bad." Being few in number can be good if those few really work together, developing Christian fellowship with one another and helping each member of the group to grow spiritually. If this growth and commitment to Christ really takes place, then the group will probably not remain small. Each will be so happy in his own Christian experience that he will bring others into that fellowship. But even if there are not other youth in your village and the group must remain small, that does not mean that you must wither and die. Jesus has promised that where two or three are gathered in His name He will be with them. Often I feel it is easier to find this close fellowship with

God and Christ within the intimacy of small groups. So being few in number is a challenge to do something dynamic with those few. Are the Danish Methodist youth meeting this challenge?

Methodist Youth in Danish Methodism

Certainly my visit was not long enough to get a true and complete picture of the youth work in The Methodist Church in Denmark. However, those were busy days and crowded into that short period were three weekend conferences for youth leaders, a youth week in a local church, eight meetings with youth councils, eleven public meetings, an evening with a Danish-American group, a confirmation service, a confirmation fest, an "open house" for youth leaders, and two Sunday morning services. This, I think, gives me a small understanding of some of the problems and some of the possibilities for the Danish Methodist youth. I would like for us to look at all of these in the light of a definition of a problem that an American Methodist leader who is a friend of mine gave me. He said, "A problem is a challenge not yet faced, a possibility not yet realized."

In many places I was asked, "How can we reach and interest youth?" Youth are not unlike other people. If they feel really wanted, see that The Methodist Church has something to offer them which they feel a need for, and recognize that through the youth group they have an opportunity to express themselves, they will come gladly and enthusiastically. But youth do not like to have a program "put on" for them by adults. They are glad for unobtrusive adult guidance, but they resent adult domination. At the same time, we as adults should recognize that by stifling the development of leadership among our youth we are crippling the church of tomorrow. We must help our youth to grow up naturally in the church participating according to their growing abilities so that they can assume the full leadership in later years with wisdom and loyalty.

Therefore, my suggestion would be to have more youth representation on youth councils. I believe that you will find youth can reach and interest youth better than adults can. If the young people help to plan and carry out their programs, they will be interested enough to come and bring others. This year, while there is an emphasis all over Methodism on Christian Witness Missions, would be a good time for the Methodist youth in Denmark to train for and go out "two-by-two" telling other youth about their youth group, their church, and their Christ. This challenge, if faced squarely, will bring amazing results!

I cannot end this article without thanking publicly all of you who made my days in Denmark some of the happiest and most memorable of my life. The end of my work there found me physically tired but mentally inspired and spiritually uplifted. If my days among you have been of any blessing to those with whom I worked, that blessing is small in comparison with the joy and Christian growth which came to me. As I looked backward upon the receding shoreline of Denmark, I knew that I was taking with me the memory of many unforgettable experiences and leaving there a part of my life and love.

The Western North Carolina Conference Educational Program for Summer, 1958

Camp Tekoa Hendersonville, N. C.

Ages 12 13, 14

Cost \$17.00. Send advance registration fee of \$5.00 to Registrar, Camp Tekoa, Box 828, Salisbury, until June 5. After June 5, send registrations to Registrar, Camp Tekoa, Box 32, Hendersonville, N. C. Charge quotas are indicated on registration forms. Ten camp sessions will be held as follows:

June 11-17
June 18-24
June 25-July 1

July 2-8
July 9-15
July 16-22
July 23-29

July 30-August 5
August 6-12
August 13-19

Presidents' Workshop Lake Junaluska, June 16-21

Dean: REV. ROBERT P. BUNCH, Winston-Salem

Head Counselor: MRS. I. L. SHARPE, Charlotte

Speaker: REV. JOHN H. CARPER, Thomasville

For the President or Vice-President of local Youth Fellowships

First Senior Workshop

Lake Junaluska, June 23-28
Ages 15 16, 17

Dean: REV. PAUL H. DUCKWALL, Salisbury

Head Counselor: MRS. WORTH SWEET, Salisbury

Speaker: REV. EMMETT K. McLARTY, JR., Brevard

Second Senior Workshop

Lake Junaluska, June 30-July 5
Ages 15 16, 17

Dean: REV. RUSSELL L. YOUNG, JR., Winston-Salem

Head Counselor: MRS. RUSSELL L. YOUNG, JR., Winston-Salem

Speaker: REV. BRUNSON WALLACE, Asheboro

Total cost for each workshop \$25.00. Send \$5.00 registration fee to Mrs. Elwood Hayworth, Box 828, Salisbury, N. C. Charge quotas are indicated on registration forms.

Southeastern Methodist Youth Convocation

Lake Junaluska, July 21-25

Five youth and one adult from each district may attend. Send registration to Mrs. Elwood Hayworth, Box 828, Salisbury. Approximate cost—\$30.00.

Young Adult Assembly

Brevard College, July 4-6

For young adult delegates from local churches and subdistricts. Send \$1.00 registration fee to Powell Wilkins, Box 1584, Statesville, N. C.

PAUL H. DUCKWALL
Director of Youth Work

CARL H. KING
Executive Secretary

GEORGE W. RUDISILL
Director of Adult Work

God's People in Bondage

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Exodus 1:1-22.

The headlines of the newspapers March 13 told of attacks made on Jewish religious centers in Miami and Nashville. An editorial the same day referred to our century as "The Century of the Homeless Men," citing facts to prove that our era has produced a total of 40,000,000 refugees. These include Arabs, Hungarians, Germans, Poles, Jews, Chinese, Bulgarians, Hindus, Moslems, Koreans and others. "Man's inhumanity to man makes countless thousands mourn" was true in past ages. It is still true today. Such facts as those cited above must make every thoughtful person ask when these outrages will cease.

Our lesson deals with the conditions in Egypt which led to the Exodus of the Jews. A Pharaoh had come to power "who knew not Joseph." The Hebrews were now to be held in suspicion. This Pharaoh appeared to fear the Hebrews for several reasons. One was that they were growing too fast. Another was that, in case of war, they would make common cause with the enemy. So in order to make the Hebrews powerless they were reduced to slavery.

What lesson can we draw from the above? For one thing, oppression seems to grow out of fear. When any group feels its position is being threatened by another group it begins to fear that group. Notice that it is not necessary for the threat to be real. The Pharaoh's fears of the small band of Hebrews in the land of Goshen was not justified by the facts. The King's fears, though without foundation in fact, nevertheless caused him to oppress the Hebrews. Today our country has too many groups who fear and hate each other. If we could only realize that when we became a part of one of these fear-and-hate groups we are playing into the hands of our real enemies—those who wish to destroy us! The old technique of "divide and conquer" is still being used. Imagine how the masters of Communism must rejoice when they see Americans fighting among themselves!

When the Pharaoh did not succeed in reducing the numbers of the Hebrews by making slaves of them, he resorted to wholesale killing, or at least he tried to. According to our story he was frustrated in his efforts because the Hebrew midwives refused to be a party to the murderous plan. This incident seems to suggest that when dictators are bent upon the destruction of a group they will stop at nothing until their aim is realized. Hitler's systematic extermination of millions of people in the horrible concentration camps confirms this. The forced evacuation of millions of refugees referred to earlier is another example.

The Hebrews never forgot that they had been oppressed. Even after their escape from Egypt and the establishment of homes of their own in Canaan they kept thanking God for their deliverance. Their prophets told them to be kind to aliens, remembering that they themselves had once been aliens in a strange and hostile land.

Perhaps one of the things we need most today in order to keep from surrendering to the fear and hate that leads to oppression is Christian imagination. We need to put ourselves in the place of oppressed peoples wherever they are in our world. As long as any are slaves no one is free. With Christian imagination we may also realize that the oppressor may suffer as well as the oppressed. We need to think not only of what these vicious attitudes do to those against whom they are directed; but we need also to think of what they do to the minds and souls who do the hating. The Bible says, "Evil shall slay the wicked." It does.

DO NOT LET YOURSELF

WORRY when you are doing your best.
HURRY when success depends upon accuracy.
THINK evil of a friend until you have the facts.
BELIEVE a thing is impossible without trying it.
WASTE time on peevish and peevish matters.
IMAGINE that good intentions are a satisfying excuse.
HARBOR bitterness in your soul toward God and man.
—Selected

In Memoriam

MRS. E. COLIN YOW

The members of The Woman's Society of Christian Service of First Methodist Church, Siler City, N. C., offer this tribute of love and respect to the memory of Mrs. E. Colin Yow. She served faithfully in every office to which she was elected. As President of the Woman's Society, Sunday School teacher and secretary of children's work, Mrs. Yow was interested in all phases of the work of the Church and left a lasting influence on her co-workers. She will be greatly missed.

We extend our love and sympathy to her husband, daughters and sisters.—Mrs. T. L. Smith, Mrs. Junius Wren, Mrs. H. E. Stout.

JESSIE SUITER DALLAS

Jessie Suiter Dallas was born November 14, 1899, and departed this life November 18, 1957, at the age of 58 years.

He was known to his friends as a high type Christian gentleman. He was a member of Mt. Carmel Methodist Church near Reidsville for 29 years and was active in the work of the church, always willing to assume any responsibilities asked of him, and he performed the duties involved with wholeheartedness. He was anxious to see the work of the church prosper.

The immediate survivors are his devoted and useful wife, Mrs. Mary Sheffield Dallas; two sisters, Mrs. Howard Knight, Orangeburg, S. C., and Mrs. Brantley Griggs, Point Harbor, N. C.—A. D. Shelton, Pastor.

◇ ◇ ◇

That gracious thing made of tears and light.—Coleridge

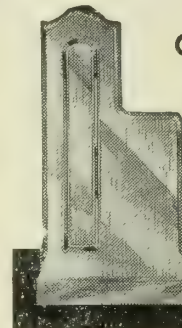
It is one of the ironies of history that the price is rarely paid by the generation that ran up the bill.



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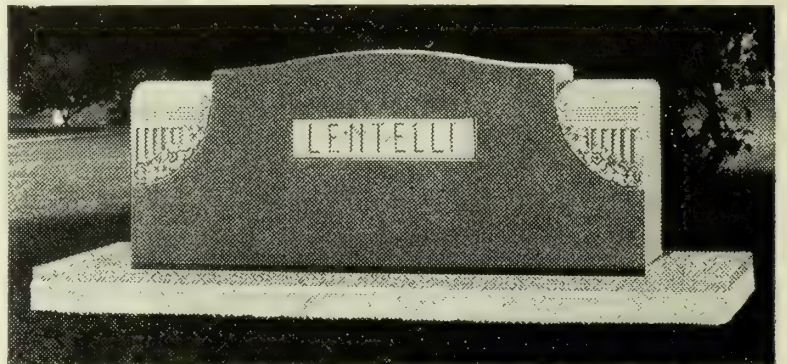
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LETTERS TO THE EDITOR

STUDENT CENTER COMMENDED

to the Editor:

A few weeks ago, I spent several nights at The Methodist Student Center at East Carolina College, Greenville. Our son, W. Seymour Taylor, rooming at the center, had a severe case of 'flu'.

Truly, the hospitality shown by the boys at the center and Mamie Chandler is worthy of praise. The Center is indeed a home, away from home for boys and girls.

My only regret is that there are a large number of Methodist boys and girls at East Carolina College who have not found the way to the Center. I do hope they will find the way to the new Center, as soon as it is occupied.

In their formative years they would enjoy the environment of the Center, I am sure, besides having their spiritual life greatly enriched by the teachings and association with the sincere Christian deaconess, Mamie Chandler.

Sincerely,

Mrs. J. H. Taylor

1, Linden

* * *

FROM A NEW SUBSCRIBER

As one of your new subscribers, we want to tell you how very much we enjoy the *Advocate*, and look forward with pleasure each week to receiving and reading it. We enjoy immensely your articles "In Passing."

Sincerely,

G. H. Doyle, Sr.

Atlanta, Ga.

* * *

Tom Potter Says

DO-IT-YOURSELF RELIGION

Dear Editor:

Today I passed a place that features materials and equipment for the do-it-yourself guys. You know that doing things yourself nowadays is quite the rage. I thought I was one of those animals until I found that my loss of religion, plus the cost of hiring a professional repairman, convinced me that I am strictly an amateur, and more lasting results could be obtained by the services of a professional. As I move along, I contemplated writing to my friends and ribbing them about succumbing to the fad of do-it-yourself.

Then I started thinking further. There are some things that I can do myself. You preachers give me instructions on how to behave and live a better life. In fact, you guys can't do it for me except to be handy to counsel with me about my mistakes.

I remember the manual-training teacher (a man, of all people) when I was in grammar school. The teacher announced the project. Tools and material were available. But the pupils did the sawing and hammering. The teacher oversaw the progress of the efforts to make something presentable, and she was always available for advice. (She was also available to keep us from taking the school apart with our questionable intent and behavior) The finished products varied in quality, depending on how well we ourselves applied the guidance furnished us.

I shall not tease my professional friends. But I can assure you that when I need a plumber or such, I get out and scratch gravel to earn money to pay for expert services.

And I'll continue to study the Catalogue and consult with you salesmen of equipment most suitable for my morals and living. I've got to be a do-it-yourself guy, after all!

Yours,

JIM

The shortest and surest way to live: Strength is born in the deep silence of with honor in the world, is to be in long-suffering hearts; not amidst joy. reality what we would appear to be.

—Socrates

It is expectation makes blessings dear. Heaven were not heaven if we knew what it were.—Suckling

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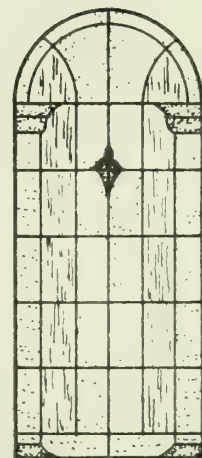
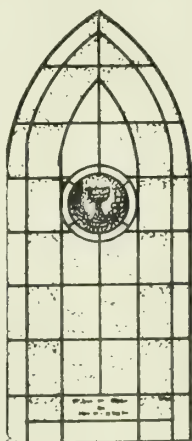
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IN PASSING

Plymouth, N. C., was named for the English city of the same name, and my host at lunch yesterday, Mayor Riddell, tells me that he carries on a correspondence with the English mayor. This small city was founded in 1792. I am not certain when the church began, but there are grave-stones in the Methodist cemetery which go back as far as 1819. Situated on the Roanoke River, Plymouth was the site of a battle during the War Between the States and was captured by the Confederate

gunboat Albemarle, one of the "iron-clad" vessels which caused so much damage to the Union fleet. The Albemarle was sunk in the river, but the land forces completed the seizure of the town.

Just down the street from the Methodist Church is a large two-story house which still bears the marks of the bombardment in the shape of a badly patched hole in the chimney where a cannon-ball went through.

Coming over from Durham, where I had visited with Vergil Queen and his guest preacher, Dr. John Bishop, an Englishman who is living in this country and is a contributor to these columns, I found the long drive over to Plymouth more tiring than interesting, due to the rain, and arrived in Plymouth a half-hour before service time.

True to the usual custom, everyone directed me to the Baptist church. I took a look at the bulletin board on my first go-round and knew that this was not the place. I asked at a filling-station and was told to go in a certain direction. Going that way, I found myself headed for the river and turned back, feeling that my Methodists would surely have found higher ground.

Then I stopped at the city hall and asked a policeman on duty there. "Methodist?" he said, as if he had never heard of the name. "I don't know of any Methodist church. But you might go on down the street. There's some sort of church down there."

In justice to the police department, whose chief is a member of our church, I must record the fact that this policeman was a newcomer to the town!

But I was completely bewildered, and, in the rain, I hurried on my way—where I knew not. Almost running into a car in a dark alley, I stopped and asked the driver if he knew where the Methodist church was. He answered courteously that he thought he did and suggested that I follow him. I could tell that he was a colored man and suspected that he might be a

minister. Down the street we went, and by this time I knew where I was and suspected where we would end up.

I was right. For the third time that night I stopped in front of the Baptist Church!

"This won't do," I called to my guide. "It's the Baptist Church and I want the Methodist."

"Well, so it is," said the friendly Negro, as he peered at the signboard. "In that case, we must go around the corner. It's bound to be the other one."

I thanked him and sped off into the night. As I circled the block, I saw him turn in the other direction, and we met again on the corner.

"This is it," he shouted in triumph, as I got out of the car and hurried inside.



Steeple of Plymouth Church

For five days I have enjoyed the hospitality of Jesse Lanning and his family and the wonderfully kind and attentive parishioners. Attendance has been very good, despite some dreary weather, and I hope that there will be good results from our preaching mission.

Plymouth, named for the English city from which the Pilgrims set sail, is an old town and deserves to be better known. There is an air of quiet peace about it

which is delightful, and yet just outside the town there is a large paper mill which employs 1,200 persons and turns out enough paper in a day to cover the highway from here to Memphis. A beautiful country club and a modern residential section are a part of the benefits which it has brought Plymouth. Another dividend is the many highly educated and cultured folk who have come from all sections of the country technicians and administrators. They are active in the churches and in the life of the town.

The church here is one of the loveliest in the state. Surrounded by an old cemetery set in the shade of tall pine trees, the original building was erected more than a hundred years ago, but has been rebuilt and added to several times. The latest addition is a modern educational plant which would do justice to a congregation several times its size.

Jesse Lanning is well known for his expert knowledge of the field of Christian Education and Family Life. You would expect that this church would show the results of his four years of service. It does. In the reverent attitude of the young people and children you can see the reflection of his teaching and the devoted help of Jesse Lanning, who, despite serious illness, has acted as church secretary and source of inspiration and enthusiasm.

I mustn't fail to mention the thing which most appealed to me about the church plant. It is the walnut-paneled parlor which is truly magnificent in its quiet beauty. Any church committee seeking ideas for a future building program should make a trip to Plymouth and see what these folks have done.

See you next week—in passing.



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Volume 103

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—Staff Photo

Methodism in Ellerbe

When the Methodists of Ellerbe gather Sunday, April 13, to dedicate their new church, they will be thinking about what faith, co-operation and hard work will accomplish. Some of the members will be thinking back also to the progress that has been made from the old school building first used as a place of worship to the present building of brick.

The history of Methodism in Ellerbe seems to date back to May 10, 1894, at which time the town and church were known as Fair Ground. Around 1896 an old school house was bought and placed on the property as a meeting house. The Methodist Church was the first church in the incorporated limits of Ellerbe. In 1911, Ellerbe Circuit appears in the minutes of the conference journal for the first time.

The building fund for the new church was started in 1945, under the pastorate of the Rev. C. T. Thrift. The church building was begun during the pastorate of the Rev. W. J. Neese, pastor from 1947 to 1952.

In 1949 the plans for the new building were drawn and presented to the congregation, and after two years of fund raising, the groundbreaking service was held on March 11, 1951. During the pastorate of the Rev. J. K. Bostick, pastor from 1952 to 1955, a large portion of the construction was done and the building was completed, and the church was opened for worship on October 24, 1954. The final indebtedness on the building was paid during the pastorate of the Rev. J. A. Wagnon, pastor from 1955 to 1957. The present pastor is the Rev. J. D. Aycock. He is the nineteenth pastor since Ellerbe was first listed in the journal in 1911. Pictured is an interior view of the sanctuary.



News Briefs about Methodists and Methodism

The Rev. J. Bascom Hurley, pastor of the Apex Methodist Church, was guest minister during the revival at Caledonia Church, near Laurinburg, March 16-21.

The Rev. Dr. H. G. Allen, pastor of Main Street Church, High Point, recently assisted the Rev. C. B. Newton in a very successful preaching mission at Mocksville.

Apex Methodist Church conducted a series of evangelistic services March 9-14, with the pastor, the Rev. J. Bascom Hurley, doing the preaching.

City Road Church, Henderson, conducted its spring revival during the week of March 23-28. The pastor, the Rev. David Bercaw, did the preaching, and spoke to a large congregation at each service.

Cary Methodist Church is happy to announce that one of the finest results of its recent revival was the response of four young people to the call of God for full-time Christian service.

Miss Mabel Cherry has been designated by Wesley Memorial Church, High Point, as its official representative to the World-Wide Christian Education Convention in Tokyo, Japan, this summer.

The Rev. and Mrs. Troy Barrett, of Zebulon, announce the birth of a son, William Ralph, on February 28. The Barretts have two other children—Jimmy, age 6, and Bobby, age 3.

Longview Methodist Church, Raleigh, conducted a Holy Week preaching mission March 30 through April 4, with the Rev. W. L. Clegg, pastor of Hayes Barton Church, of that city, as guest minister.

Bishop Charles C. Selecman, 83, died Friday night, March 27, at his home across from Southern Methodist University, Dallas, where he was president, 1923-1938. He has been in poor health for nearly a year.

First Methodist Church, Gastonia, has constructed a new parsonage, including eleven rooms at 1200 South Street. Dr. Wilson O. Weldon and family moved into their new home on March 24.

The MYF of Pink Hill Methodist Church sponsored a workshop recently on boy-girl friendships under the leadership of their pastor, Dr. H. L. Harrell. All youth in the vicinity were invited and a total of 39 attended.

Pierce's Camp Ground Church, Halifax Charge, will begin its spring revival April 14, with the Rev. Arthur L. G. Stephenson, pastor of Marvin Street Church, Rocky Mount, as guest preacher. Services will begin each evening at 7:30.

The Rev. J. J. Holmes, pastor of Central Church, Concord, will be guest speaker at the April 26 meeting of the Men's Fellowship of the Methodist Church at Mount Pleasant. Mr. Holmes was a member of the recent evangelistic mission to Cuba, and will show color slides and report on the church's work in Cuba.

Kent Richardson, a ministerial student in his junior year at High Point College, was guest minister for the evening service of the Leaksville Methodist Church on Sunday, March 30. Upon completion of his work at High Point, Kent plans to attend the Candler School of Theology at Emory University.

Robbinsville Church, under the leadership of the Rev. Frank Cook, conducted a School of Missions on six successive Sunday nights before Easter and concluded with a special offering for missions. The Christmas missions offering from this church was used to send 19 tons of food to Hong Kong through MCOR.

Dr. Charles A. Britton, Jr., vice-president of the Division of Personnel and Public Relations of the Methodist Publishing House, Nashville, was guest minister at the morning service of First Church, Charlotte, on Sunday, March 30. During the service Dr. Britton's granddaughter was baptized, and his daughter and son-in-law were received into the membership of the church.

L. Hadley Hunt, son of Mr. and Mrs. Lynn Hunt of Pleasant Garden, will receive his Master of Arts degree in Music at Union Theological Seminary, New York City, in May. Mr. Hunt began his career as a church organist at the age of fourteen, as organist at Pleasant Garden Church. During his college years at Davidson he spent his summers as organist at various churches. He expects to make church music his career.

A week of dedication and revival services, April 13-18 will follow the dedication of the Ellerbe Church on Sunday, April 13. The Rev. J. M. Taylor, Jr., of Calvary Methodist Church, Greensboro, will be the guest preacher in these services. On the following two Sunday nights the message for the evening service will be brought by the two pastors during the construction of the building—the Rev. W. J. Neese on April 20, and the Rev. J. K. Bostick on April 27.

Tryon Methodist Church, Asheville District, the Rev. H. A. Pruyn, pastor, reports a glad occasion on Palm Sunday, when nine infants and children and two adults were baptized, four members were received by transfer and ten on profession of faith. This makes a total membership of 283, a net gain of 101 during the present six-year pastorate. Also at this service a Wurlitzer spinet piano was presented as a memorial gift for the sanctuary.

The Bayboro Church, on the Stonewall Circuit, conducted its spring revival March 16-21, with the Rev. Robert C. Mooney, of Williamston, as guest minister. The Rev. David M. Lewis, pastor of the Stonewall Circuit, states that during the past four years the circuit, in rural Pamlico County, has made a gain of 46%. The membership of the Vandemere Church has increased over 100%. Classes in church membership, visitation evangelism, and revivals have been conducted 15 times since November 1954.

The Rev. Ernest A. Fitzgerald of Asheville was one of seven Methodist ministers who participated in an evangelistic mission in the Dominican Republic, Feb. 24 to March 6. Seventeen Methodist, Presbyterian and Evangelical United Brethren ministers took part in the mission which resulted in a total of 533 persons being received into the churches on profession of faith.

Grace Church, Charlotte, will observe its fourth anniversary on Sunday, April 13, with Dr. Walter J. Miller, district superintendent, as guest minister. During the service the church organ will be dedicated. An old fashioned dinner will be served on the grounds. At the evening service the Rev. and Mrs. Paul Lowder will present an organ recital. Mr. Lowder is pastor of the Harmony Church.

Mount Olivet Church, Concord, will begin a week of revival services on Sunday evening, April 13, with the Rev. Harold M. Robinson, pastor of First Church, Salisbury, as guest minister. The pastor of the church, the Rev. Paul A. Bruton, reports a very successful church-wide School of Missions during the month of March, with an average attendance of 125 each Sunday evening.

Bethel Church, at Bethel, the Rev. Carlo Womack, pastor, reports excellent results from its recent participation in the conference-wide evangelistic effort. It was a week of outstanding preaching by the Rev. Kenneth Goodson, pastor of First Church, Charlotte. On Palm Sunday twenty new members were received, fifteen of them by profession of faith. Five infants were baptized at this service.

Pleasant Plains Church, Buies Creek, on the Coats Charge, will conduct its revival services beginning Sunday evening, April 13, and continuing each evening through Friday of that week. The Rev. R. Leon Crossno, pastor of the Havelock Methodist Church, and a former pastor of Pleasant Plains, will be guest minister. The Rev. R. C. Hastings, a student at Duke Divinity School, is the present pastor.

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Ninth European Caravan Making Preparations for Summer

For the ninth successive year, the North Carolina Conference of The Methodist Church will send a group of young people as a Caravan to the Methodist churches of Europe.

Counselors for the European Caravan of 1958 are to be the Rev. and Mrs. James A. Auman. Mr. Auman is the pastor of Hertford Methodist Church, Hertford. Mrs. Auman has long been active in the Children's Work of the Board of Education of our Conference and the districts in which they have served. Prior to coming to Hertford, their last pastorate was Camp Ground Methodist Church in Fayetteville. The Conference is fortunate in having such a fine young couple as the leaders for our Caravan this summer.

Very recently the young people were elected who would thus represent our Conference through the medium of this Caravan. Those selected were: Miss Anne Page Brooks of East Carolina College and Roxboro; James Lee Hobbs of Wake Forest College and Clinton; Miss Lynn Ligon of Salem College and Wrightsville Beach; Howard B. Mallard of Louisburg College and Smithfield; John Gresham Northcott, Jr., of Mars Hill and Black Mountain; Miss Catherine Shaw Owen of Woman's College, Greensboro, and Fayetteville; Miss Ella Jean Shore of Charlotte; Miss Virginia Caroline Wright of Oak City; Michael Wade Wilkinson of East Carolina College and Belhaven; Jack C. Wynne III of Bethel; and as alternate delegate, Miss Louise Pugh of Greensboro College and Shawboro.

The counselors and members of the Caravan are meeting for an orientation session at Hertford Methodist Church on Friday, Saturday and Sunday, April 11, 12, and 13.

At this time, they will begin the spiritual preparation to become in the most real sense an effective spiritual Caravan to share with our Methodists of Europe.

During this training session, they will be led by the Caravan Committee of the Conference and the Rev. and Mrs. Thomas A. Collins of Raleigh. Mr. and Mrs. Collins are the counselors for the 1957 Caravan to Europe and are leading in making the preparations for this year's work assignment. The Rev. Rinehardt Brose will assist in the orientation session and will preach the morning worship sermon at Hertford Methodist Church on Sunday, April 13.

The plans call for the Caravan to leave New York City on the *Groote Beer* on June 1, 1958, and to return by way of the same ship from Rotterdam to Montreal, Canada, about August 15.

While in Europe they will visit our Methodist churches in Paris, France; Geneva, Switzerland; Lucerne, Switzerland; Zurich, Switzerland; Rome, Italy; Venice, Italy, then they will work in close cooperation with the Methodist Conference of Austria in Innsbrook, Villach, Graz, Vienna, Linz and Reid.

Their guide interpreter while in Austria will be Miss Herta Wollscheiber, a recent graduate of Duke Divinity School. Their



The Aumans

work projects will be in Vienna and Linz in co-operation with Caravan Methodist Church and pastor and Mrs. Nausner.

From Austria they will go to Germany. Under the leadership of Mr. Martin Brose, they will visit the Methodist churches in Munich, Frankfurt, Cologne, Brennan, Hamburg and Berlin.

From Berlin they will go to London where they will meet with our Methodist youth in co-operation with the Rev. George Groves of Preston, England. They will visit sites of interest to Methodists in Bristol, Oxford, Epworth and London. They will then return to Rotterdam for two days before returning to the States.

These young people will have numerous opportunities to speak, to sing and to testify to what the Lord has meant in their life

and the lives of the churches from which they go.

It is experiences such as these that will strengthen both the churches of Europe and the churches to which these young people return after this rich experience in caravanning.

The Rev. and Mrs. W. R. Stevens, First Methodist Church, Rockingham, are the alternate counselors for the European Caravan. The First Methodist Church official board has only recently approved of their appointment as the counselors for the Caravan in 1959. They will go at that time to accompany more of our young people in a similar type of Caravan and fellowship visitation.

Council of Bishops Group Picture Available

On request of the Council of Bishops, the Methodist Publishing House has produced a group picture of all Bishops of The Methodist Church for the quadrennium 1956-1960.

The print will be listed in the Publishing House supply catalog, and is available now at all houses at \$1.85 each, postpaid.

EVANGELISM BUILDING TO BE DEDICATED

The Rev. Dr. Edwin T. Dahlberg, St. Louis, president of the National Council of Churches, and Bishop W. Angie Smith, Oklahoma City, will speak April 22 at the dedication of the General Board of Evangelism-Upper Room Chapel building in Nashville. The dedication will be a feature of the board's annual meeting April 22-24. The three-story brick building was completed in the spring of 1953. The structure and site cost about a million dollars, and payment of this amount has recently been completed. Bishop Smith, board president, will be in charge of the dedicatory service.



Shown above is the Camp Glenn Church, New Bern District, where dedication services were held on Sunday morning, March 2, for the new addition to the Sunday school plant. The Rev. A. J. Hobbs, superintendent of the New Bern District, was guest speaker, and conducted the dedication ceremony.

Following the service the Young Adult Sunday school class served dinner to the guests. The new education wing shown at the rear was given to the church by Mrs. Kathryn Shute Pearson, of Morehead City, in memory of her mother, Mrs. Kittie Summersett Shute.

During the service the Rev. Virgil N. Moore, pastor, baptized three babies and two adults, received seven members by transfer or certificate, and three by vows or profession of faith.



Burgaw Methodist Church Dates from Circuit Rider Days

Methodism in Pender County dates back to the days of large circuits and preachers who rode horseback and carried saddlebags. Revivalism flourished just before the turn of the century and several of the present churches date back to that evangelistic movement.

The Burgaw Methodist Church dates back to 1896 when the tides of revival were high. Camp meeting type services were held from which congregations were drawn into organized churches. In 1897 the Atlantic Coast Line Railroad donated a piece of land to the new congregation. Not being satisfied with the location, the trustees of the church traded that parcel of land with another located on the northwest corner of Bridges and Walker Streets. This is the present location of the church and parsonage. The first pastor assigned to the new congregation was the Rev. D. A. Futrelle.

It was around 1903 or 1904 that the first building was constructed for a church. It was a frame structure with two vestibules. This first church was dedicated by the well-known and beloved Bishop J. C. Kilgo. The present church building was constructed in 1928-29 during the ministry of the Rev. E. G. Overton who came to Burgaw in 1927. In 1950 the congregation purchased memorial stained glass windows through a family subscription plan. These aided the worshipfulness of the sanctuary. The following year the church was completely redecorated and other improvements were added. In 1953 a new heating plant was installed which made the church more comfortable in the cold weather. The following year a new carpet was installed over most of the sanctuary floor and a Hammond electronic organ was installed as a memorial.

Early in the history of the church a parsonage was built for the convenience of the minister on the Burgaw Charge. Just prior to 1920 a new parsonage was built and the original building was moved across



Burgaw Church and Parsonage

the street and has been dismantled. In 1957 a new brick veneer building was built for the parsonage. It is located just north of the church building and is a most modern type of building with a spacious lawn and lovely landscaping. Plans are for the old parsonage still standing to be removed from the location to make room for an educational building which is much needed.

In November 1952 the old Burgaw Charge was divided into two separate charges. The Herring's Chapel, Jordan's Chapel, and Rocky Point churches were

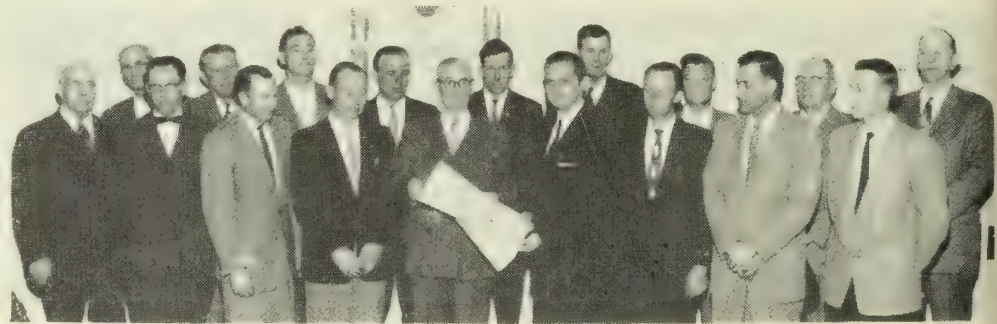
grouped together to form the Rocky Point Charge. The Trinity Church was discontinued as a preaching station but its property was placed under the direction of the Burgaw Charge trustees. Now the Burgaw Charge was composed of the Burgaw Church and the Watha Church. The Burgaw Church had 212 members and Watha Church had 64.

The oldest living minister of the Burgaw Church is the Rev. C. T. Rogers of Tarboro. He came to the work in 1906 and was instrumental in the purchase of land and construction of the Watha Church building. This was the first charge in the North Carolina Conference for Mr. Rogers. At the present time the Rev. C. Franklin Grill is pastor and twenty-fifth ministerial appointment to the charge. Membership of the charge is now 301 with 236 in the Burgaw Church and 65 in the Watha Church. The total budget is over \$11,000.



Pictured above is the groundbreaking ceremony for the educational building of West End Methodist Church, Thomasville, on Sunday, March 9. Shown, left to right, are: John Osborne, Carlos Hill, Luther Pierce, members of the building committee; Leonard Craver, representing the contractors, Craver & Essick of Lexington; James Norton, chairman of the building committee; the Rev. John H. Carper, superintendent of the Thomasville District; the Rev. Robert J. Goldston, Pastor. Mr. John H. Brinkley, a member of the building committee, was not present when the picture was taken.

The education building, of brick Colonial style, to cost approximately \$50,000, is the first in a two-unit plan for West End. Construction is expected to begin by April 1. The second unit will be a new sanctuary to be built at a later date.



Pictured above are the members present at the 11: o'clock service Sunday, March 16, 1958, at Summerfield Methodist Church when the Methodist Men's Club was officially instituted by Mr. McNeill Smith, prominent Greensboro attorney and district lay leader, who presented the club charter and installed the following officers: president, A. J. Keene; vice-president, Grady Bowden; secretary, Thomas Styers; treasurer, Charles Davis; reporter, Hunter Tucker. The appointive officers are: Attendance chairman, Shelley Highfill; membership chairman, Delmar Moore; program chairman, Dewey Trogdon, Sr.; project chairman, Ralph Crews; publicity chairman, Jack Welbon; devotion chairman, W. H. Long; recreation chairman, B. H. Richardson.

Churches to Celebrate Family Week, May 4-11

NASHVILLE, TENN.—Most of Methodism's approximately 40,000 churches are expected to observe National Family Week, May 4-11, it was announced by the Rev. Dr. Edward D. Staples, Nashville, director, Department of the Christian Family, Methodist General Board of Education.

May 4, first Sunday in National Family Week, is Children's Day in The Methodist Church. Sunday, May 11, which comes at the end of the special week, is observed widely as Mother's Day.

During National Family Week, Methodist churches will have family nights, encourage worship in the home, make available literature and films on Christian family life, and promote the observance in other ways.

Methodist Records Found in Old Safe

NASHVILLE, TENN.—Some Methodist historical data about as old as the United States was found recently in an old safe in the basement of Wesley Hall of the Vanderbilt University Divinity School here.

The material included:

1. Pamphlets of sermons, hymns and discourses of John Wesley, founder of Methodism, and others. They were published during Wesley's lifetime (He died in 1791.) and are thought to be first editions.

2. A letter written by Francis Asbury, America's pioneer Methodist bishop, who lived from 1745 to 1816.

3. A diary, notebooks, and sermons of William McKendree. The diary covered almost a year—from May 7, 1790, to February 18, 1791. This was before McKendree was elected a Methodist bishop, but some of the material is from the period of his episcopacy.

4. An 1802 letter from Thomas Coke, a close associate of Wesley's in England. He came to America in 1784 and was instrumental in organizing Methodism in this country in that year.

"These letters and documents are valuable historical material for students of American church history," said the Rev. Dr. Bard Thompson, associate professor of church history at the divinity school.

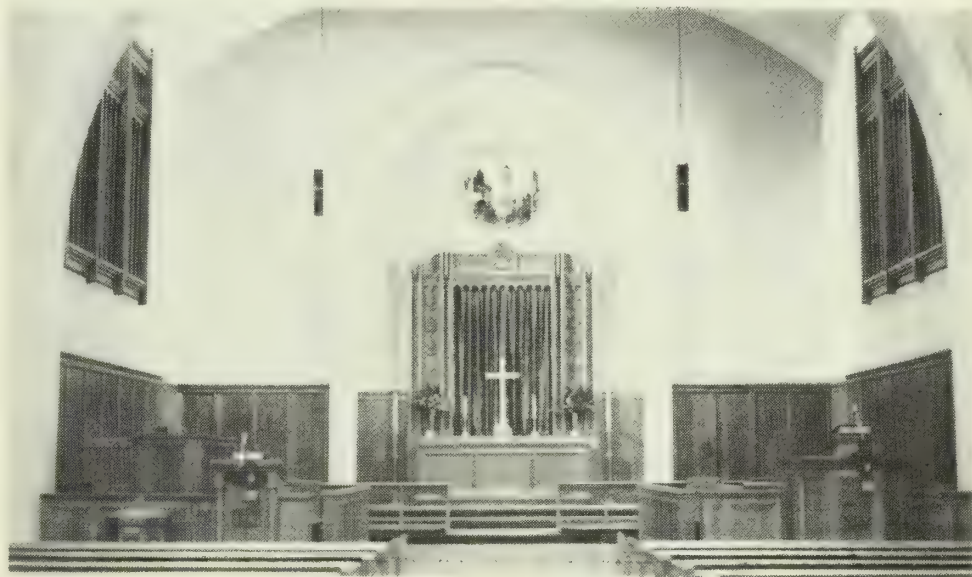
Dr. Thompson found the material in the safe, which apparently had not been opened since it was saved from a fire that destroyed the old Wesley Hall, predecessor to the present one, 26 years ago.

◆ ◆ ◆

St. Mark's Church, Raleigh, broke ground on Sunday morning, March 30, for their first church unit. Those participating in the service were the Rev. Grady Dawson, superintendent of the Raleigh District; the Rev. T. A. Collins, executive secretary of the N. C. Conference Board of Missions and Church Extension; Harold Eckert, president of the Raleigh Board of Missions; the Rev. E. L. Moser, Raleigh District missionary secretary; the Rev. W. A. Cade of the Raleigh Board of Missions; William Moore Weber, architect; R. L. Caviness, contractor; the Rev. Henry Walden, pastor of Trinity Baptist Church; and organizational leaders of the congregation.



DEDICATION of the ELLERBE METHODIST CHURCH, pictured above, will take place Sunday, April 13, at 11:00 a.m. Dr. A. J. Walton of the Duke Divinity School will preach the dedicatory sermon and the Rev. O. L. Hathaway, district superintendent of the Fayetteville District, will lead in the Act of Dedication. The service will be in charge of the pastor, the Rev. J. D. Aycock. A fellowship dinner will be held in the basement following the service of dedication. The church was built during the pastorates of the Rev. W. J. Neese and the Rev. J. K. Bostick, and the final debt was paid off while the Rev. J. A. Wagnon was pastor. The church with furnishing was constructed at a cost of about \$88,000, but at today's prices would be much more than the above figure.



The sanctuary of Jarvis Memorial Church, occupied by the congregation on February 2, features the central altar with the new cross. Communion candles stand at either end of the altar. The cherry red dossal cloth is embossed with symbols in gold, against the russet oak of the altar and reredos.

The Good Shepherd circular window was made from the tall window in the former sanctuary and is spotlighted by hanging lanterns.

Interior walls are beige. Green is the color of the wall to wall carpeting and the bookmarkers on pulpit and lectern.

Stained glass windows in the narthex were untouched by construction. New windows were made for the nave. Cathedral lanterns hang in the narthex and the nave.



Sunday, March 23, at 3:00 p.m., the people assembled for the groundbreaking ceremony of Mock's Church on the Advance Charge. The new church is expected to cost approximately \$50,000. Construction will begin first clear day. The building committee is composed: first row, left to right: C. J. Allen, standing with shovel in hand; Jim Zimmerman; Charles Mock; Houston Crater; Roy Carter; S. E. Wright; Herman Orrell; Robert Carter; Gleen Cornatzer.

Charter Members: second row, left to right: George Mock, W. S. Phelps, Ed Jones, Mrs. L. B. Orrell, Mrs. W. S. Phelps, Rev. J. H. Carper, district superintendent; Rev. J. B. Fitzgerald, pastor.

Christian Higher Education

By FLETCHER NELSON*

Christian Higher Education, at long last, is just now beginning to take its rightful place alongside the other great emphases of Methodism. It is nothing less than providential that the General Conference of 1956 decided to give the quadrennium to pin-pointing the responsibility and obligation of the Church for Higher Education. Within the next decade, and beyond, we are going to hear more about the right kind of education, and we are going to do and spend more to provide the right kind of education in America than ever before.

That doesn't mean that the cause of Higher Christian Education is going to "run off," so to speak, the other legitimate emphases of the Church. Across the years Methodism has properly and successfully devoted its time and resources to great causes such as Missions, Christian Education in the local church, Evangelism and Church Extension. Christian Higher Education must take its rightful place alongside other emphases of the Church. The time is now or never, for we are beginning to sense in our national and Church life that either we quit playing with education or there is danger there will be nothing in America to play with.

For one thing, the dual system of Higher Education in America must be continued. The Church was the mother of education in our nation. Of the first 118 colleges east of the Mississippi, 104 were established by the Church. Of the 182 colleges and universities founded prior to 1860, 180 of these were organized under the influence of the Church.

The Church was first on the educational scene. This dual system of education, tax-supported and Church and private education, got under way almost at the beginning of our history, and has continued to bless and enrich America. Many of us feel it would not be well for all education to be in the hands of either the Church or the State.

Mr. Gordon Gray, while president of the University of North Carolina, made the Charter Day address at the University of Claifornia in 1955. Among other things, he said the following:

"However, even as president of the oldest state university in America, I would have to say that if I were presented with a choice between a system of private higher education and a system of public higher education, I would select the former. Fortunately, no such alternative is presented. Indeed, my concern is that we do all we can to avoid having the other choice thrust upon us by circumstances."

Those are significant words coming from the president of a state university. They should remind us of the basic educational responsibility of the Church. Until recently the majority of college students were enrolled in church and private colleges. The balance has now changed. There can be no question as to what the state is going to do. Tax-supported education is going to expand facilities, raise salaries and standards. The only question in continuing our dual system of education must be answered by the Church. That answer must be made quickly and unequivocally through stepped-up giving of industry, individual churches and churchmen.

For another thing, Christian Higher Education is going to take its rightful place alongside other emphases of the Church because of the revolution that is taking place in the underlying philosophy of education. The trend is away from relatively free election of courses toward a fairly large prescription of areas of study, away from encouragement to specialization and toward insistence upon thorough grounding in all the chief fields of human learning. This trend will continue even though satellites are in the heavens, and there is a cry raised for

accentuated scientific education. Significantly, it is a direct reversal of the drift that has controlled Higher Education in America for 50 years.

The purpose behind the proposals is to introduce larger unity, coherence and meaning into the student's course of study. Behind the proposals lie two assumptions, both fundamentally religious. One concerns the nature of man, the other concerns the nature of Truth.

We are leaving the concept that man is primarily an intellect to be informed, an individual to be adjusted (although he is all of that) and we are moving toward the concept which guided our forefathers who planted schools on this continent: that human nature is mind and soul, and that the concern of learning is with the whole man as with the whole truth, to lead forth his mind into apprehension of that truth, and his soul into disciplined loyalty to that truth. The task of education, then, is moving toward the goal of filling the mind and forming the soul.

That is a loose way to put it, but those reared in the Christian tradition know the meaning of what is being said. And that is all the more reason why the Church must stay in Higher Education on a competitive basis with tax-supported institutions of learning. Education, as we know it now, does not center exclusively about the impartation of knowledge. Its aim, as generally conceived, is to help humans act in the interest of the largest personal and social good at all times and under all circumstances.

The Question

The question is: Can such a lofty goal be reached outside the framework of Christian theology and denominational loyalty? That does not infer that education in tax-supported institutions is godless. Godly men staff those faculties and administrations; devoted laymen move from those campuses; moral and spiritual values are everywhere in evidence. But it does mean that education on the campuses of tax-supported institutions must be non-partisan, outside the framework of Christian theology, separated from any sectarian religious emphasis.

On the other hand, the Christian college has the privilege of setting the educational process amid an environment of Christian theology and sectarian religious emphasis. There the dynamic and spark to reach lofty goals is more likely to be found. There, like everywhere else, you cannot launch a rocket with a prayer, and the first job is the intellectual development of the student. And there, unlike some other places, the Christian religion is complementary to the task of education and vital to the preservation of America through the Church.

The Frightening Fact

For a third consideration, there is the inescapable and almost frightening fact of the approaching revolution in college enrollment. In 1950 there were about 1,700 institutions of higher learning in America, with an enrollment of 2,350,000. In 1970, just 12 years from now, no one knows how many colleges there will be, but it is conservatively estimated the student enrollment will be 4,500,000. In about 12 years, then, the college population is expected to double what it was in 1950. Significantly, the patterns emerging in society are demanding that a higher percentage of this increasing population receive higher education. More knowledge today means more power tomorrow. Certainly it is the responsibility of the Church to care for a reasonable part of that increase. More and more of our youth are looking to, and depending upon, the Church for educational opportunities.

In North Carolina our population is increas-

ing; yet today our 58 colleges and universities—17 tax-supported and 41 church and private—are almost full, with a total enrollment of 53,727. In the spring of 1956 the high schools of the state graduated 38,408 students. About 33 per cent of the white graduates entered college. By the spring of 1965 the high schools of the state will graduate 62,000—a 60 per cent increase. If the percentage going to college remains the same—and it will rise—the number entering college will increase from about 12,000 in 1956 to 20,000 by 1965. That means more facilities, more teachers, more money. If Methodism values her life, we can no longer continue idle and complacent.

Another significant fact is this: In 1956, in both the church and private group and tax-supported group in North Carolina, there was an average of \$6,000 in capital investments for each student. Yet the tax-supported institutions had \$542 per student in current funds, exclusive of monies the student paid, while in private and church institutions there was only \$300 per student in current funds, exclusive of what the student paid. Obviously, income from endowments and contributions of the private and church group are not keeping pace with what is being set aside from tax sources for current operations in tax-supported institutions.

The Program in WNC Conference

The Western North Carolina Conference of the Methodist Church is historically related to Duke Divinity School, Brevard, Greensboro and High Point Colleges—all good, solid institutions, operating in the black, with great needs. The first step taken by the newly created Conference Commission on Christian Higher Education was to ask the General Board of Education of the Church to send a committee to make a study of these institutions along with their recommendations. Following the study and report, the Annual Conference of 1957 recommended a campaign for our colleges and Wesley Foundations with a goal of \$3,000,000 for capital funds. The Conference Commission plans the active phase of the campaign for the fall of 1958.

From the report of the Study Committee of the General Board, these are encouraging words, "No Conference has done a better job of developing a concerned and sacrificial constituency for its institutions of higher learning Each college has become with increased support an absolutely first-class institution of its type These are Christian institutions in the best sense of the term, and they are each Methodist with pride." Furthermore, the Conference is raising about \$275,000 yearly through the Sustaining Fund which is allocated to the colleges and Wesley Foundations for current operations. We must continue the Sustaining Fund and raise \$3,000,000 for capital expansion.

Not only is the campaign for our colleges providential. It is also providential that Wesley Foundations are going to receive allocations. The challenge of Higher Education cannot be met solely by Christian colleges. More and more of our Methodist students are going to tax-supported institutions. We will expand some, but institutions of the state will outstrip us. It is extremely important that Methodism carry its ministry to Methodist youth on the campuses of tax-supported institutions. The Wesley Foundation is the arm of Methodism providing a spiritual ministry, winning and holding the student mind for Christ and the Church.

Meeting the demands of the educational future creates a new frontier for Church action. Methodism is again on the march educationally, and the Western North Carolina Conference joins the religious mission to Higher Education.

♦ ♦ ♦

Riches without charity are worth nothing. They are a blessing only to him who makes them a blessing to others,—*Fielding*

*Director, Quadrennial Commission on Christian Higher Education.

Boys and Girls

ELIZABETH WHISNER
Editor



The Doctor's Helper

Sarah Jane lived with Doctor Knipe. And in some of his cases even the kind, wise physician would not have known how to get along without her assistance.

She never looked at people's tongues, nor felt their pulse, as the doctor did; but she was often worth more than medicine to some of his patients. Indeed, Sarah Jane might have been regarded as medicine, since she helped to cure people when they were sick. Sometimes medicine is fresh air or sunshine or exercise, or even a good laugh. Sarah Jane always made little people smile in spite of their troubles.

Sarah Jane was a little black dog, so small that in very cold weather the doctor carried her in the pocket of his coat. Often when the doctor and a father and mother of a sick boy or girl were unable to get the child to do what was needful for recovery, the doctor would say, "Oh, I understand this case, and all that is needed is a dose of Sarah Jane."

There was Helen, who would not take the milk the doctor had ordered. So the next morning when he came, he brought Sarah Jane with him.

"Sarah Jane," he said, "you show Helen how a little lady takes her milk when the doctor orders it."

And Sarah Jane sat on a chair beside the doctor, looking very obedient as he fastened his handkerchief about her neck. Then the doctor took from his medicine case a little glass and a tube. He poured some milk into the glass and, as he held it, Sarah Jane slowly drank it through the tube.

Helen laughed, and thought she might drink some, too, if she had a small glass and tube like the ones Sarah Jane used.

"Why, here are both in my case," said the doctor. "And now you show Sarah Jane how you can drink it."

Helen got to liking the milk, and would ask for it every hour; but she couldn't drink it without the little glass and tube.

Harry, who had the measles, didn't want to take his medicine. Again the doctor had to call on his assistant.

"Sarah Jane, you show Harry how to take it, will you?" And she jumped up on a chair and opened her mouth, while the doctor gave her something out of a bottle.

Then Harry laughed and opened his mouth, and thought it great fun after that to take his medicine every time the clock struck the hour.

Charlie had broken his leg by a fall. And when it was taken out of the cast, he

was afraid to try to put his foot to the floor, for it hurt every time he tried it.

"Well, never mind today, Charlie. I'll bring my assistant with me tomorrow, and she will show you how to do it."

The next morning the doctor and his assistant came. "Charlie, this is my assistant," said the doctor. "Speak to Charlie, Sarah Jane."

The little dog stood up on her hind feet, and said, "Bow! wow! wow!" which the doctor said meant "How do you do?" What polite manners!

"Now, Sarah Jane, show Charlie how you walk lame." And she started off on

I WONDER WHY?

My daddy thinks it's nice for me to go to Sunday school,

To hear the helpful lessons and to learn the Golden Rule.

And if some Sunday morning something else I'd like to do.

My Dad looks very stern and says, "I'm surprised at you."

So I dress up very neatly and I travel off alone,

While Dad hunts up his paper and decides he'll stay at home.

Now I've wondered, yes, time and time again,

Why Sunday school's so good for boys, and not for grown-up men.

—Author Unknown

her two hind feet, limping a bit as she went.

"You try it, Charlie, and see if you can do as well," urged the doctor.

Charlie tried, and though it hurt him some, he persevered, and soon he was able to run about as well as ever.

All the boys and girls wanted the doctor to give them Sarah Jane, but he always said, "I would almost have to go out of practice, as far as boys and girls are concerned, if it were not for her. She is a valuable assistant." Then he added, "Come, Sarah Jane, we must go to someone else who needs us."

So saying, the doctor would open his big pocket, Sarah Jane would slip into it, and away they would go. Always, as they left the room, the little patient would say, "Please bring Sarah Jane tomorrow, Doctor."—*Pittsburgh Christian Advocate.*

Kindness is the oil that takes the friction out of life.—Selected

EVERYTHING GOING UP?

"Everything's going up!"

Well, the rain's still coming down; there's no tax on sunshine, or on the red and gold and brown of autumn leaves, or on the snow that makes a mountain's crown.

"Everything's going up!"

But bird song costs no more; no ten per cent luxury on the jasmine 'round the door; and the moonlight in the garden's as inexpensive as before.

"Everything's going up!"

But the price of joy's the same; it costs no more to work or sing, or fan the ancient flame of love; and to a comrade's smile we still may stake our claim.

"Everything's going up!"

Come, come! What is that you say? The things that really matter cost just the same today. The broad blue sea, the mountain-tops, the trees, the rain, the sky—there's been no rise in price on these. Oh, happy you and I!

—From the Speakers Library

RECIPE FOR KEEPING YOUNG

A dear old Quaker lady, distinguished for her youthful appearance, was asked what she used to retain her charms.

Her answer was: "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, service; for the figure, uprightness; and for the heart, love."

—Selected

CHUCKLE

Mother: "Johnny, sit down now and tell your little sister a story."

Johnny: "Can't sit down, Mother; I just told Daddy a story."

CAREFUL, PLEASE!

*In springtime wait before you set
Your foot down hard. Look at the place—
Be very sure no violet
Is lifting up a trusting face.*

—DR. ETHEL TILLEY

Bible Quiz

1. The Bible says the tiniest seed becomes the largest tree. What is it?
2. In what book of the Bible is the Lord's Prayer?
3. In what town did Jesus work in his father's carpenter shop?
4. Who was the wisest man in Bible times?
5. What parable tells a story of many lamps?

Answers to Last Week's Quiz

1. An Angel—Matthew 28:2.
2. They became as dead men.—Matthew 28:2-4.
3. Mary Magdalene—Mark 16:9.
4. Rabboni! or Master!—John 20:16.
5. Petter and John—John 20:1-5.

EDITORIALS

Low Sunday

The Sunday following Easter bears the traditional, if somewhat confusing name of Low Sunday, not for the obvious reason that attendance usually falls off, but because, compared to the great festival of Easter, it has no special significance.

It is easy to make this Sunday lower than it ought to be. It is easy to make it a time for visiting the relatives and, if weather permits, going on a long trip into the country.

If we think much about the Easter message we should realize that the Sunday following the resurrection was not a low Sunday in the minds of the disciples. They were living on tiptoe, expecting any moment to meet with their Risen Lord, whose appearances were no longer bound by time and space, as he visited with those he loved at odd moments and in strange ways.

Read again the story of the forty days between Easter and the Ascension; note the element of joyous wonder, as the disciples begin to realize that Jesus, although he will no more walk with them as in days past or teach the people in the crowded streets of Jerusalem, still can be present with them whenever He chooses.

Now is the time to make a study of the post-resurrection appearances of Jesus. Read the last few chapters of the Gospel of John. Try to imagine the scene on the road to Emmaus, the picture of the Upper Room when Jesus appeared to the disciples, the fish-fry on the shores of Galilee. And then remember that the forty days period was a time of preparation. Little by little, Jesus was preparing his followers for his ascension and the coming of the Holy Spirit.

The Christian Way is the Sensible Way

Greensboro city officials recently faced a problem in racial relations: whether or not to re-elect a Negro member to the school board. The man was an outstanding physician and church worker, but there were those who feared his influence on school policies, notwithstanding the fact that he was outnumbered. Common-sense and good citizenship prevailed and he was elected.

It is hard to steer a middle course in the present situation, as North Carolina is doing. There are powerful forces which would break off all "diplomatic relations" between the races and force the issue in every area of life. But time has proved the wisdom of caution and brotherhood.

One of the most disturbing results of the current controversy is the almost complete absence of opportunity to discuss our problems together. Bishop Edgar Love, of the Central Jurisdiction writing in a Methodist publication, states that as long as there are Negroes there will be Negro churches and

he offers his opinion that Negroes are not pushing into white churches and will not do so. He does say that they would feel much better if they thought that there was no permanent bar against them.

Methodists need to back up their ministers in every attempt to further friendly relations with our colored brethren. One minister confessed to us that for years his church had been in the habit of inviting Negro choirs to sing on special occasions,

THESE THINGS I ASK

*Dear Lord, these things I ask that I
May better spend life's days;
Give me a cheerful countenance
And grateful heart always.*

*Lord, make me deaf to angry words
And those that may work ill,
But let me hear the fair words spoken
In kindness and good will.*

*Let only gentle words, I pray,
Escape these lips of mine,
And may my thoughts, from day to day,
Grow more akin to Thine.*

*Teach me the art of helpfulness,
My patience, Lord, increase,
And may the place where I abide
Be blessed with love and peace.*

ESTHER BOWLES

R.F.D. No. 1, Walkertown, N. C.

but that this could not be done any more. What has happened? We have become afraid of the bugaboo of racial mixing until we dare not be Christian in some areas of life.

The Southern tradition had a place for congenial and friendly co-operation between the races—especially on the level of the church. The Southern tradition knew nothing of such "Yankee" notions that Negroes and whites could not live in the same neighborhood and get along together. There may have been some paternalism involved (which the radical Negro leaders now view with disgust and anger) but at least there was friendship and mutual trust. We knew nothing of the fear and hatred which has grown up in many of the Northern cities.

Let us be Christian. To our way of thinking, this does not mean that we are to be overly hasty in overturning the social customs of many years. It does mean that we will try to do nothing to hurt the feelings of our friends of other races, we will refrain from classing all Negroes or whites according to the lowest standards of each race, that we will seek to be mediators of Christ's love in a time of tension.

A Matter of Attention

Dr. Norman G. Dunning, well-known English Methodist, was guest preacher at First Presbyterian Church, Greensboro, during Holy Week. In his second sermon, he remarked that some of his listeners seemed to have difficulty in hearing him. He reminded the congregation that hearing is as much listening as speaking, and slyly remarked, "I am a lawyer, as well as a preacher, and I have never had to shout when I was reading a will!"

There are times when the minister must take the blame for poor hearing: he may gargle his words or speak in an accent which is foreign to his listeners; he may use technical jargon which is an unknown tongue. We know of one young minister in another state who fascinated a congregation by his ability to speak supposedly good English without using hardly a single word of less than six syllables. And certain specialists in Christian education would never think of preaching a sermon without a sprinkling of "mores" and "media's."

But Dr. Dunning was right. The listener has a responsibility as well as the speaker. He should be as attentive to the message as he would to the reading of his father's will.

And that is what it is—his *Father's* will.

No Major Depression in North Carolina

Talking with a minister from the mountain region of the state, we got a new slant on the present financial situation. "Come over to our section," he invited, "and see the most prosperous land in the state. We have no recession and things are booming."

It is probable that if we didn't read the newspapers, most of us would not know that there was a recession. Of course, there are thousands out of work, but many of these are from homes where both parents and perhaps several children are employed. It is not easy for such families to have to cut down on expenditures, and in many cases there is hardship involved. But in the over-all picture there is much to be thankful for.

Yes, We Have No Subsidy

Talking to a prominent church official the other day, we remarked that it was difficult these days to publish a church paper in the face of mounting costs and the unwillingness of church people to pay the full price of their subscriptions. Our friend turned to us in surprise, "Don't you get a subsidy from the Conference?" he asked.

When we said that we did not, he replied that he didn't see how the Conference could expect us to operate without one.

We agree.

The Ultimate Goals of Christian Experience

By R. G. TUTTLE

COMPLETE INNER PURITY

"Blessed are the pure in heart: for they shall see God."—Matthew 5:8

Coming to know God brings about a revolution in character. Stanley Jones describes it:

I went to my own funeral,
And I came back alive!

In an experience of Christ the hate, the bitterness, the impurity, the blindness, the selfishness is crucified right out of us, and new life begins to take its place.

God does not wait until we are good:
He accepts us as we are,
And loves us unto goodness.

Complete inner purity—it frightens me. Do I want to be that good, or would I be more comfortable just being half-good? Charles A. Hensen suggests some difficulties—"If you are too good, you will be a wallflower . . . A man ought to be human . . . Be good, but within reason." Why be afraid of goodness? Afraid of selfrighteousness—Yes! But not afraid of genuine goodness! "There is no substitute for a good human being in human affairs." "Hold fast that which is good."

We are not afraid of perfection in the field of science; science is continually fighting against imperfection. The question is asked, "Why should we be so lax in what we expect in the human equation, and so demanding in what we require in the scientific equation?" "But," you answer, "you must be exact in science or the experiment won't come out right"—That is exactly it. The human equation isn't coming out right either! "But," you say, "we must be precise in the scientific experiment, else we might get the wrong elements together and there would be a terrific explosion"—The most terrifying explosions are in the realm of human relationships!—"There is no substitute for a good human being in human affairs."

A manufacturer of precision instruments was having difficulty in keeping flaws out of his very delicately tooled and fitted instruments. Stanley Jones tells how this man came to a religious leader saying "Whenever my workmen are disturbed or upset, it immediately reflects itself in faulty instruments produced. This I cannot allow. I need good men in order to produce good instruments." This man struck at the secret foundations of life. Good individuals make for right relationships in business, in government, at home—everywhere.

Inner Purity—What is it made up of? First, a loyalty to truth. Bishop Hazen Werner reminds us of the man who said, "I never saw why it was necessary to lie when the truth could be just as deceiving." So many of us manipulate the truth with an easy conscience. If that which we produce in the handling of the truth turns out to suggest a falsehood, the whole process has been based upon falsehood, and human

relationships break down. Let the truth be the truth!

Honesty—another element that goes into the development of a life of inner purity. In this day of complicated relationships it is also easy to manipulate honesty until it becomes dishonesty. There are so many laws, so many requirements, we catch ourselves thinking, "Well, anything that I can get by with is all right." On this basis the foundations of democracy begin to crumble. Let our honesty be honest! Let us check everything we do by an inner awareness of right and wrong.

Greatness without goodness is not greatness but weakness! M. J. Barrell suggests, "Character is not just doing right deeds but desiring right ends." The closer we get to Christ the purer, the finer our inner motives, the more complete our genuineness of character.

The pure in heart see God!

PRAYER: *Father, as I come, through Christ, to know thee better—possess me increasingly with goodness, genuineness, and purity of character. Amen.*

A Winter Storm

By O. L. BROWN

*The winter winds drive hard and cold
Across the night's dark hills
And beat upon the mountain tops.
Their melancholy roar is mixed with swirling snow
That drives the motorist from the road,
The foot-man to his door.*

*The night moans on
And hurls its sting against
Each door and window.
The fire burns low, the stage is set
To agitate the man before the hearth,
While questions come unbidden:
Fierce the storms of life,
Fierce and cold and merciless,
That beat men down?
Why needless suffering with man's
Inhumanity to man?
When will end the reign of night—
Of fears brought on by man who plays as
God?
When will turn again our captivity
As the streams in the South?*

*Who has not felt the cruel winds of Fate
That sought their hidden mark,
And would have passed the bounds
The Lord of earth has set—
Had not someone understood and prayed?*

*Then—above the winter's roar and chill—
Comes the Voice, warm and sweet and still,
Into the shivering heart,
While outside the bitter storm raves on.
The glowing coals become His altar,
Used to purify and quiet the man
Within whose soul the Presence speaks.
Without the night is cold and chill
But not outside the Maker's will.*

—O. L. BROWN

Burnsville, N. C.

Steeple Echoes

by T. R. JENKINS

Edwin T. Settle, in *Religion and Life*, tells of a farmer who enlisted the aid of some friends in searching for his small daughter who was lost in the woods. Despite her tender years and the fact that she was quite ill, she had managed somehow to leave her home and wander away in the tall weeds and grass which stretched away for some distance from the farmhouse.

During several hours the farmer and his friends searched fruitlessly, the farmer growing even more anxious as it began to get colder and darker. Then one of the searchers came forward with a suggestion. "The grass and the weeds are quite thick," he said. "It is easy for us to miss many places and go over other places several times. I suggest that all of us join hands, mark our starting place and go through the undergrowth like a large rake. Then we will be sure not to skip a place."

All agreed that it was a good idea, and they started out with joined hands. In less than half an hour they came upon the little girl. However, it was then too late. She was dead.

Then in an anguished cry the farmer lifted his voice and said, "In God's name, why didn't we join hands before?"

Like that group of people, the church—our church—has a mission to accomplish. It cannot be fully accomplished with a part of its membership attempting to do the job, whether that part be large or small. It will take all of them. The mission cannot be accomplished with each working without respect to the other. It will be accomplished as WE JOIN HANDS—in praying, in working, in worshiping, and in giving.

Strength in Weakness

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."—2 Corinthians 12:10.

It has been said that the removal of small stones which frequently encumber the fields does not always increase the crop. In many soils they are an advantage, attracting moisture and radiating the heat. Around these stones you will find the largest berries. In an experiment the results of removing the stones was so unfavorable to the crop that they were brought back and spread over the ground. We often cry to God, like Paul, for the removal of some thorn in the flesh. Later experience teaches us that it was better for it to remain. We may learn the sufficiency of grace and glory even in our infirmities.—Selected.

◇ ◇ ◇

There are three kinds of people: those who make things happen, those who watch things happen, and those who have no idea what has happened.

—Highways of Happiness



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent

MRS. EDWARD RUSSELL, Editor

Winter Chores

Although the calendar says that officially it is Spring, the length of the winter can more aptly be determined by those who handle its seasonal chores. Here in North Carolina we're really lucky at that—for most of those duties are confined to shoveling coal and hauling ashes. Farther north there is the added prospect of snow—which has its merits based on whether one is young enough to expect only to play in it, or is old enough to assume the shoveling chore!

But ask Billy Gilbert, house boy in the Brown Cottage, and Donnie Smith about *this* winter, and they would probably remark that this has definitely been a long cold one! Our picture shows them with a tubful of ashes, the removal of which is part of the process of keeping Brown Cottage warm. How Donnie managed to get so smudged might be a mystery to us—but to a boy the explanation is so simple. There was the boy, and there was the dirt, and they attract each other like magnets!

Nellie Sue Dilley Wins Citizenship Contest Award

We are proud of our Nellie Sue Dilley, first place winner among the 7th grade girls in the Citizenship Contest at Hugh Morson Junior High School.

All of the school students participated in making posters and writing papers on citizenship, and Nellie Sue's poster won her a dollar prize. Her title was "Support Your Citizenship Growth," which she illustrated by showing a strong man holding up a school building.

Nellie Sue is twelve years old, and lives in our McGee Cottage.

Fire Safety Instruction

On April 3, Mr. Woodlief, fire inspector for the Raleigh Fire Department, presented a movie and program pertaining to Fire Safety for our house parents and boys and girls. While fire drills have become a regular part of our school routine, the need has been felt for planned drills in our cottages and buildings throughout the year, and to familiarize the children with safety practices and precautions in their cottage lives. This program will be initiated shortly to carry out cottage drills on a planned basis.

Kindergarten Family Night Treat

March 21 was a big day for six of our kindergarten children. Steve Trotter, Terry Lynn Ellis, Theresa Ferguson, Diane Boyd, Mary Zienkowitz and Sandra Harward, accompanied by Miss Mary Ferree and Mrs. Kathleen Hershey, attended the Kindergarten Family Night at Edenton Street Church.

Lillian Pruitt Leads Wednesday Night Prayer Service

Wednesday Night Prayer Meeting on March 26 was led by Lillian Pruitt, who discussed the picture, "Praying Hands," by Durer, based on the topic "Christ and the Fine Arts."

It is hoped to have more of our boys and girls conduct this weekly meeting, and by such active participation experience a more deep spiritual growth. Lillian is twelve years old, and lives in our Atwater Cottage where Miss Sophia Butler is house mother.



Coupon Lady Visits

Our "Coupon Lady," Miss Sally Lerner of Premium Associates, Inc., paid us an unexpected but delightful call recently as she toured our state on behalf of the fund raising division of the Red Scissors Coupon Plan.

While Miss Lerner's visit was mainly to get acquainted with our Home, it was also to advise that new postcards are soon to reach us which will be mailed to our coupon leaders throughout the conference area, to serve as reminders of those coupons most valuable to us.

We'd like to take this opportunity to thank each and every one of our friends who save their coupons and forward them on to us themselves, or through their organizations. Even the postman is coupon conscious, and seems to know which packages are probably coupons, as he delivers them to our office. The little packets added to the big packets total a return for your efforts that is permanently reflected in some worthwhile project for our Home. At present, as you know, the cash is being used for the new broiler unit already being used and enjoyed in our kitchen. We appreciate

the thoughtfulness behind each coupon saved, and are glad that so many of you think of us in this helpful way.

Hats Off to Our Clothing Sponsors

We can say "hats off" to our wonderful clothing sponsors because thanks to them our boys and girls have hats to put *on*! And not only hats, but also dresses, coats, suits—and all the proper accessories!

With this care provided for them by our faithful friends who support us in this important phase of our work, our children are as handsome and pretty a group as any youngsters you might find. Since our older boys and girls attend school out in town, and our younger children will also next year, it is gratifying to know that they are as nicely dressed as those children in more fortunate circumstances, and can be as proud of their appearance as anyone. This knowledge does amazing things for their morale, and for attention to their personal habits and good grooming.

For these blessings you faithful sponsors have bestowed—our deepest thanks!

Homecoming

A follow-up on the Easter Homecoming will be forthcoming as the occasion will not be over until after this page is printed. Any special items will be recounted in the next issue. We will only state again that it was Homecoming on Easter Sunday, and we hope that the Alumni gathering at the State College Armory on Saturday night, and Easter services at the Home on Sunday were the occasion for a warm and happy reunion.

Who Is God?

A group of our first and second grade students recently visited the offices of our local newspaper, and were interviewed by a reporter there for the Sunday religious page. His question was simple, and our children, though unprepared for the specific question, handled it with conviction.

The question asked was, "Who is God?" Sandra Ellis, seven years old, replied, "He's a good man. He tells us about baby Jesus. God gives us food and clothes and shoes. I love Him all the way. I like Bible stories and my favorite is the one about the birth of Jesus."

David Childress, also seven: "He's the spirit of the Lord, and He helps other people do right by telling us things to do that's good. He's the man that loves people. God is love, and when I grow up I want to be a Christian."

Jean Messer, seven: "He's the man who talks to us in church. I forgot what He said but they were good things. I like ice cream and when we have it I always thank God."

Jack Ammons, seven: "God is the man who teaches people to do right. Listen to Him and you'll do things nice for people. I picked up one of the boys' coats when he dropped it and I think God would have liked that."

Joanne Carmack, seven: "He's the man who gives us our food and clothes. I love Him. We talk about God in Sunday school. I forgot the name of my favorite story but it's about Jacob's ladder in the sky."

The reporter read into their statements, "At the Methodist Home, God means security."



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

The Eighteenth Annual Meeting

The choice by the Program Committee for the 18th Annual Meeting of the N. C. Conference Woman's Society of Christian Service of the theme, "Serving the Lord with Gladness," and the conference hymn, "We Thank Thee, Lord, Thy Paths of Service Lead," was logical and significant. It stemmed from the influence of the theme for the 1957 Annual Meeting, "Renew a Right Spirit Within Me," such renewal of spirit naturally being translated into acts of service. Sessions of the 18th Annual Meeting were held at the Hay Street Methodist Church, Fayetteville, March 18-20.

Conference officers, committee chairmen, subdistrict leaders, and a number of other women seeking spiritual enrichment began arriving in Fayetteville on Monday, March 17, for a service of spiritual preparation and commitment. The service, held in the sanctuary of the Hay Street Church, had for its speaker Mrs. F. Roderick Dail, of New York, associate secretary, department of Foreign Work, Woman's Division of Christian Service. Mrs. J. C. Burwell, conference secretary of spiritual life, presided. Mrs. Dail used as her topic, "I Stand Amazed." Mrs. Dail also gave the opening meditations at the Wednesday and Thursday morning sessions of the conference. Her topics were "Where Is the Gate?" and "Who Is the Gate Keeper?"

Opening Communion Service

The Rev. O. L. Hathaway, superintendent of the Fayetteville District; the Rev. Graham S. Eubank, pastor of the host church; and the Rev. Russell Harrison, pastor of the Haymount Methodist Church, Fayetteville, administered the Sacrament of Holy Communion at the opening session on Tuesday morning. Love gifts totaling \$2,270.18 were laid on the altar by the communicants for the Sallie Lou McKinnon Home Economics School, Lodja, Belgian Congo.

Throughout the three-day meeting, as well as at the service of spiritual preparation and commitment, the special music by the Hay Street Church choir, under the direction of Mr. Frank S. Love, Jr., served as a strong spiritual force. Soloists were Mr. Love, Mrs. Frank Love, Jr., and Miss Angie Gaskins, the latter a member of the Haymount Methodist Church. Organists were Mr. Ernest Gaddie, and Mrs. Bert Ishee.

Other Guest Speakers

The two other guest speakers, Miss Margaret Billingsley, executive secretary, Department Work, Japan and Korea, Woman's Division of Christian Service, and Miss Lorena Kelly, a native North Carolinian and missionary to the Belgian Congo, spoke authoritatively and appealingly of the work in two of the "Lands of Decision," Japan and the Belgian Congo. Miss Billingsley used as her topic, "Praising the Lord in

Japan," "Opening Gateway in Japan," and "One Hundred Years of Truth in Japan." Miss Kelly's topics were "Christ in the Congo," and "The Belgian Congo—A Land of Decision."

Three areas of churchwide interests were presented in brief talks by the Rev. Joseph F. Coble, superintendent of the Methodist Retirement Home, Durham; the Rev. Thomas A. Collins, executive secretary, Board of Missions, N. C. Conference, and the Rev. Robert L. Nicks, superintendent of The Methodist Home for Children, Raleigh.

The President's Message

Mrs. Pierce Johnson, in her annual message to the conference as its presiding officer, cited a number of major accomplishments by the women of the conference during the nine months of the current conference year, and sounded a challenge for more generous giving, in order that the needs of the work supported by the Woman's Division may be met. "We would trace the paths of service from north to south and from east to west, paths in which you and I may walk, and learn anew to serve the Lord with gladness," she said.

Reports

The Master Report, under the title, "Serving with Gladness," was given by Mrs. Henry Maddrey, conference secretary of promotion, and the secretaries of the various lines of work. Each report was comprehensive and encouraging.

The work within the bounds of the conference was presented in an effective panel discussion, "Paths of Service," by the four workers. These are Miss Mamie Chandler, director, Methodist Student Center, East Carolina College, Greenville; Miss Ethelynde Ballance, Miss Alta Nye, and Miss Willa Dean Lindsay, rural workers on the Roberdell, Pembroke, and Glendon Charges, respectively.

The Pledge Service

During the pledge service, "Giving with Gladness," the nine district treasurers, or their representatives, the nine district presidents, and the conference secretary of Wesleyan Service Guild, pledged to the Woman's Division for 1958-59, \$136,750.00. This sum is an increase of \$1,550.00 over the 1957-58 pledge.

Honors Awarded

The Elizabeth City and Goldsboro Districts tied for the coveted Lillie Moore Everette Study Jewel, awarded each year to the district having the larger number of societies reporting three study courses during the period from February of the previous conference year to February of the current conference year.

Special memberships included an Honorary Life Patron to Mrs. Pierce Johnson, gift of the North Carolina Conference, and presented by Mrs. H. I. Glass, immediate past conference president; Honorary Life to Mrs. Henry Maddrey, from Northampton subdistrict, presented by Mrs. J. C. Burwell, and a Baby Life to James Hardy Brown, Jr., infant son of Mr. and Mrs. J. H. Brown, Hobbsville. Mrs. Brown is the secretary of promotion for the Elizabeth City District Woman's Society.

Mrs. Carol Smith, of Chapel Hill, announced the name of the late Mrs. Walter Patten as having been placed on the Memorial Roll by the Woman's Society of the University Methodist Church, Chapel Hill.

Adult Life Memberships were presented to several members of the hostess society. These were Mrs. J. S. Chandler, Mrs. Z. T. Kirkman, Mrs. F. S. Love, Jr., Mrs. George Darden, and Miss Isabelle Lamb. Youth Memberships were presented to Ann Newberry, Carol Ann Nelson, and Byrd Eubank. A Baby Life Membership was given to Louise Hale, daughter of Mr. and Mrs. J. P. Hale.

New Officers Installed

Climaxing the entire conference program were the election and installation of several officers. These include Mrs. H. C. Turlington, Dunn, vice-president; Mrs. L. C. Vereen, Farmville, treasurer; Mrs. C. H. Boyd, New Bern, secretary of promotion; Mrs. S. A. Dunn, Enfield, missionary education and service; Mrs. Taylor Long, Blanch, student work; Mrs. J. S. Henninger, Chapel Hill, children's work; Mrs. R. L. Jerome, Roanoke Rapids, spiritual life; Mrs. L. S. Thompson, Plymouth, supply work. Mrs. Harriett Fralix, Fayetteville, was confirmed as conference secretary of Wesleyan Service Guild. The installation was conducted by Mrs. A. M. Gates, former conference president. Mrs. Turlington and Mrs. Vereen, who have filled unexpired terms in their respective offices were each re-elected to a full term. Mrs. Dunn was re-elected to a second four-year term, and Mrs. Thompson was elected to serve the unexpired term of Mrs. C. H. Boyd.

The Coffee Hours

The stimulating fellowship of the conference was made more delightful during the daily coffee hours in the Fellowship Hall of the church's educational building. Hostess societies were Camp Ground, Person Street, Christ Church, Wesley Heights, Lyon Memorial, St. Matthews, St. Andrews, Haymount, Johnson Memorial, Spring Lake, Hope Mills, Gardner's Chapel, and Salem.

The 1959 Annual Meeting will be held at the Steele Street Methodist Church, Sanford.

Friends Visit Miss Lamb

A highlight of the Annual Meeting for a number of friends of Miss Elizabeth Lamb were visits to her. Miss Lamb, former conference secretary of spiritual life, and missionary to Brazil, is confined to her bed at her home in Fayetteville. Her steadfast faith and indomitable courage are blessings to all who know her. Miss Lamb's mailing address in Box 1199, Fayetteville.

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



District-Wide Rallies Set To Promote Development of Three New Camps

District-wide Rallies sponsored by the District Boards of Lay Activities will be held in the Burlington, Durham, Fayetteville, and Raleigh Districts on the evenings of April 15-18 and 24. Between six and eight hundred persons—pastors, local church lay leaders, presidents of Methodist Men's Clubs, and other local church officials are expected to attend these meetings. The district superintendents, district lay leaders, and associate district lay leaders will be in charge, and they will be assisted by the Conference Board of Education Committee on Camps.

The purpose of these rallies is to promote the initial development of three new Conference campsites and to launch a financial campaign for funds with which to purchase the necessary land. These camps will be owned and operated by the Conference Board of Education. Their construction will be under the direction of the Board of Education Committee on Camps, assisted by Local Development Committees. They will be financed over a period of years with funds already set up in our Annual Conference benevolences.

Two of these rallies will be conducted in the Burlington District under the direction of Dr. Allen P. Brantley, district superintendent, and Mr. James F. Rogers, district lay leader. The first one will be held on Tuesday night, April 15, 7:30 at Front St. Church, Burlington. The second will be held on Friday night, April 18, 7:30 at Jonesboro Heights Church, Sanford. These rallies will feature the acquisition and development of a campsite near Chestnut Ridge Church in Orange County, located four miles south of Efland, N. C., near the border of the Durham and Burlington Districts which are sponsoring this project.

The Durham District Rally will be held on Wednesday, April 16, at the Little Acorn Restaurant in Durham. This will be a supper meeting beginning at 7:00 o'clock, and will be under the direction of Dr. Chancey D. Barclift, district superintendent, and Dr. Frank Hanft, district lay leader. This rally will also feature the acquisition and development of the Chestnut Ridge campsite.

The Raleigh District Rally will be held at Fairmont Church, Raleigh, on Thursday evening, April 17, at 6:30. This also will be a supper meeting and will be under the direction of the Rev. R. Grady Dawson, district superintendent, Mr. Herbert Ridgeway, district lay leader, and Mr. W. D. Payne, chairman of the Local Development Committee. This rally will feature the development of a campsite on Kerr Lake located seven miles north of Henderson, N. C.

The Fayetteville District Rally will be held on Thursday evening, April 24, 7:00, at Hay St. Church, Fayetteville. This likewise will be a supper meeting and will be under the direction of the Rev. O. L. Hathaway, district superintendent, and Mr. Terry Sanford, district lay leader. This rally will feature the acquisition and development of a campsite on Lake Upchurch near Raeford, N. C.

The Chestnut Ridge campsite is designed to serve the western districts of the con-

ference. Options have been secured on approximately three hundred acres of land near Chestnut Ridge Church in Orange County. Approximately fifty acres of this land is being donated by Mr. Gera P. Sykes, a member of Chestnut Ridge Church. The laymen of the Burlington and Durham districts have accepted the responsibility of raising a minimum of \$6,000 with which to purchase this property. An effort will be made to secure \$3,000 in each of these two districts. Contributions will be solicited from Methodist Men's Clubs, Sunday school classes, WSCS circles, Youth groups, and individuals on the basis of \$20 per acre of land.

The Lake Upchurch campsite is designed to serve the southern districts of the conference. Approximately four hundred acres of land have been secured at a cost of \$8,000, through contributions and a mortgage loan, on Lake Upchurch located thirteen miles southwest of Fayetteville, N. C., near Parkton and Raeford. The laymen of the Fayetteville District have accepted the responsibility of raising the \$8,000 needed to purchase this property. Of this amount approximately \$4,000 has already been raised. The balance of \$4,000 will be sought in this final campaign. Contributions will be solicited on the basis of \$20 per acre of land from Methodist Men's Clubs, Sunday school classes, WSCS circles, Youth groups, and individuals. The Wilmington and Goldsboro Districts are being invited to join the Fayetteville District in sponsoring this camp.

The Kerr Lake campsite is designed to serve the northern districts of our conference. Approximately 140 acres of land have been leased from the Kerr Reservoir Commission by the Raleigh Board of Missions and Church Extension. This property is located in Vance County seven miles north of Henderson. It adjoins the Girl Scout

Camp property on one side and Meekins Boat Landing on the other. It is diagonally across the lake from Satterwhite Point. The laymen of the Raleigh District have accepted the responsibility of raising approximately \$5,000 for the initial development of this campsite. Some money has already been raised and the balance will be sought in this final campaign. So called "Investment Bonds" at \$20 each will be sold to Methodist Men's Clubs, Sunday school classes, WSCS circles, Youth groups, and individuals. The Rocky Mount and Elizabeth City Districts are being invited to join the Raleigh District in sponsoring this camp.

These camps are desperately needed to take care of our growing camping needs. People are going camping in increasing numbers—children, young people, adults, and families. Church camping is the fastest growing and most significant Christian education movement of our generation. It affords a unique opportunity for the growth and enrichment of life through co-operative group living in God's great out-of-doors.

For a number of years we have been aware of the fact that Camp Don-Lee, our only conference camp, located twenty-four miles east of New Bern, N. C., cannot take care of our camping needs. For the past three years private camps have been rented for a total of nine weeks each summer. Still we have not been able to provide any long-term camps.

A careful survey of our needs has revealed the fact that we will need these three additional conference camps within the next few years. Some conferences are developing district camps, but we feel that four camps, strategically located, can take care of our conference camping needs.

Our persistent search for suitable campsites to be developed for our conference has led us to this magnificent opportunity. We are now on the threshold of acquiring these three beautiful campsites consisting of hundreds of acres of forest land bordering sparkling lakes or containing an abundant water supply suitable for supplying artificial lakes.

It is felt that the districts adjacent to these campsites will reap the greater benefit and therefore, should bear a larger share of responsibility for their development.

Every Methodist in eastern North Carolina should become enthusiastic about this exciting opportunity for Christian education. Certainly it is worthy of our prayers and loyal support.



Members of the Conference Committee on Camps and the Local Development Committee at Upchurch Lake looking over plans for the development of the 400-acre Camp Rockfish: L. to R.—Robert Reed of Smithfield, C. P. Morris, Brooks Patton of Raleigh, Terry Sanford, O. L. Hathaway, and J. W. Hensdale, all of Fayetteville.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Make Your Plans to Attend Summer Assemblies and Camp

The Youth Department of the Conference Board of Education has planned a wide range of summer opportunities for our young people. Beginning June 8 and continuing for the next eight weeks, there will be seven Christian Adventure Camps for Intermediates. There are six 6-day camps: June 8-14, June 15-21, June 22-28, July 13-19, July 20-26, and July 27-August 2. There is one 10-day camp, June 29-July 9. Some of the features of Christian Adventure Camping are: Worship in God's Out-of-Doors, Nature Trails, Cook-outs, Campfires, Trailer Trip for Advanced Campers, Good Food, Swimming, Canoeing, Fishing, and living together as Christians twenty-four hours a day.

The program of Christian Adventure Camping is offered at Camp Don-Lee, Arapahoe, N. C. Camp Don-Lee is located in Pamlico County, twenty-four miles east of New Bern, on the north side of the lower Neuse River. Christian Adventure Camping is open to all youth entering grades seven, eight, and nine this fall.

All camp staff are men and women of positive Christian character who have been carefully selected and trained to assure a happy, interesting stay at camp. Each counselor serves voluntarily, sharing his time and talents for the joys of camping. The minimum age for staff members is nineteen years. The camp director is the Rev. W. N. McDonald of Louisburg College.

The cost to each camper for the 6-day camp is \$20.00, and for the 10-day camp, \$32.00. These rates include the \$3.00 registration fee mailed with the application. Application blanks may be secured from the pastors of the North Carolina Conference, or from this office, Box 6667, College Station, Durham, N. C.

We are confident that those who attend will enjoy a wonderfully rich experience in camping this summer.

In addition to the camping for Intermediates, the Youth Department also sponsors three Senior Youth Assemblies at Louisburg College, Louisburg, N. C. The dates for these are: June 2-7, June 9-14, and June 16-21. These Assemblies have been an integral part of the life of North Carolina Conference Youth for a number of years, and this summer they promise to be among the best yet.

The program consists of worship, study, inspiration, recreation, and growth in the Christian Way of Life. The speakers are some of the finest ministers in our North Carolina Conference. The teachers of the courses are also ministers in the Conference, and the counselors for women are adults who have positive Christian character and a vital interest in young people.

Louisburg Assemblies are for youth entering grades ten, eleven, and twelve, this fall. The cost for the weekend is \$20.00 and includes the registration fee of \$3.00. Re-

member that the deadline for registration is May 26, 1958.

In addition to the Assemblies at Louisburg, the Eighth Annual Conference Session for Methodist Youth will be held August 11-15, 1958, at Duke University, Durham, N. C. Each local church in our Conference is allowed to send one delegate. Each MYF should elect this delegate and have the pastor approve him and send his name to the Conference office as soon as the elections can be held. The cost for this week at Duke is \$20.00.

Tri-District Christian Witness Mission Next Weekend

Weeks of prayer and careful planning will materialize into the Tri-District Witness in Goldsboro next weekend, April 18, 19, and 20. Thirty teams of MYF-ers from the Wilmington, Raleigh, and Goldsboro Districts will go out into the Goldsboro area and witness for Christ. A similar Tri-District Mission is held each year in three districts, alternately. A very successful Mission was held in Fayetteville last year, with the Burlington and Durham Districts participating.

The weekend will be highlighted by inspiration and instruction from the Rev. Howard W. Ellis, director of the Joint Department of Co-operative Youth Evangelism of the General Board of Evangelism. He has the responsibility for the area of Christian Witness in the youth work of the Methodist Church. Mr. Ellis will be guest speaker and lead the youth in instructions for witnessing. Mr. Ellis is also an artist—a protege and understudy of Warner Sallman, distinguished Chicago artist of "The Head of Christ." He is the author of several books, including his latest, "Evangelism for Teen-Agers," a great help for youth witnessing.

It is the concern of all youth in the North Carolina Conference that three out of every four American young people are not in any church. Therefore, we are having this mission in an effort to win youth to Christ and to start a revival of witnessing which we hope will continue to expand throughout the Conference eventually.

Kinston Elects UCYM Officers

A large number of youth attended the recent UCYM meeting at the Presbyterian Church in Kinston. Jean Arthur, Carol Kelley, Bobby Alexander, and Glenn Tyn-dall of Queen Street Methodist Church participated in a skit. Other skits and re-

ports on money for missions were presented by the member churches. Jean McNew presided at the elections at which time the following officers for the 1958-1959 year were elected: president, Pierce Howard; vice-president, Jerry Attkisson; secretary, Pat Hines; treasurer, Bob Clark. Frank Skillman and John Dyer were chosen to advise this year's council.

New Bern District to Hold Spring Rally April 18

Mark the date of April 18 on your calendar as the day for the New Bern District Youth Rally. The Rally is to be held in Jarvis Memorial Methodist Church in Greenville, where its members are now enjoying a beautiful new sanctuary and the finest organ in the South. It will begin at 5:30 in the afternoon and should end about 9:00 p.m.

Goldsboro District to Hold Church Vocations Conference This Weekend

A Church Vocations Conference for the Goldsboro District of the Methodist Church will be held at First Methodist Church, Mt. Olive, April 11-13, 1958. The Conference is for sophomores, juniors, and seniors in high school, as well as for older youth who are working or in college. The purpose is to acquaint youth with church-related vocations, to lead youth to decisions for vocations which are church-related, and to guide youth already interested in church-related vocations.

Vocations to be presented are the ministry, missions, Christian education, church music, hospitals and homes, and mass communications. Resource leaders include the following: Miss Ethelynde Ballance, Rockingham; the Rev. Robert Bradshaw, Wilson; Mr. Clark Cahow, Greensboro College; Miss Charity Holland, Kinston; the Rev. L. H. Lewis, Goldsboro; Miss Willa Dean Lindsay, Carthage; Mr. Frank Love, Fayetteville; the Rev. Robert McKenzie, Jr., Durham; Mr. W. S. Reasonover, Pfeiffer College; and the Rev. M. W. Warren, Gibson.

The cost of the Conference is \$4.00 a person, including \$1.00 pre-registration fee. The Conference will open with supper on Friday and close with the noon meal on Sunday. Each church in the district is allowed to send as many delegates as it desires.

—The Rev. R. H. Jordan, Chairman

To Clear a Misunderstanding

In the March 13 issue of THE CHRISTIAN ADVOCATE on the Youth In Action page, the following statement was made: "Methodist Youth Fund . . . Mr. Marvin J. Cowell, Box 10344, Raleigh, N. C. Burlington, Elizabeth City, New Bern, and Rocky Mount Districts: We have not received any news of the good work you are doing."

In the first statement I was reminding the youth to send in their MYFund contributions. My calling attention to those four districts was in regard to publicity for the Youth In Action page, not the MYFund. I understand that those districts are doing well in their MYFund contributions, but let me hear of your activities, conferences, and projects.

President: PHIL CARLTON
922 W. Johnson St., Raleigh

Publicity Superintendent: JENNY BUTLER
Route 3, Goldsboro

Director of Youth Work: ROBERT McKENZIE, JR.
Box 6667, College Sta., Durham

God Prepares a Leader

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Exodus 3:1-7; 10-15.

To get the background of this lesson one should read chapters 2 through 4 of the book of Exodus. We are concerned with the need of leaders and how they are prepared. In the case of Moses, he was apparently unaware that his life experiences up to the time that he was dramatically confronted with the divine call were preparing him for a major role in the history of his people. The circumstances by which he was rescued as an infant, the influence of his mother, the education he received as a ward of the Egyptian princess, the realization of his real nationality, his identification with the Hebrews and his defense of them, his self-imposed exile to the desert, his contact with Jethro, the priest of Midian—all of these came prior to his call and commissioning as the liberator of his people. Looking back on these events after he had attained maturity and distinction he was no doubt able to see how all of these had helped him to become the leader his people needed.

When Moses saw one of his fellow-countrymen being beaten by an Egyptian taskmaster he rushed to the man's defense. Sensitivity to injustice has been the mark of many of the leaders of history. It burned in the heart of Lincoln when he witnessed slaves being sold in the New Orleans market. Said he: "If I ever get a chance to hit that thing I'll hit it hard." Amos was outraged by the way in which the poor were being treated in Israel in the 8th century B.C. Jesus silenced the accusers of the woman taken in adultery by saying "Let him that is without sin among you cast the first stone." And we might multiply these examples almost indefinitely. In every age the underprivileged and the helpless have needed defenders. In every age also there have been those whom God has called to be the champion of these exploited ones.

Another characteristic of great leadership is spiritual sensitivity. In Exodus 3:3 Moses said "I will turn aside and see this great sight, why the bush is not burnt." Elizabeth Barrett Browning's words are the perfect comment on this experience:

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes.
The rest sit around and pluck blackberries."

This spiritual sensitivity enables many great leaders to look deeper than what appears on the surface. Who, but Jesus, would have seen possibilities of leadership among the twelve disciples? John the Baptist saw the motives of the crowds who came to hear him preach, and reprimanded them for coming only through curiosity, with no thought of repenting. St. Paul recognized his debt to many he had never seen—men of good will in every nation. Wesley felt the heart-hunger of the multitudes whose religious needs remained unmet by the cold and ritualistic religion of eighteenth century England.

Moses displayed another trait of leadership in his humility. He does not refuse God's commission of him outright, but he speaks of his limitations. He is then assured that, with all his limitations, God still wants him for a big job. We need to be sure that ours is a real, and not a false, humility if we decline positions of leadership in the church when they are offered to us!

Finally, we need to see that Moses was loyal to his people even when they resisted, and sometimes repudiated his leadership. In Exodus 32:32 he says: "Yet now if thou wilt forgive their sin—;

and if not, blot me, I pray thee, out of thy book which thou hast written." The leader must identify himself with his people.

◇ ◇ ◇

The fruit derived from labor is the sweetest of all pleasures.—Vauvenargues

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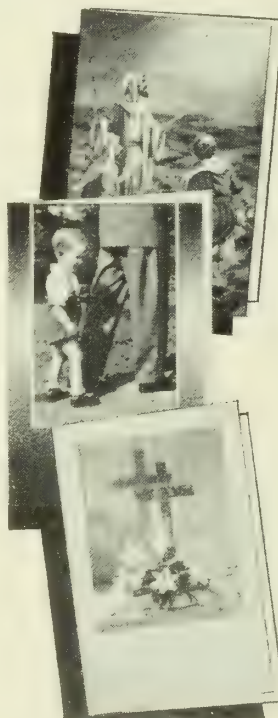
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Book Review

Anyone for Calvary, by Charles Ray Goff. Fleming H. Revell, Westwood, N. J. 43 pp. \$1.00

Some years ago, as the train approached a small station called "Calvary" on the outskirts of an Illinois city, the trainman called "Cal—vary next! Anyone for Cal—vary?" It was a desolate place, and seldom did anyone board the train or get off there.

The author, pastor of the Chicago Temple, points out that actually Calvary was not a place of desolation and death, but the gateway to glory, and the portal to paradise.

"Anyone for Cal—vary?" Mr. Goff pictures the millions who are walking triumphantly the way of the Cross and climbing the hill of Calvary, and he closes by saying, "Calvary is luminous. It is bright and gleaming. It has something so wonderful about it that it makes me want to walk toward it; and as I walk, I find myself returning home—to the true home of the soul."

This is an inspiring little book, with a challenging message.—E.W.

Subscriptions Received

March 17-27

100% CHURCHES

Piney Grove, Canton	12
First, Morehead City	117
Harlowe, Harlowe-Oak Grove	16
Bethany, Jefferson	52
Cedar Grove, Perquimans Chg.	25
St. John's, Gastonia	43
Ayden, Ayden	168

INDIVIDUAL—6 OR MORE AT ONE TIME

Valdese, First	8
Main Street, Albemarle	38
Providence, Severn	22
Culbreth Mem., Fayetteville	8
Shady Grove, Waynesville	6
Denver, Rock Springs	9
Plymouth, Plymouth	9
La Grange, La Grange	19
Elm Grove, Pfafftown	7
E. Marion, Marion	16
West Bend, Asheboro	12
Gilkey, Gilkey	21
South Park, Salisbury	12
Kerr Street, Concord	7
Calvary, Fayetteville	8
Gethsemane, Greensboro	6
Highland, Hickory	17

Announcements

BOARD OF EDUCATION

The annual meeting of the Conference Board of Education will be held in the Youth Department, Fellowship Hall, First Methodist Church, Salisbury, Tuesday, May 6, 10:00 a.m. All members are urged to be present. It is hoped that most of the business of the board for the year can be transacted at that time.

Embree H. Blackard
President of the Board

* * *

N. C. CONFERENCE BOARD OF MINISTERIAL TRAINING

The North Carolina Conference Board of Ministerial Training and Qualifications will meet in Wilson, North Carolina, in the First Methodist Church, Tuesday, April 22 and Wednesday, April 23.

People in the following categories are requested to appear:

1. Those wishing to be approved as a Supply Pastor for the first time.
2. Those who wish to continue as a Supply Pastor.
3. Those who wish to be Admitted on Trial.
4. Those who wish to be Admitted into Full Connection.
5. Those desiring Ordination.

Those now On Trial, and wishing to be continued On Trial need not appear in person, but they may, instead, send a statement of their present status with respect to their completing the requirements for Full Connection to the Rev. W. N. McDonald, Louisburg College, Louisburg, North Carolina.

Although no specific time for a person's appearing will be scheduled, to cut down on possible over-

crowding, it is suggested that wherever possible for the men from the Burlington, Goldsboro, Rocky Mount, Fayetteville, and Wilmington Districts come on Tuesday and from the New Bern, Elizabeth City, Raleigh, and Durham Districts come on Wednesday.—W. N. McDonald

* * *

The Burlington District Conference will be held on April 29 at 9:30, at the Mt. Hermon Church.

* * *

The Rev. Luther M. Taylor, a local preacher, has been appointed as pastor of the Epworth Methodist Church in Charlotte for the remainder of this Conference year. W. J. Miller, D.S.

In Memoriam

MRS. MINNIE COLLINS LEDNUM

We, the members of the Leona Holt Circle of the Woman's Society of Christian Service, of the Methodist Church of Princeton, wish to pay this tribute of love and respect to the memory of our departed friend and member, Mrs. Minnie Collins Lednum, who entered into life eternal on March 9, 1958.

Mrs. Lednum possessed a spirit of faithfulness, loyalty, modesty, and sincerity. These characteristics and her friendly, sociable disposition endeared her to all of us.

We extend our deepest sympathy to her daughters, Mrs. M. V. Jackson of Princeton, Miss Ann Lednum of Goldsboro, and her son, Mr. J. M. Lednum of Preston, Md.

A copy of this is being sent to the North Carolina Christian Advocate, and to each member of the family, and entered into the records of the Woman's Society of Christian Service.

Respectfully submitted,
Mrs. M. T. Hinton, Chairman

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Ritual in the Church

My good friend, Key Taylor, is alarmed at the threatening flood of ritualism in the Methodist Church. (See his article in a preceding issue.) Many of us share his distaste for ritualism and formalism, but we are somewhat less alarmed about the situation. After having grown up among churches which had no ritual and little form, I found great satisfaction in going to a service where I could keep up with what was happening. It still beats me why anyone should think that there is any merit in keeping the people confused.

A friend of mine once proposed seriously that ministers ought never to conduct a service twice in the same way. "Always keep the congregation on its toes," he said. "Don't ever follow an order of worship, sometimes take up the offering at the beginning of the service, and never bother to select the hymns ahead of time. That way you won't get into a rut."

I'm sure we wouldn't get into a rut, but I am afraid that we wouldn't get anywhere else, either.

After all, a Sunday morning service is for worship, not for "rousements." What would be perfectly proper in a pep rally or a revival meeting under a tent would be out of place in a worship service, and for perfectly logical reasons.

Almost any layman could tell us that some services annoy and distract them. They might find it a bit difficult to explain why, but a little thought on the subject will make it clear. We go to church to pray, to sing God's praise, hear the Word of God, and listen to a sermon—in that order. If the preacher has no plan, if he exhorts (not about salvation but about the coming church supper) at odd moments, too much time reading the announcements (which are printed in the bulletin), rambles interminably in his prayer, and preaches a "scatter-gun" sermon (as I did last Sunday), the people may be excused for feeling let down instead of lifted up.

Brother Taylor got in a telling point when he said that ritualism usually marked a period in the life of the Church when the Spirit was absent, and warned us against becoming dead and lifeless in our worship. But there is an interesting angle here. It is true that there have been times when there was nothing much in the church except ritual and formalism. However, it is also true that without that same ritual and form there would have been nothing left at all. Ritual holds a decadent church together until some Luther or Wesley can come along to infuse new life into the dry bones.

So instead of bemoaning too much the ritualism (and we do well to be critical of any lack of spirituality in our church life), we should thank God for the dry bones which form the skeleton and hold the thing together.

You can't do without some form of routine. If you think you can, try changing the order in which you dress each morning.

Most of us have a set *ritual* which makes it possible to get into our clothes while still half-asleep, but on the mornings when we awake refreshed and eager we still follow the old pattern, because we are used to it.

So it is with our church services. American Methodists long ago adopted a simple form of service which suited the frontier congregations. It started with a hymn, followed by the Creed, and then went on through the responsive reading, the prayers, hymns, offering and sermon. It was not a perfect order, but it was a compromise between nothing much and something a bit better. It presupposed that many of the people would begin the service by reverently kneeling and praying for God's blessing. It also presupposed that there would be a spirit of holy joy and thanksgiving throughout worship. When this type of service became formalized and when choirs took over the singing and the preacher took all the prayers, there wasn't much left but bones, and they were very dry.

Revivalism came back for a time, and the joy returned. But, unfortunately, those who had become converted in the informal evening meetings felt that all services should be revival services, addressed to the unconverted, and with all the attempts to induce interest which are legitimate in such special meetings. They forgot that we go to church to worship God on Sunday mornings, to feed our soul and not to tickle our fancy.

When the formless, but joyful services, had become formalized into a pattern of "informality," we had the dry and stolid services which some of us remember with acute pain. Nothing seemed to fit into a pattern of worship, yet there was no spontaneity.

Method in Methodism

In an effort to bring worship back into our services, Methodism adopted again the old ritual which had brought order and dignity to worship in the days of John Wesley and which he insisted should be used in every Sunday service. Such an order, in simplified form, is found in the Hymnbook, entitled, Order of Worship I, and is printed on the first or second page of the book. It is becoming more and more popular with modern Methodists, as it seems to follow the natural order of all worship. In it we first confess our sins (as a congregation), ask for forgiveness, hear the comforting words of Jesus, and then begin to praise God in hymns and anthems. We read His Word and make our offering. As a climax, we hear the Word expounded by the minister, and are given an opportunity to dedicate our lives to Him.

Is there anything wrong with such service? Nothing at all. It is much to be preferred to the aimless ambling of some so-called "free" worship. But if the choir monopolizes the singing, if the preacher reads the Bible in a lifeless manner, if the emphasis is upon the ceremonial and every one acts as if a misstep would bring down the roof—then such a service should be overhauled with a fine comb. When the overhauling is completed, it will be found that the only cure is not to scrap the ritual but to make it what it is supposed to be: a manner of worship which has a form, but does not depend upon that form; which has beauty, but which considers it as merely the outcome of genuine devotion.

After all, ritualism is like any other "ism." It's what is left when the life is gone. Methodism can be as dead as the dodo, but method is as necessary as the courses of the stars.

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NORTH CAROLINA

Christian Advocate

April 17, 1957

Volume 103

Number 16



Featured

In This Issue

The
Methodist
Retirement
Homes
in
Durham

Pages 4 and 5



Typical of the members of the Methodist Retirement Home at Durham is Mrs. Charles A. Jones, pictured as she reads from her Bible. A Methodist minister's widow, Mrs. Jones is a veteran of 39 years of active service as a minister's wife in the North Carolina Conference.



Retirement Home pictures in this issue are by T. C. Wagstaff of the Graphic Press, Raleigh.



News of Methodism . . .

The Rev. Jerry D. Murray, pastor of Grace Church, Asheville, will lead the first Spiritual Life Mission at the new Grace Church, Charlotte, May 4-7.

First Methodist Church, Roanoke Rapids, reports a very successful revival March 16-23, with Dr. A. J. Walton, of Duke University, as guest minister.

The Mayodan Methodist Church conducted its series of spring revival services April 13-18, with the Rev. B. J. Dennis, pastor of the Stoneville Charge, as guest minister.

The pastors of the Goldsboro District have voted to lead their churches in simultaneous every-member canvasses on Sunday, May 25, for budget pledges for the 1958-59 local church budgets.

The Pre-Easter revival services at the Union Chapel Methodist Church, Kittrell, of which the Rev. R. A. McLean is pastor, was a week of true revival. There was almost a full house each night with the Rev. H. B. Baum of Norlina bringing the message to the people.

The Conetoe Church, on the Pinetops Charge, Rocky Mount District, reports a very fruitful meeting during the Conference-wide revival season. Fifteen members were added to the church. The Rev. H. H. Cash, of the Bridgeton Charge, New Bern District, was guest preacher.

The Rev. and Mrs. Clyde Auman, former missionaries to Japan, were guests at the fellowship supper at Mount Pleasant Church, Winston-Salem, on Sunday evening, April 13. Mr. Auman spoke on Korea, one of the "Lands of Decision" in the church's current study on missions.

The Rev. Robert Hardee, pastor of First Church, Troutman, was guest minister at Broad Street Church, Mooresville, during its revival March 16-21. There were many who re-dedicated themselves to Christ, and the people of Broad Street were highly pleased with the good work done by Mr. Hardee.

On Easter Sunday the Rev. P. L. Smith, pastor of Broad Street Church, Mooresville, received fifteen new members into the church from the membership training class, and one by transfer. There was a record attendance at the Easter morning worship hour. The pastor christened five babies at this service.

The 40-voice Bennett College Choir, directed by Mrs. Mary J. Crawford, will make three appearances before the Fifth Assembly of the Woman's Division of Christian Service, meeting at St. Louis next month. Dr. Willa B. Player, president of the college, will speak on the evening of May 7.

The Rev. O. Kemp Edwards, son of Mr. and Mrs. Hal L. Edwards, of Ayden, will leave for Japan in June to serve as missionary for a two-year period. He will go under the auspices of the Oriental Missionary Society. Kemp is a senior at Asbury College, Wilmore, Kentucky, and is a licensed local preacher.

W. N. C. Conference Plans to Preserve Its History

By G. W. BUMGARNER

The Historical Society of the W. N. C. Conference took an important step last year when it voted to nominate a Conference Historian to be elected in June of 1958. The main function of the Historian for several years will be to receive into an archives items of historical value to our conference, to file information concerning the location of other items of interest and importance and to encourage individuals and churches to place church records, manuscripts, letters, old disciplines, hymnals, and other items into the archives for safe-keeping.

A most interesting part of our program at annual conference this year will be the presenting of such items to the annual conference by individuals and churches. To give an illustration of items which would be highly desirable, the writer has in his possession and plans to present a book containing the Quarterly Conference Records of the Jefferson Circuit of the Methodist Episcopal Church between the years of 1886 and 1891. This book was kept in the possession of my maternal grandmother, Mrs. W. A. Patton, who gave it to me before she died at the age of 91. It could be a most valuable chapter in our history.

The Archives for our conference is for the time being The Methodist Building at Lake Junaluska. This building established for World Methodism is fire-proof and kept at an even temperature the year around. I can cite two very sad instances where the valuable records of local churches have been lost completely. One instance was that of a church where the Quarterly Conference Records dating back to 1886 and up to the present were completely destroyed by fire because they were kept in a private home. The second instance was that in which records of a church dating back to 1815 were auctioned off. The children of the elderly man who had died had not realized the priceless treasures which thus went for a few quarters as curiosities.

If the readers of this article are interested in presenting some item to the archives at this annual conference on Wednesday night of June 4, 7:30 p.m., let them contact the secretary of our Historical Society, the Rev. Joe. W. Laslev, Mt. Carmel Methodist Church, Rt. 4, Winston-Salem, N. C.

Kresge May Give Seminary 1.5 Million for Buildings

WASHINGTON, D. C.—The Methodist Church's Wesley Theological Seminary, due to move this fall from Westminster, Md., to new quarters here on the American University campus, is within \$100,000 of its goal to match a \$1.5 million gift of the Kresge Foundation of Detroit.

The announcement was made by Dr. Norman L. Trott, president of the seminary.

Meanwhile, the cornerstones of the first two buildings, now under construction, of a six-building group are to be laid April 29. One building is a dormitory, and the other houses a chapel and administrative offices.

The gift of the Kresge Foundation to help build the seminary was announced last year. The foundation is headed by Sebastian Kresge, founder of the department store chain which bears his name, and his son, Stanley. Both are Methodists.

An interesting sidelight concerning the \$1.5 million gift was recalled by Dr. Trott. When he conferred with officials of the foundation, he asked: "What documentary evidence do you want about the funds we raise and their expenditure?"

Stanley Kresge smiled and replied: "This is a venture in faith for all of us, and all we want is your word."

When the first check was received, Dr. Trott said, the following words written in longhand were on the back: "In the name and for the sake of Jesus Christ. Stanley Kresge."

Member WNC Conference on Outstanding Assignment

Dr. Norman A. Huffman, a Greek scholar and professor of religion at Willamette College, Salem, Oregon, since 1946, has been named to assist in preparing a new edition of the Greek New Testament, based on the findings of twentieth century scholarship. The project is sponsored by the American Bible Society, the National Bible Society of Scotland, and the Wurttemberg Bible Society of Germany.

Dr. Huffman is a member of the Western N. C. Conference. His mother is a member of Central Church, Asheville.

Burlington District to Meet April 22

The Burlington District Conference will be held April 22 at Mt. Hermon Church on the Mt. Hermon Charge. Mt. Hermon Church is 6 miles south of Graham, off of Highway 87.

The Conference will begin at 9 a.m., closing at 1 p.m., with lunch on the grounds. Among the speakers will be Dr. Clay Madison, district superintendent of the Greensboro District; Jasper Smith, vice-president of North Carolina Wesleyan College; Paul Carruth, executive director of Higher Education of the North Carolina Conference; and H. L. Henke of New York.

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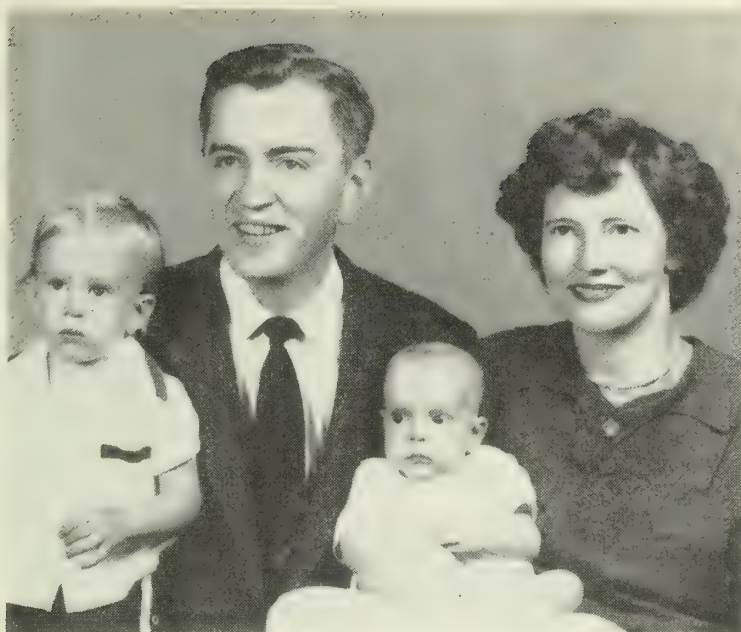
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The Hackneys Prepare for Service in India

By
H. R. McSWAIN



The Rev. and Mrs. Edwin Hackney of the Red Hill-Tipton Hill Charge in the Marion District have been approved as missionaries to India by the Board of Missions. Sometime this summer they will go to the Kennedy School of Missions in Hartford, Connecticut, for training.

The Hackneys were tentatively approved in 1956 as missionaries by the regional committee of the Department of Missionary Personnel of the Board of Missions. The Board of Missions requested that they continue serving in a pastorate in the conference in order to get very valuable and important experience in the local church in America before going to the mission field. The Board of Missions is more and more requiring that missionaries have experience in their field of service in America before going to the mission field. As a part of this experience Mr. Hackney has been teaching in a public school as well as gaining experience as pastor of the Red-Hill-Tipton Hill Charge.

The next important item in the plans of the Hackneys is that of obtaining a visa to enter India as missionaries. India is receptive to technical missionaries more than evangelistic missionaries, and is insistent that the work which the missionary is planning to do cannot be done by an Indian. It is assumed that since Ed and Faye will be going to Lucknow as minister of an English speaking church to replace a former missionary there that the visa will not be difficult to get. (The Rev. and Mrs. Max Lowdermilk of the Western North Carolina Conference were recently refused a visa to enter India as missionaries and are now in Pakistan.)

The Hackneys have two children, Mark, 2½ years old and John, 1½ years old.

Ed calls the First Methodist Church in Charlotte his home church. He is the son of the late Rev. W. J. Hackney, and Mrs. Hackney who now lives in Charlotte. He graduated from Central High School in Charlotte, Pfeiffer Junior College, Duke University, A.B. and B.D. He has served the Red Hill-Tipton Hill Charge since February 1955.

Mrs. Hackney is from High Point, the

daughter of Mr. and Mrs. Fred E. Kennedy. The Oak View Church in High Point is her home church. She graduated from the High Point High School, Pfeiffer Junior College, the Presbyterian Hospital School of Nursing, R.N., and Queens College, B.S. Mrs. Hackney will serve as a missionary nurse when the children are old enough to free her for this responsibility.

The date of the sailing of the Hackneys to India is uncertain for it will depend in part upon the dates permitted in the visa which they have applied for.

The Marion District Conference received enthusiastically the recommendation that every Sunday school in the district plan to give \$1 per Sunday for the support of the Hackneys in their work as missionaries in India. Their salary support is being considered by Ed's home church.

AGENDA, COMMISSION ON MISSIONS

April and May

1. Check with church treasurer to see that all mission funds and offerings are sent in.
2. Begin studying mission support for next year's budget, including Mission Specials, Church Extension, and World Service to recommend for next year. Plan Mission Specials in Four Lanes of Service, World Specials, National Specials, MCOR, and Church Extension.
3. Begin outlining next year's program of missionary emphasis, promotion and cultivation.
4. Plan and have the churchwide school of missions before conference if you haven't yet had it.
5. Plan May and June programs of missionary cultivation and promotion.
6. Plan the summer program for missions for the local church, including speakers, movies on missions, etc., with family picnics. Also plan to have missionary emphasis and projects in each class in Vacation Church Schools.
7. Plan in the months ahead to get and use the new MCOR movie, "The Long Stride," from the Conference Board of Missions. Show this to Official Board, Methodist Men, and other church groups including the congregation.

MISSION SPECIAL OF THE MONTH

Include a Mission Special in next year's budget for Ed and Faye Hackney. They are expected to go to India sometime in the next year. Your Special can then be sent when they go.

Preaching in Sarawak, Borneo, Land of Decision

(The marvelous opportunity for preaching the gospel in Borneo among the Ibans has grown out of the thrilling ministry of the Rev. Burr Baughman of Hendersonville.)

"Traveling up the beautiful Rejang River, one sees the characteristic homes of the Chinese and Malays along the bank," reports the Rev. Claude Singleton on a recent trip into Sarawak. "But presently one sees a longhouse" the home of the Ibans, the former headhunters of Borneo. "Twelve to thirty families may live in one longhouse."

After traveling up the Rejang River from Sibü in a speedboat for two hours, we came to Ngemah River which is a tributary to the Rejang. Here the district superintendent and a theological student who has been appointed as pastor up the Ngemah, joined us. We traveled for twenty minutes up the smaller river and stopped for the night. Here we preached and baptized fifteen people. There was another service and Holy Communion the next morning. About 11:00 a.m. we journeyed further up this river to a second longhouse where we preached, and then baptized thirty-five people. There are forty longhouses up the Ngemah, and only two of them are Christian. But others can be won to Christ as quickly as someone can go to evangelize and instruct the people. After coming back down to the Rejang, we traveled north to Kapit.

New Theological Seminary Under the Rev. Burr Baughman

"Henry Ajat Buah is the young Iban who serves as pastor up the Ngemah. He is handsome, strong, and already an eloquent preacher who should become a gifted Iban leader. He is one of seven Iban students studying at the little theological school under the leadership of the Rev. Burr Baughman, Methodist missionary." (From Hendersonville, N. C.)

"Henry tells about the first white man he ever saw. Henry was up in a tree when the white man approached. He was so frightened that he came down and ran for his life. After telling the story Henry smiled, and in his deep Iban voice said, 'But now some of my best friends are white men'."

"The newly appointed district superintendent of the Kapit District in Lin Kie Hiang.

"In China, before coming to Sarawak, he was once captured by the war lords. Along with others he was lined up and shot. But the bullet went through the back part of his head, and, glancing, came through his cheek. Then when the guards came along to bayonet each person as he lay 'dead', just to be sure that all were killed, they stuck the bayonet between his fingers and went on. Lin Kie Hiang lived through it, and today he is studying the Iban language so as to minister to his people.

"Life is simple but rugged along the
(Continued on page 16)

Mother's Day Gifts Are Exclusively For Needs of Home Members

By M. G. MANN
President, Board of Trustees

This year will be remembered as one of the most eventful in the life of our Methodist Retirement Homes.

We were thrilled, of course, when we opened the doors of our first unit a little more than two and a half years ago, but we realized then that it was only the beginning and that arrangements would have to be made as soon as possible to build additional rooms and other facilities to enable us to care for at least 125 members.

In my report last year, I stated that we needed desperately to build these additional rooms with as little delay as possible but even at the time I made that statement I did not see how we would be able to build the additional unit any time in the immediate future because we had attempted to obtain a long-term loan from several sources and were told that they were not making long-term commitments in view of the great change that had taken place in the money market.

We were fortunate, however, in finding a source through the Federal Housing Administration to obtain a long-term commitment to enable us to borrow the necessary funds to begin construction of our second unit on January 1, 1958. We are looking forward to a year hence when the new addition will be completed and we can increase our membership in the Home to provide loving care for a minimum of 125 persons.

It is not my purpose to dwell on the statistical side of our operations or our plans for the future expansion of the property. Our superintendent, the Rev. J. F. Coble, has covered these phases of our operations in another article.

It is thrilling to note, however, that greater interest is being shown in the program of the Home today than ever before. Many are now talking about constructing apartments and building cottages on the property in addition to the new unit that is now under construction.

As we approach Mother's Day, our thoughts naturally turn to the benevolent part of our program.

We knew from the very beginning that it would be necessary for us to care for a certain number of members who would not be able to pay the full cost of their keep, and the Board of Trustees wisely made provisions that a certain number of those applying for admission should be taken in even though they were not able to pay the full cost of their care. This does not mean, of course, that all of the members are admitted under these conditions. We certainly could not operate the Home on that basis. In my statement last year I said the Home was neither a poor-house nor a rich man's club, but there is a certain amount of benevolent work we must carry on if our

Home is to be regarded as a Christian home.

The Conference apportionment to the Home provides only enough money to meet the payments on the long-term loan and not one penny is left for benevolent work; therefore, we must look to the Mother's Day offering and special gifts from individuals to carry on this most important part of our program.

We are again asking the ministers and members of their official boards to assist us in making a special appeal this year so that we may greatly increase the amount received from our Mother's Day offering, because that is the chief source to which we must look for funds to carry on the benevolent work of the Home.

I am not unmindful that many calls are being made on each of us but I do not believe there is a more worthy appeal that could be made than that of assisting in taking care of some mother who comes to the evening time of life in need of loving care and a Christian home.

We hope that every member of the North Carolina Conference will make a liberal contribution to the Home this year on Mother's Day and assist us in providing a home for the aged in our Conference.



WELCOME HOME!—Superintendent J. F. Coble extends a welcoming hand to Joseph Stinespring, a new member of the Methodist Home family. Mr. Stinespring is the father of Professor William F. Stinespring, who teaches Old Testament studies at Duke Divinity School.



TURNING THE FIRST SHOVEL of earth for construction of the new addition to the Methodist Home at Durham are Dr. C. D. Barclift, District Superintendent; M. G. Mann of Raleigh, president of the Home's Board of Trustees; Mrs. Marshall Spears and M. M. Fowler, both of Durham. Flanking them are a number of other people who are taking an active part in this newest phase of the Home's service.

New Building Under Construction; Further Expansion Planned

The Methodist Retirement Home is one of the North Carolina Conference's finest efforts in its program of meeting the needs of people in the Master's name. The Home opened two and a half years ago and was soon filled to its capacity.

In the membership of forty-one are 35 women and six men. Two of the men are ministers, while the women include seven widows of ministers, and two former house-mothers of the Methodist Children's Home. Ages of the members range from 65 to 91, with an average of over 80. In addition to the forty-one members, there are a minister's widow and daughter waiting to move into the first apartment to be built.

The Home is *not* a nursing home, but a retirement home. It does not accept nursing cases, although it does provide medical care for those who are already members, and it does keep and care for members for life.

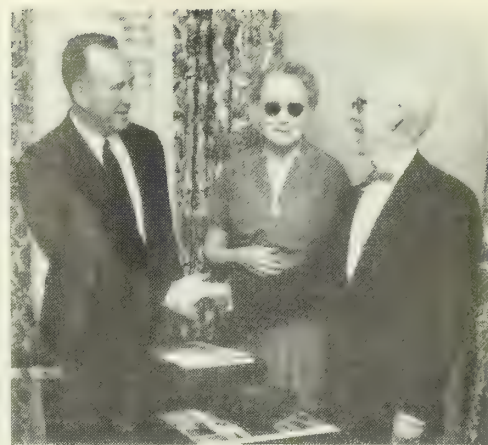
A minimum age of 65, a life of service to the church and community, and a need for the services offered by the Home are the basic requirements for membership. Preference is given to Methodists from the bounds of the North Carolina Conference, though others may be admitted.

So universal is the need for membership that every one of the nine districts of the Conference is represented by a minimum of two members. Though the Home is filled to capacity, applications come in almost daily from people who desperately need a home in their latter years.

Because of this continuing and growing need, construction was begun in January

of this year on an addition to the Home. This will raise the capacity from 41 members to 125. It is expected that this new unit will be completed by Mother's Day, 1959. Already, the news of this new construction has brought an increase in applications for membership.

To make the new construction possible, the Home has secured a long-term loan. This is at present scheduled to run for 40 years, but it is hoped that earlier retirement of this debt will be possible, perhaps within a period of 20 years or less.



PRE-MARITAL COUNSELING—another part of *The Home's* happy experiences. Superintendent J. F. Coble congratulates Mr. J. B. McKeithan after plans for his marriage to Miss Vallie Mae West are made. The wedding took place in December and now Mr. and Mrs. McKeithan welcome their friends to visit them at *The Retirement Home*.



TYPICAL of the kind of hobby work being carried on by the members of the Methodist Retirement Home at Durham is the production of hand-made rugs. Mrs. Sallie S. Brady, formerly of Garner, is shown here at work on a rug which she designed herself.

To meet immediate needs, along with construction of the new addition to the physical plant of the Home proper, a number of separate small apartments on the Home's grounds are to be completed this summer. These are a part of the Home's long-range plan, which calls for the eventual building of 50 cottages and an equal number of apartments.

Under the provisions of such a plan, a couple may move into a cottage upon retirement, and there have a maximum of

comfort and privacy, along with the service and security offered by the Home organization.

When more service and closer companionship is found desirable, the apartments grouped around the main building will provide this. If circumstances should make infirmity care necessary for husband or wife, the other will be able to move into the main building and thus be near the loved one and have security and care.

The North Carolina Conference has been most generous in its support of the Home, both through a part of the General Giving and as a Special Offering on Mother's Day. Each year Mother's Day brochures and offering envelopes are distributed through the churches of the Conference to encourage this offering. Another source of income for the Home is through special gifts, memorials, and wills.

The long-range plans call for all that comes through the Home's part of the General Giving of the churches as well as special gifts to be applied to interest and principal of the debt on the buildings.

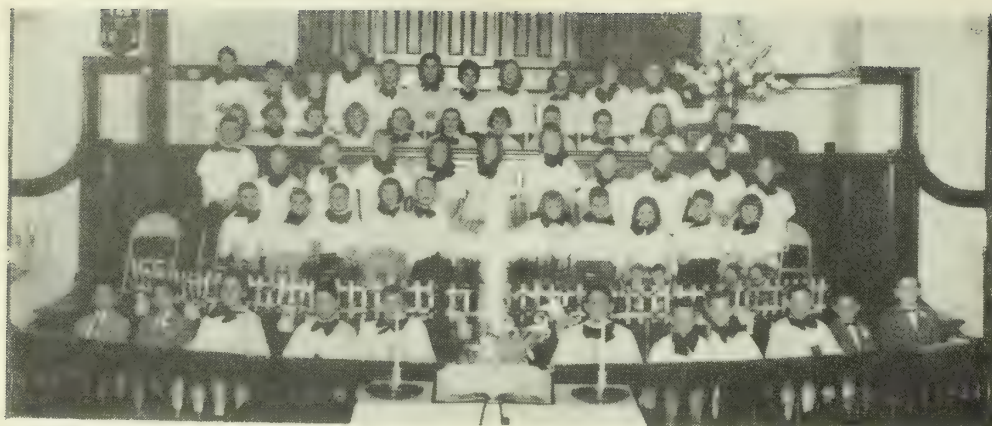
Members contribute in so far as they are able toward the cost of their keep in the Home. There are, however, many worthy members who do not have resources to pay the minimum cost of their keep. The Home underwrites this with the Mother's Day offering. Thus, you determine the amount of benevolent work the Home can do. You enable the Home to accept and serve the needy by a sacrificial sharing on Mother's Day.



FIRST Home Demonstration Agent of Sampson County, Mrs. W. B. Lamb is now a member of the Methodist Home, and occasionally gives its staff a hand with the cooking. Her specialty is hot bread, and she is pictured here as she prepares to make up a batch of rolls.



There are activities for the deaf and blind—Miss Gertie Fisher, after 47 years teaching music at the School for the Blind in Raleigh, listens to Talking Book records of the Bible.



The Children's Division of Horne Memorial Methodist Church, of Clayton, presented an Easter program on Sunday evening, March 23. The Easter story was presented in scripture, poetry, story and song. Fifty-four young people took part in the program.

J. B. Ivey Was My Ideal

By E. P. HOLMES

Though I have now passed my three-score years the name of J. B. Ivey in my youth was a by-word in our home. During my father's forty-five years of being a Methodist minister, somehow or other, we were always closely associated with the Ivey family of which his father; affectionally known as, "Uncle Ivey," was the instigator and the circuit rider of a bygone day. When my father was pastor in Hickory, George Ivey was the chairman of the Board of Stewards, and at the tender age of six it looked like I was going to die with an acute case of bright's disease. They tell me the night that it did not look like I was going to make it, George Ivey sat up all night with my father. Then in days to come, George Ivey assisted my father in investments that enabled six preacher's children to get a college education.

It was not until I came to Charlotte some ten years ago that I became intimate with Ben Ivey (J. B. Ivey) as we knew him then. He had already passed from Belwood to many vocations and was a merchant prince in Charlotte. When my first book came out, "The Disadvantage of Being a Preacher's Son," it seemed Mr. Ivey took a great liking to my best seller and we swapped autographed copies—he had just published his book, "My Memories." My books even sold in his store. Then when he assisted the author in publishing "The Junaluska Story," we came even closer and I visited him quite a few times at Lake Junaluska.

At one of the annual Methodist conferences held in Charlotte there was a delegate from Watauga County: a farmer named Blake Hamilton. He told me while he was in Charlotte he wanted to meet a rich man, a great man and a good Methodist. I told him I had the man all in one. I carried him up to J. B. Ivey's office and Mr. Ivey took time out to show him over his Charlotte store. This man came away awed and impressed not so much with the store, though it was magnificent, but with the man. It was then that I told him that the name J. B. Ivey was more than a name—it was a tradition in North Carolina for everything that was holy and righteous—in fact, the name was a synonym for goodness. There was a certain sturdiness in the man that seemed never to falter. There never seemed

to be an iota of doubt in his mind about his religion. He not only practiced it on Sunday but every minute of the day. His mercantile establishments became a by-word for value received. To come from Ivey's carried a certain prestige all over the Carolinas and the adjoining states. When I made northern trips and mentioned Ivey's they always said; we know; that's the man who pulls his window shades down in his stores and won't advertise on Sunday. Due to his goodness and his early training he felt like the Bible should be taught in public schools of Mecklenburg County. When the county fathers failed him he financed it himself for years. He was a guiding factor in making the Methodist Home for the Aged what it is today.

In one of the many pastorates that my father served, I remember a small grocer who was always in a hurry. I can remember him in the early morning running to work, then running home to dinner (lunch) and then hastening back at night to work on his books. He shoved and pinched and weighed his thumb and just seemed never to catch up with himself. Not so with J. B. Ivey—he had time for everything that was good and the more good he did—the greater

he became. A great banker once told me all the collateral he wanted in a man was: he had time to pat a stray dog on the head, be good to his family and love flowers. If flowers had anything to do with making a man great, then J. B. Ivey was the greatest because his flowers in season surpassed all other gardens I have known. If he had to go, I am sorry he had to die just at the Birth of Spring, with his fourscore and ten and two years behind him. He left us at Easter time.

I am reminded of the verse of John McNeil that he wrote to Melvin Gardner who also died in Charlotte many years ago:

To have seen the sun come back
To have seen the children again at play—

To have heard the thrush where the woods are green

Welcome the new born day—

To have felt the soft grass cool to the feet
To have smelt earth's incense, heavenly sweet,

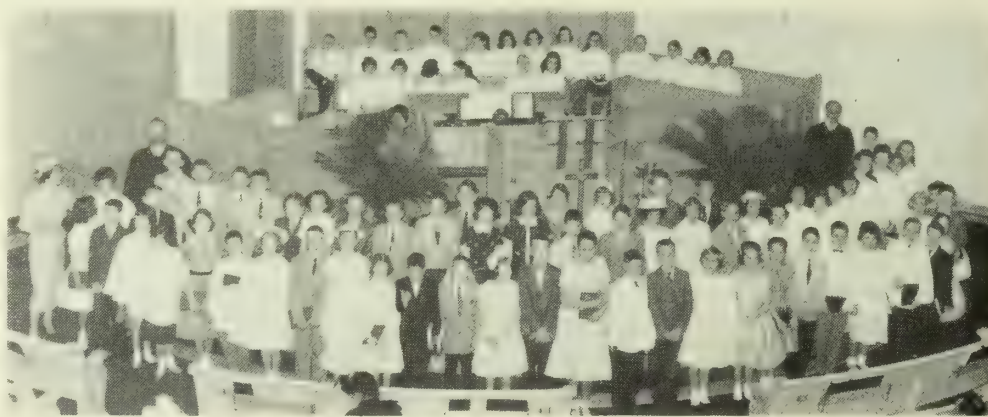
To have shared the laughter along the street
And then to have died in May.

Methodists Gain 1,000 Members a Day

NASHVILLE, TENN.—Though The Methodist Church in the United States received an average of more than 1,000 members on "profession of faith" each day of 1957, it still took an average of about 25 Methodists to win new one in this way.

The announcement was made by the Rev. Dr. George H. Jones, Nashville, who recently completed a study of 1957 Methodist church membership statistics. He is a staff member of the Methodist General Board of Evangelism here.

The number of persons who joined the Methodist Church on profession of faith during 1957 was 378,031. This figure divided into the total number of U. S. Methodists reported in 1956 resulted in an "evangelistic ratio" of 25.3, or approximately 25 Methodists to win one on profession of faith during 1957.



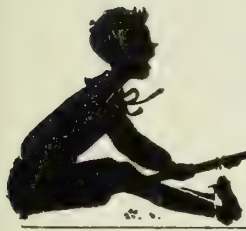
Sixty-three children were received into the fellowship of West Market Street Church, Greensboro, by the Rev. Thomas A. Summey, Jr., Minister of Membership, in a special service at 10 o'clock on Palm Sunday, March 30.

The children had attended six sessions of the church membership class taught by Dr. Charles P. Bowles and Mr. Summey. Assisting in the class were Mrs. W. I. English, superintendent of the Junior Department, and Mrs. R. Kennedy Harris and Mrs. Horace Johnson, co-superintendents of the children's division. The climax of the training was a baptismal and dedication service on Saturday night, March 29. Each child was presented a Methodist hymnal inscribed with his or her name, and these hymnals were used in the dedicatory communion service.

Thirty adults and youth were received into the church at the 11 o'clock service on Palm Sunday. All of these new members were received by Mr. Summey in the absence of Dr. Bowles who with Mrs. Bowles is touring Europe and the Holy Land.

Boys and Girls

ELIZABETH WHISNER
Editor



Editor's Note: The material on our page this week, with the exception of the Bible Quiz, is written by, or about, children in the N. C. Conference. We would welcome material written by children in both conferences.

The Cathedral Bell

By GAIL BRADSHAW

Slowly, silently, he lifted his bowed head, and gazed upon the picture of Christ hanging on the wall. As he looked about at his surroundings—a small cross, a Bible, and four bare walls—he wondered if he would ever see them again. For he was only an old, worn Padre, and no match for the thousands of soldiers who were invading his land. Everyone else was already gone, and he had remained behind for a last word of prayer in the small chapel. He rose to his feet, lifted his pack of belongings to his back, and walked away. Even as he got on his donkey, he thought, "Some day I'll return—some day."

As he started his journey, he thought of the cathedral, in the midst of a desert whose very mention brought horror to the hearts of his people. That was where he was going. He had no food, but there was a little water in the leather pouch at his side. So, with courage in his heart and a prayer on his lips, he urged his humble beast forward.

The journey was long, hot, and very tiresome. At the end of five days the poor Padre fell from his donkey onto the ground. His water was gone. He was almost dead. He could go no further. As he lay there, wind and sand blowing across his face, he summoned every bit of strength which was left in his worn body, and said a prayer—a prayer begging for strength and for the will to go on, to reach the beautiful cathedral, to see once more the cross of his God. Then, he fell asleep.

When he awoke it was morning, and across the flat rolling hills of sand he could see a black object outlined against the sky. Could it be? Yes—yes it was! He beckoned his donkey and rode as fast as the sand would permit. And there—there was the cathedral! The beautiful wonder of his dreams!

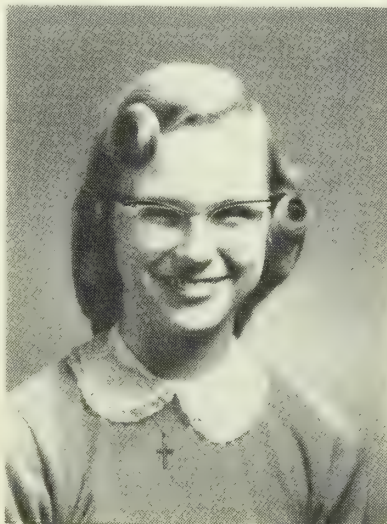
But as he rode closer, his joy was changed into agony. The soldiers of his people had taken over his beloved cathedral and turned it into a fort. His uplifted head dropped to his breast, and he turned to leave. But as he did so, a hoarse shout interrupted his thoughts. The captain was calling to him to come inside. So, wondering what now there was to live for anyway, since he could not go back to his village, he rode inside the doors of the fort.

"Ah, Father! How good to see you!" the captain cried.

"I want no part of this," the Padre said bitterly. "I came to seek refuge in a cathedral, but instead I find a fort. What kind of a soul have you?"

"Oh, I am so sorry," the dirty captain said mockingly. "But you must rest after your journey. Guards! Give the Father our coziest dungeon."

As the guards came and the order was obeyed, the Padre heard the clear, deep tone of the cathedral bell. He had heard the legend of the bell many times—how that long, long ago, angels had rung the



We introduce here the author of our feature story this week, Miss Gail Bradshaw, age 13, and a member of Rosemary Methodist Church, Roanoke Rapids. Gail also writes poems, some of which have appeared on our page before. She has real talent for writing, and we look forward to more of her contributions.

bell hour upon hour. But now, since the sins of man had become so great, they were no longer allowed to come to earth to ring the bell. So the task was left to man. The bell had been rung every hour for the past two thousand years, and would continue to be rung until the cathedral no longer stood. Tough and haggard as these soldiers were, they had enough respect to ring the bell at the allotted times, since they had captured the cathedral.

The Padre was roughly pushed into a dark room and knocked to the floor. But as the guard started to bolt the door, a cry was heard throughout the fort. The enemy was attacking! The guard hastily left and returned to his weapons. Then followed the battle. For what seemed an eternity, the Padre heard swords clash and bloody cries. Then all was silent.

As he cautiously peered out the door, he saw that all were dead. He was the only living person remaining in the fort. Then he remembered the bell. It must be rung,

and it was up to him now. He found his way up the winding stairs to the tower. He pulled the rope one, two, three times.

As he listened to the bell's sweet music, he remembered his animal, his only means of getting food. He hastened down the stairs, and found his donkey on the ground—dead. He was stranded! There was no way to get food except to walk to the nearest village, which was impossible. How could he? The bell must be rung every hour, and the journey to the village would take nearly three days.

He sank to the floor and put his head in his crumpled hands. He had a choice—starvation, or violating the law of the sacred cathedral. Which would it be?

For the next two days the Padre stayed near the altar in prayer, and each hour rang the sacred bell. His hunger became greater and greater. He was weak and faint, and could no longer walk. He must now pull himself by his hands. But he did not give up.

Some time later he was found, lying peacefully near the altar, with a contented look on his now white face. He had made his choice.

And the bell was ringing—not by human hands—just ringing, ringing, ringing.

FLOWERS

Many different kinds of flowers
Bloom in the garden each year,
To welcome the April showers
That show the flowers cheer.

The roses shine so bright and clear
To strive to show the wind,
That even though it's full of cheer,
They refuse to bend.

The other flowers along the way
Are always shining bright,
To show the people day by day
That God knows what is right.

—Patricia Ferguson—Age 12
Methodist Home for Children
Raleigh, N. C.

STRICTLY MINISTERIAL

The six-year-old son of one of our North Carolina ministers was being asked some of our Bible Quiz questions.

When asked, "When God created the world, what did He do on the Sabbath?" the youngster quickly replied, "He went home with somebody and ate dinner."

Bible Quiz

1. What boy was the youngest of twelve brothers?
2. What boy became king while a young child?
3. What girl greeted Peter at the door when he was released from prison?
4. What child was adopted by a princess?

Answers to Last Week's Quiz

1. The Mustard Seed—Matthew 13:31-32.
2. In Matthew—Chapter 6, Verses 9-13.
3. Nazareth—Luke 2:39.
4. Solomon—I Kings 3:9-14.

Getting Off the Earth

The launching of the latest satellite not long ago made few headlines around the world, and at home the news was almost buried by the accounts of the Academy Awards. So soon are we accustomed to the impossible!

Now that space travel is an accepted thing, scientists tell us that we may expect to contact the moon by atomated rockets within a little more than a year, and possibly reach Venus and Mars by 1962. They add, as a matter of little consequence, that to get a man to the moon and back would cost something like \$2 billion.

What is \$2 billion?

What would that money do if channeled into our own nation's economy? What would that amount do if applied to research into the problem of lawlessness and crime?

The Christian who reads his Bible carefully may be somewhat worried over some aspects of this hurried race to leave the world. We remember the story of a group of people who tried to reach the sky with a tower of Babel.

Meanwhile the race goes on, while crime increases, prices rise and jobs get scarcer. Can we, by fixing our sights upon the moon, forget our problems on the earth?

Scientists some years ago were wont to chide the theologians for their "other-worldly attitude." The shoe is now upon the other foot.

Where Are the Ninety-six?

Census figures reveal that 96 per cent of the American people count themselves as being affiliated with some church or religious organization. Only three per cent said they had no religion and one per cent refused to answer the question.

Methodists will be interested to know that 16,700,000 consider themselves members of our church, nearly seven millions more than we have counted in our very generous statistics. Where are these seven millions? The Baptists line up, 23,600,000 strong, for the census taker, but the Baptist churches can't find more than two-thirds of that number on their records.

Perhaps it is an indication of genuine religious feeling among the people that so many of us want to be considered members of a church without belonging to it. Perhaps, however, it is merely an indication of a growing misunderstanding of what religion actually means.

The days of rosy optimism have passed for most of us. We do not any longer become excited over statistics which show that America is almost 100% religious. It may be true, but what is the religion which we espouse? Is it Christianity, or even Judaism? From all indications, it is neither,

★

but a nationalistic materialism which has for its cornerstone of doctrine the creed: "I believe in prosperity, happiness and scientific progress."

If we are a Christian nation, how is it that we are corrupting the youth of our land with the filthiest motion pictures, plays and books since the decadent days of the Romans?

If we are a Christian nation, how is it that we spend billions on weapons which will be outmoded tomorrow, other billions in trying to "shoot the moon," and refuse to adequately finance our schools? How is it that we cannot solve the problem of juvenile crime which threatens to become, not simply a crime-wave, but a flood?

If we are Christian, how can we succumb to hatred of other races, to violence and oppression of other Americans?

If 96 per cent of us are religious, then what has happened to religion?

J. B. Ivey

The death of Mr. J. B. Ivey of Charlotte deprives North Carolina Methodism of one of her greatest sons. A layman, Mr. Ivey came from a famous family of Methodist preachers and was always proud of his heritage.

Visitors to Junaluska for many years marveled at his garden of dahlias, but speakers there appreciated even more his encouragement and interest. Well does this editor recall the week in 1946 when he delivered a series of lectures on journalism and found that most of the audience for which they had been prepared were not in residence, it being the last few days of the season. But Mr. Ivey was there, notebook in hand, ready to learn anything and everything he could about the job of promoting the church which he loved.

Retired and in poor health for several years, Mr. Ivey was still abreast of what was going on in his Conference. He will be missed by all who knew him.

Just Around the Corner

Do you remember the slogan of a presidential campaign of nearly twenty years ago—"Prosperity is just around the corner"? Some of us remember all too well our search for that corner!

Now the cry is raised again. The President is quoted as saying that he is sure that the bottom "is certainly close, or possibly even now reached." We hope that he is right. Despite the fact that our section of the country has not suffered unduly, so far, there are signs that a little more of the recession and the textile industry will be

forced to curtail its work week beyond the present short ration.

Meanwhile, the politicians play their games, each side trying to block the efforts of the other, neither wanting to give credit for any anti-recession moves to the other side.

His Right to Pray

While walking along the street one day, Charles H. Spurgeon, the famous London preacher, overheard a young, robust workman swearing. Spurgeon went up to him.

"Can you pray as well as you can swear?" he asked.

The young man laughed with a superior air. He declared he never indulged in anything so useless as that.

"Well, I'll give you this," said Mr. Spurgeon, offering him a coin, "if you will promise me never to pray."

The young man pocketed the coin with a chuckle. By and by, however, as the day wore on he felt uneasy. *Never to pray?* *Never?* Maybe he would want to pray some day. Maybe he had sold something very precious.

Coming home in the evening, he told his wife. She was horrified.

"We don't pray," she said, "but some day we may want to pray."

They found out who it was that had given the coin and sought him. Spurgeon was able to lead them both to Christ.

For how much would you forfeit the privilege of prayer?—*Christian Victory*.

The Bairns

"I sometimes wonder," said the schoolmaster, as he surveyed his boys, "whether you realize why you are here and why the country spends so much money in building schools and paying teachers. What is the purpose of it all? Why should you come here to learn Latin and algebra and all the rest?" Then he paused, not really wanting a reply, but in the quiet, Smith Minor, in the front row, muttered something to his neighbour.

"What was that you said, Smith?" asked the master.

"Please, sir," he replied, "I just said to Jones that I am like you; I've never seen any sense in it!"

The master was not in wonderland alone. In another class in another school the master had asked Fred Jackson the question—which he thought would be the shorter way to China, going west to America and then across that continent and the Pacific, or going round Africa and the Cape.

"I don't know, sir," said Fred. "Which do you think?"

"I don't think, I know," replied the master.

"And I don't think I know, either," said Fred.—*Ezra*, in *Methodist Recorder*.



The Ultimate Goals of Christian Experience

By R. G. TUTTLE

COMPLETE LOVE OF FELLOW MAN
"Thou shalt love thy neighbor as thyself."—Matthew 22:39

Complete love of fellow man is another quality of life growing out of Christian experience. As I come to know God, I become rooted and grounded in the love of God. His love is shed abroad through my life. Thomas Wolfe had not discovered this experience when he wrote, "I have found the everlasting weather of man's soul to be not love but loneliness."

Where there is not love there is death. Those who know God, know God's love. Dr. James C. Darby quotes Wesley as saying, "Just as God bestows unmerited love on the Christian, the Christian in turn bestows impartial love on every creature of God . . ." Or, as Robert C. Pike points out, it is like underwater radar sounding. The electrical impulse is sent out from the instrument, it hits the bottom of the sea and echoes back the same impulse, only a little weaker. The time it takes for the impulse to reach the bottom of the sea and be returned to the instrument determines the depth at that point. So also the impulse of God's love is radiated to us. That same impulse is reflected back toward God and out toward our fellow man—only weaker. The strength of the reflection of this impulse of love determines how far from God we are.

Stanley Jones reminds us that God commands only what he has built into our nature. He commands love because we were built to love. Life finds its proper fulfillment only in giving love and responding to love.

In *The Journey*, Lillian Smith has one of her characters say of another, "I think his sureness of life comes because he loves so surely." If one lives without love, life is a chaos of threats and fears, a jungle of enemies. If one's true nature is love, he lives in a world of persons to be loved, persons to be helped. He is sure of life because he is sure of its purpose, and much of this love which he radiates is reflected back to him.

Purity of life without love can so easily become pretentious self-righteousness. In her "Themes of the Clay," Gabriela Mistral writes beautifully of that which might happen to her dust in future days:

If they make me a brick in a prison, I shall grow red with shame when I hear a man sob; and if I am a brick in a school, I shall suffer because I cannot sing with you in the early mornings.

True love casts out all self-righteousness and fills the heart with everlasting concern. Such love knows no bounds; it is shown in thousands of little acts of thoughtfulness. It makes happy the home: it smoothes the rough spots, it lightens the burden, it lifts the gloom. It ties neighbors closer together. It reaches to the ends of the earth.

"Do I really love people, or just act as

if I love them?" There is a difference. Genuine love is easily recognized; where it is not genuine the *act* quickly breaks down. False love does not suffer long and remain kind. The genuineness of love was made vivid by Christ, "with arms outstretched wide enough for all the world." True love requires patience: It runs risks; it goes out of its way.

A successful business man told me recently of a personal discovery. He had felt that a certain man did not like him, therefore he didn't like the man. These two were put on a committee and were forced to spend days working with each other. My friend came to know the man, and to his amazement discovered that he was a fine fellow. A real friendship grew up between them. "The one who has within him the love of God," says G. Ray Jordan, "is the one who must build the bridge from his life to the other man's life; probably the other man never will." Love is lovingly aggressive!

To be committed to Christ means that we allow his own unconquerable love to be given free rein in our lives. "Convenient ignorance" is no excuse for blindness, indifference, self-centeredness. The Christian makes it his business to discover need and to do something about it; he moves among the multitudes, picks up their burdens, helps bear them. This will bring in the new age (described by Lillian Smith)—

... the age of wholeness:
 When the walls began to fall;
 When the fragments began to be
 related to each other;
 When man learned finally to esteem
 tenderness ... and awareness.

PRAYER: *Grant us increasingly, O God, the love, the concern, the compassion shown by Christ in all his relations with others. Amen.*

Gethsemane, Golgotha, and the Garden Tomb

By MABEL E. KOONTZ

As we observed Holy Week and Easter 1958 my thoughts turned again to Jerusalem, and it was meaningful to remember experiences in these sacred places. At the foot of the Mount of Olives, overlooking Jerusalem lies one of the most sacred gardens in the world. Gethsemane now has many kinds of beautiful flowers—roses, oleanders, phlox, tulips, bougainvillea, evergreen and flowering shrubs, similar to our gardens and those of Florida. There are only eight olive trees left. Their vast old trunks are furrowed by deep clefts and crevices as if they had suffered much. They have probably been struck by lightning more than once. Some people believe that these very old trees witnessed Jesus' anguish; others think that these are the descendants of the one under which the Master knelt. Fresh shoots with smooth, blue-green leaves still spring out of the ground. "Neath the Old Olive Tree" Dr. Frank Field, Methodist minister, led a

very impressive worship service on that bright Friday morning in April. Because of Jewish-Arab troubles it is not considered wise to go to the Garden at midnight. As we sang "Tis Midnight and on Olive's Brow" it was not difficult to appreciate anew the anguish of our Lord as he prayed in the Garden.

Where is Golgotha? Many pilgrims reverence a site now enclosed within the Church of the Holy Sepulchre in Jerusalem. Most Protestants, however, leave this bewildering succession of dark churches, chapels and shrines relatively unmoved, in spite of the fact that they have been shown crosses, a stone of unction and many other objects greatly venerated by many Christians. We looked with gratitude upon a hill, just opposite the north wall of Jerusalem. It is about twelve feet high, and the likeness of a human skull is plainly visible. For 75 years this elevation has been called Skull Hill or Gordon's Calvary.

Where shall we search for the Easter Tomb? Somewhere in the vicinity of the Holy City must be the site of the rock-hewn sepulchre. Many scholars feel confident that it is to be found in the Church of the Holy Sepulchre, and it is here that Roman Catholics hold Easter mass. Beneath the central dome there is a marble chapel in which is a small room where the angels are supposed to have greeted the women. We looked upon a stone fragment claimed to be part of the stone which sealed the tomb. The tomb chamber is very small, and only two or three persons enter at a time. We were shown a marble shelf at the side, and told that the tomb is some distance below.

While I would not want to deprive anyone of any blessing to be received in the Church of the Holy Sepulchre, we Protestants rejoice that we can visit the tomb in the garden. It is here that our Easter services are held. It is known as the Garden Tomb, because of its location in the kind of garden John tells us was in the place where Jesus was crucified. It was carved out of the rocky side of Skull Hill. Since the tomb was discovered in 1894 it has been kept sacred. No regular services are held in the garden except on Easter morning, but tourists find their hearts lifted in thanksgiving as they walk in the garden and visit the tomb. The keeper of the Garden Tomb is Solomon John Mattar, a deeply religious man, who delights in showing the sepulchre and reading portions of scripture relating to the burial of Jesus.

This garden, believed to have belonged to Joseph of Arimathea, is a natural garden with palms and shrubs of various kinds, and lovely flowers grow along the paths.

Whether the Tomb is enclosed within the walls of the famous church, located in the lovely garden, or somewhere near Jerusalem, I am grateful that it is empty. It is inspiring to recall what Stanley Jones answered when a Hindu told him that Christians cannot point with certainty to their founder's grave. Dr. Jones said, "Our religion centers not in a tomb, but in a glorious Easter morning."

"He is not here. He is risen as He said." Allelujah!

Baseball Is In The Spotlight; Visitors From Charlotte; Boy Scouts Reorganize

Baseball

It has been said that "In the spring a young man's fancy lightly turns to thoughts of love." There is probably much truth in this statement. But I believe it would be almost equally true that in the spring a young man's thoughts turn to baseball.

Wherever you turn on the campus and almost any hour you will see the baseball being thrown and caught or a budding "Babe Ruth" slapping to the far corners. In fact this is not entirely confined to the boys. You quite frequently see the girls engaged in the same activity.

Our varsity and junior varsity began practice some weeks ago. There are twenty-six boys out for the varsity team. Twelve of these boys are coming from last year's squad. There are fourteen boys up from last year's junior varsity squad.

The pitching was probably hardest hit by graduation last year. Two of the first stringers were graduated. They are Marshall Simpson, who will be out for the Carolina freshman squad, and Eddie Ridge, who will be out for the Lees-McRae team.

Others lost from last year's team are George Padgett, who is in the navy; Jack Mitchell, who is at Appalachian State Teachers College; Brock Ridge, who is at Pfeiffer; and Bill Whitener, who is in the air force. While it will be difficult to replace these boys, the prospects for a good season seem fairly bright. The boys have a lot of enthusiasm and are working hard. Mr. Clary is handling the squad. Mr. Gibson is working with the junior varsity. He has a large squad out. It is through this squad that the varsity finds its replacements from year to year.

The varsity schedule is as follows:

- | | |
|-------|-----------------------------------|
| April | 1 Statesville at Statesville |
| | 4 Davie County at Children's Home |
| | 7 Alumni at Children's Home |
| | 11 Spencer at Spencer |
| | 15 Thomasville at Children's Home |
| | 18 Mills Home at Mills Home |
| | 22 Lexington at Children's Home |
| | 25 Asheboro at Children's Home |
| | 29 Statesville at Children's Home |
| May | 2 Davie County at Mocksville |
| | 6 Spencer at Children's Home |
| | 9 Thomasville at Thomasville |
| | 13 Mills Home at Children's Home |
| | 16 Lexington at Lexington |

Boys Win First Game of Season

Our boys won their first scheduled game of the season from the Statesville team Tuesday, April 1. The weather was fine and there was much cause for rejoicing. The day brought us our first real indication that spring might be close at hand and, too, it brought us a victory. Mr. Clary used three of our pitchers. Frank Wiles started. He was followed by Frank Graham and James McKnight. The final score was 13 to 5. Arthur Spaugh hit a long home run to deep left field in the first inning with

THE CHILDREN'S HOME
WINSTON-SALEM, N. C.
A home for the homeless. Owned and maintained by
the Western North Carolina Conference
M. T. LAMBETH, Editor
BEULAH TAYLOR, Assistant Editor

two on. He later hit a double. Roy Byrd had two hits for the afternoon. Frank Graham came through with a timely bingle to score two runs. David Robinson handled several chances in center field nicely and Bill Davidson looked good at his shortstop position. Frank Wiles, our starting pitcher, held the Statesville team scoreless during his tenure on the mound. It was a first game for each team and both showed fine promise with a little more seasoning.



Youngest in the Family

The Picture

Ronald Gray Boose is the boy who picture adorns this page. He holds the distinction of being the youngest member of The Children's Home family. He recently joined his three older brothers, who had enrolled a year earlier. Ronald will be four years old in August and is a member of the Reynolds House family. He is sponsored by the St. James Bible Class, Trinity, Kanapolis. Mrs. Arthur Sprye is secretary of this class and Mrs. Troy Powers is treasurer.

Wake Forest Boys Entertain

The boys out at Wake Forest College have been most thoughtful of our young people in many instances. They have entertained groups of our boys and girls on several occasions. The Sigma Phi fraternity came to our campus on Monday afternoon and held an Easter egg hunt for our Smith and Anna Hanes groups. Both the young men and our children had a grand time.

Charlotte Group to Visit Us Easter Sunday

We are expecting two bus loads of young people from First Church, Charlotte, early Easter Sunday morning. We are expecting them to arrive about 3:30 a.m. They will have breakfast with a group of our young people and then a representative from the Moravian Church will speak to them concerning the Easter services of the Moravian Church. The entire group will then go to the early morning services. We are delighted that this group is to visit us. A bus load of our boys and girls visited in Charlotte on the invitation of the people of First Church early in the year. Our people had such a delightful time and we are all anxious to go again. They and all of us are delighted to have good friends at First Methodist visit us.

School Entertainment

Mrs. Folger's second and third grades gave a most entertaining talent show in the school auditorium on Tuesday, April 1, at 1:30 p.m. All members of her class had a part in the program. David Everhart served as master of ceremonies and did a splendid job. The numbers consisted largely of songs and dances. There were solo numbers and small and large group numbers. Those giving the program obviously enjoyed doing them and it was a real treat for those of us in the audience.

When we have a program of this kind we are most thankful again for our new auditorium. It adds so much to have this lovely place for such activities.

Boy Scouts

We are in process of re-organizing our Boy Scout troop. We are very happy to announce that Mr. Joe Karola, of Western Electric and a very successful Scoutmaster, has consented to be our new Scoutmaster. He will bring with him several men who have worked with him in Scouting. This is the first time that anyone other than a staff member has headed this program. We feel that this new arrangement will bring our boys into contact with some fine men and aid in their development. At present we have forty-one boys in our troop and we are looking forward to the best year ever. Our aim is that it can truly be said of each of us, "He is a good Scout."

Easter Service

We have just been handed a copy of the church bulletin for Sunday, April 6, Easter Sunday. The order of worship includes: Processional, "Christ the Lord Is Risen"; Responsive Reading; Gloria Patri; Anthem, "The Lord, He Is Risen"; Dedication of tithes and offering; Musical Offertory; Anthem, "Were You There?"; Sermon, "Where Is the Lord?"; Anthem, "The Holy City"; Benediction and Recessional.

In the news announcements the following is noted: "It is our privilege to share a meaningful and worshipful experience with George William (Bill) and Vivian Adkins as they present their daughter, Sharon Dell Adkins, for baptism. Surely God is made to rejoice when parents assume the responsibility of rearing their children in Christian faith."



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Children's Work

"Suggested Sharing," is the new term to be applied to the supply work in the Children's Division, says Mrs. J. Elwood Carroll, secretary of Children's Work in the Western North Carolina Conference.

Mrs. Carroll also says that there are a number of NEW ideas being incorporated in the Children's Work, especially in the realm of sending gifts of money from the additional sessions of study for children. A form should be ordered from Mrs. Carroll or from Box 828, Salisbury. This form should be filled out and given to the *local church treasurer*, who in turn sends this Children's Service Fund to the Conference treasurer, Mr. Fred Russell, Box 1273, Charlotte, N. C. The offering from the Vacation Church Schools is sent to the Board of Education, Box 828, Salisbury.

Special emphasis on gifts of money, rather than gifts of material things, will be made during the coming year. Mrs. Carroll says that more resources will be available, when purchased in larger lots.

A new handbook for Children's secretaries is in the process of being printed. Until it is ready for use, Mrs. Carroll says that there is a four point program to stress: 1. NEW secretaries should be teachers, or connected with the work of the Children's Division of the Church; 2. In Supplies, suggestions will be found in the *Child Guidance Magazine*, and many changes are noted in this section; 3. NO more "Mitten Trees," please—the winter projects have been altered to be in line with the needs overseas and in the U.S.A.; 4. The Children's Service Fund—full information about this may be found in the March issue of *The Methodist Woman*.

Annual District Meetings

Methodist women from all over the Western North Carolina Conference have been busy attending their district meetings. Many of them had the privilege of hearing Mrs. W. B. Landrum, field worker for the Woman's Division of Christian Service. She gave the inspirational address at nine of the eleven district meetings.

Mrs. T. V. Goode, conference secretary of Promotion, was the official escort for Mrs. Landrum.

Greensboro District—400 women attended the meeting of the Greensboro District W.S.C.S. held on March 21st at the Pleasant Garden Church. Mrs. Landrum discussed the work of the Woman's Society and three missionaries on leave told of work in their fields. They were Miss Joy Betts from Brazil, Miss Lorena Kelly from Africa, and Miss Charlotte Alston from Japan.

Mrs. W. B. Hall of High Point was elected as the new district president, succeeding Mrs. W. A. Bales. Other new officers chosen for the coming year are Mrs. E. D. Yost, treasurer, Mrs. Ray Banner, Jr., Mrs. Walter Allred, Mrs. Harry Hendrick, Mrs. W.

Stanley Baker, Mrs. Hiley J. Wise, Mrs. J. K. Isley, Mrs. Mitchell Faulkner, Mrs. D. M. Davidson, Mrs. Joe Hardin, and Mrs. Jesse A. Walker.

Asheville District—Mrs. W. B. Landrum discussed the need for a deeper prayer life and of a broader field of service for Christian women in her inspirational talk to the women of the Asheville District at their meeting held at Grace Methodist Church at Leicester on April 3rd.

Mrs. T. C. Roberson of Candler was chosen as the new district president, succeeding Mrs. Thomas E. Frutchey, who has served in this office for four years. Mrs. E. D. Chandler was re-elected treasurer.

The new officers included Mrs. Cletus Norton of Hendersonville, Mrs. Floyd Shook of Leicester, Mrs. Tom Luther of Candler, Mrs. Hal Wells of Asheville, and Mrs. Sam McCracken. Those re-elected were Mrs. Stanley Masters, Mrs. Frank Shuford, and Mrs. Paul Hall of Leicester.

The district plans to have a Workshop on Peace at the Biltmore Methodist Church on April 22nd, with outstanding speakers to present thoughts on how to plan for World Peace.

Marion District—The women of the Marion District gathered at the Valdese Methodist Church on March 22 for their annual meeting.

Mrs. W. B. Landrum presented a message on the work of the Methodist women for their church.

The day's theme, "A Widening Way," was carried out in every detail of the program, the talks, music, reports and hymns. The Rev. E. H. Nease, Jr. gave the morning meditation and Mrs. Gilmer Lowman the welcome. Mrs. W. T. Medlin responded.

The pledge service was very beautiful. The memorial service was in the afternoon program with Mrs. Harold Lefevers as leader. The installation service was conducted by the Rev. J. G. Winkler, and his wife gave the benediction and the noon-time grace.

Winston-Salem District—Miss Lorena Kelly, missionary to the Belgian Congo, was guest speaker at the meeting of the Winston-Salem District held at the Mt. Tabor Church on March 25th. Miss Kelly discussed the changes that have taken place in her field since she first went to Africa, several years ago.

Mrs. W. B. Landrum spoke on "Miracles," saying in part, "Our speech is a miracle, and we should take time to talk to people and try to understand them."

The district presented life membership pins to Mrs. Fred C. Hobson, retiring president, to Mrs. Sam Beck, Mrs. A. L. Smith, Mrs. J. C. Clodfelter, Mrs. Gilmer Whicker and Mrs. Raymond E. Hill.

Mrs. H. B. Simpson was chosen as the new president. The secretaries elected are Mrs. R. F. Collins, Mrs. J. C. Clodfelter, Mrs. Earl D. Staley, Jr., Mrs. Harold Carter, Mrs. Carl Campbell and Mrs. A. L. Smith.

Salisbury District—The annual meeting of the W.S.C.S. of the Salisbury District was held at the Salem Methodist Church in Stanley County on March 26th.

Three outstanding speakers took part on the program; Mrs. W. B. Landrum, Dr. Nelson Moore and Miss Mary Bethea, both of Pfeiffer College. The Pfeiffer College choir also presented several religious numbers at the afternoon session.

238 women from three counties, Cabarrus, Rowan and Stanly, attended the meeting.

Day Apart Service

The women of the Charlotte District had a "Day Apart Service" on Thursday, April 3rd, at Central Methodist Church in Monroe.

Mrs. G. G. Adams, program director of the Methodist Home in Charlotte and a licensed local preacher in the Methodist Church, was in charge of the day's program.

Miss Florence Dixon, district secretary of Spiritual Life, planned the Lenten observance.

The Charlotte District meeting is scheduled for April 16th.

Woman of the Week

Mrs. Dan K. Moore of Sylva was named as "Woman of the Week" by the *Asheville Citizen* on March 31st.

Mrs. Moore is secretary of Status of Women in the Southeastern Jurisdiction and held the same office in the Western North Carolina Conference for four years prior to her election to the Jurisdiction office. She is at present chairman of the Conference Committee on Rural Work. She is a member of the Sylva Church board and of the choir.

Pakistan News

The Rev. and Mrs. Max Lowdermilk write of their first impressions of Pakistan in their first letter to friends back home now that they are settled in Quetta, West Pakistan.

"Karachi gave us our first impression of Pakistan," they write. "In this crowded city of over 1,500,000 people we saw much which is symbolic of all this part of the sub-continent . . . We saw poverty, sickness, illiteracy, and all that accompanies these curses of mankind. We saw as well evidences of real determination on the part of this young nation to eradicate these sores and to help the people to help themselves to improve conditions. We saw some of the projects being conducted by the U. S. Aid and the Colombo Plan as well. Karachi is a city of the old and the new all rolled into one. For example, when driving down a crowded street on the left side (British custom) you must drive with camel carts, donkey carts, bullock carts, horse carts, bicycles, motorbikes, rickshaws, and modern cars such as Volkswagons, Chevrolet and others. The buildings one sees are from ultra modern to ancient in design.

"Our church is established in Quetta and many other places in Pakistan. There are 35,000 Methodists here and in all about 400,000 Christians."

The Lowdermilks, (Max, Mary and Mark) sailed from New York on Dec. 13.

Christian Education at Work

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



Teachers Plan Together

The Church Membership Class for Children of the Church

Ministers, church school teachers, directors of Christian education and parents have given considerable time to church membership classes for children in recent weeks. Many well trained groups were received into the church on Palm Sunday and Easter. It would be interesting to know the total number received in our conference. Reports, now in the making for Annual Conference, will give an indication of the results. Statistics over a period of years show the Easter membership classes to be our most productive source for new members. It is the time for the in-gathering from the process of Christian education that has been at work in the lives of the children since their enrollment in the nursery department. Our Methodist literature and our carefully planned programs of Christian nurture are designed for commitment and for church membership while in the junior department of the church school. The home, the church and the school have looked forward to this occasion and have planned carefully for it. To express it another way is to say that ministers, parents and teachers have worked diligently and patiently for the growing religious experiences of children to come to fruition in meaningful church membership. The forces of Christian education have been at work in our Conference. Another in-gathering has been held. The job, however, is not complete. In fact the churches now have the greatest challenge of all to integrate these new members into a vital youth fellowship and to help them achieve a vital growing relationship with the church they serve and the community in which they live.

Work Benches of God

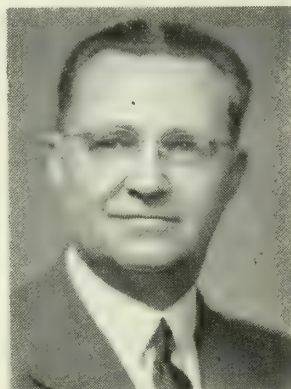
Many newspapers carried the following statement in their Saturday edition recently calling attention to the opportunity for Christian nurture in a nearby church for each member of the family.

"Christians are not turned out on assembly lines.

"The skill and patience of many a human soul, the blueprint of Christ's own example, and the unseen but mighty craftsmanship of

the Creator Himself—these over the decades bring forth a noble Christian life.

"There must be understanding, guidance, faith. There must be a Christian home with



Ministers Give Guidance

sincere, loving parents. There must be prayer, the Bible, worship, thought, study. And at length practice and persistence must

win many a victory over self before the world begins to recognize the hand of God in the life of a man.

"Nearby in the church you will choose, there are busy hands at the work benches of God.

"And room for more—your child's and your own!"

After Easter the Vacation Church School

The vacation church school is one of our greatest opportunities for additional time in Christian education. More than 50,000 children were enrolled in vacation schools in our conference during the summer of 1956. With a successful Easter season now a matter of record, it is natural to turn to plans for the vacation church school and other summer activities in Christian education. During the week of February 23-28 six district meetings were attended by approximately 2,500 people to consider ways and means for providing better Christian education in our churches during the summer months. Another series of six similar meetings are now in process during the week of April 13-21. These meetings have brought printed resources and personal interpretation of these materials within reach of every church in our Conference. Additional materials are available for any individual or church requesting them. Texts for use in vacation school should now be ordered direct from the Methodist Publishing House, Fifth and Grace Streets, Richmond 16, Virginia. Texts recommended for use with kindergarten, primary, junior and intermediate boys and girls this year are:

Kindergarten: Children Learn From Jesus—Lyon

Primary: Jesus Went About Doing Good—Hanson

Junior: Jesus Is His Name—Tilley

Intermediate: Fairest Lord Jesus—Hazard

Increasing Emphasis on Outdoor Activities

One of the areas in the church's program which is receiving increasing attention is that of outdoor activities with children. America is "moving outdoors." No doubt this has been one of the factors causing children's workers to recognize potential values of informal outdoor experiences for helping achieve objectives in the Christian education of children. Leaders who wish to secure helpful guidance materials along this line may order the "Day Camp Packet" (for 20c) from the Department of Christian Education of Children, P.O. Box 871, Nashville 2, Tennessee.



Children "Increase in Wisdom"



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

Challenging National United Nations-Washington Seminar

Forty-eight Methodist Youth and nine adult counselors, representing 26 states attended the UN-Washington Seminar sponsored by the Youth Department of the General Board of Education and the Board of World Peace. The seminar was held the week of February 23-28.

Miss Kay Fink of Concord, president of Cabarrus County Senior Subdistrict and Senior Chairman of Christian Witness for the Western North Carolina Conference Methodist Youth Fellowship, represented our conference in the seminar. Her report of the seminar follows:

My Commitment—My Responsibility

In a certain world, in a certain nation, in a certain city, in a certain hotel, a certain group of Christian youth gathered together. These people came from all parts of the country, but their desires and aims were one. They had come to learn of world peace and of their responsibility in maintaining it.

The days passed so quickly for these people; all too soon the closing session arrived. They sat in quiet meditation and their minds dwelled upon the experiences they had had—the joy of learning to know fellow Christian youth—the excitement of New York—taxies, subways, Times Square, the Italian accent of the girl at the lunch counter, the cold ferry ride to Staten Island, the crowds of people in the street, the eighty-two flags of various countries seen at the UN—and Washington with its marble buildings, the winter rain and the warming sunshine, the streetcars, lunches with representatives and last minute appointments with senators. But with a more distinct remembrance they recall the quiet peace of the UN Meditation Room, the voice of the Yugoslavian, the man from the Philippines who said, "The central problem of our world today is how to employ human intelligence for the salvation of mankind"—the opposition to colonial powers—the views of American foreign policy—disarmament—the dramatic and challenging experience of Lincoln Memorial on a rainy winter evening—the acute awareness of certain rights for all peoples of the world—the right to economic security, the right of respect, the right of consideration, and since this group is a Christian one, the right of universal Christ-like love. In addition, this certain group had learned to have an open mind, to be concerned with affairs of their own country and of the world, and to be acutely aware that this thing of world peace depends not only upon the presidents of the nations, UN representatives and government officials but upon themselves as Christian youth of the modern world. They have come to realize that they must not only be concerned but also informed.

The week drew nigh to an end. Shirts and sweaters were returned to suitcases. Extra room was sought for acquired material and for souvenirs. Feet were becoming tired. Phone calls were made to

President: Martha Turnipseed
High Point College, High Point
Director of Youth Work: Paul H. Duckwall
Box 828, Salisbury

check plane, bus and train schedules. Roommates were sitting on roommates' luggage in order that it might be closed. The minutes passed quickly, oh so very quickly!

Awakening—Dedication

In a certain Year of our Lord, in a certain winter month, on a certain day, within a certain hour, this certain group of Christian young people came to the closing session of their week together. Outside the world moved on and on and on. For a short time they were quiet and meditative, unmindful of the clamor in the street. But this period was not to remain extensively because they knew their place was in the world. The world needed them. They had a responsibility to the world. They had come from California, from Georgia, from Texas, from North Carolina, from New York, from Ohio, from Massachusetts, from Idaho, from Oklahoma, from Connecticut and from all other sections of the country. To these areas they will return and contribute their ideas and their voices in helping to promote peace. This is their commitment—this is their responsibility.

Within a certain world created by God, within a certain nation, with a certain city, within a certain church, a certain group of Christian youth re-affirm their commitment to peace. This they have dedicated themselves to do because Christ has commanded them. I am a member of this group. You are a member of this group. These Christian young people know that mankind is their business. Mankind—Their Business!

Rowan Witness Mission—Youth Revival

The Rowan County Subdistrict of the Methodist Youth Fellowship sponsored a County-wide Christian Witness Mission and Youth Revival the week of March 7-14. All of the meetings were held at the First Methodist Church in Salisbury. The subdistrict council, Allen Rice, president, planned the mission and the revival which proved highly successful.

The Christian Witness Mission began on Friday night and continued through Sunday afternoon. Two delegates from each of the participating churches were exchanged with other churches of the county. These young people visited inactive MYF members and non-churched youth, inviting them into the fellowship of the church of whatever denomination they chose.

On Sunday afternoon the young people gathered at First Church and gave reports of the number of young people visited, the number of commitments made, and the number of young people received into the MYF. Following these reports the Rev. D. Moody Nifong, pastor of Central Methodist Church of Albemarle and district director

of Evangelism, brought an inspiring message in which he stressed evangelism among the youth of today.

Challenging Revival

The follow-up of the Christian Witness Mission was a county-wide Youth Revival which began Monday night.

The Rev. Edwin Bailey, pastor of Hickory Grove Methodist Church of Charlotte, preached and the Rev. Phil H. Gibbs, pastor of Cooleemee Methodist Church, directed the music. The choir was made up of young people from the church of the county. A thirty minute song service preceded the evening message and featured special numbers by vocalists each night.

The sermons were appealing to young people and they were urged nightly to search their own souls and find the solution to their problems at the altar.

The success of the revival will live on in the hearts of the young people who made their way to the church each night and took part in the services.

Methodist Youth Fund Report

It is "Now or Never" in the Methodist Youth Fund as far as this year's goal is concerned. All payments must be in the hands of the treasurer, Mrs. Leona M. Morgan, Box 828, Salisbury by May 10 to be counted on this year's goal. Three weeks remain for each Methodist Youth Fellowship to pay its pledge for this extremely important youth work. If your MYF has made no pledge this year and has paid nothing—this is your opportunity to join with the thousands of other Methodist Youth Fellowships in the U. S. in the one all-important MYF project. Through the Methodist Youth Fund Methodist youth give to missions at home and abroad, to Christian education in mission conferences around the world, and to youth work in the General Board of Education and in our annual conference.

Following is our Youth Fund status in our conference as of April 1:

District	Goal	Pledged	Paid
Asheville	1,443.00	713.00	735.12
Charlotte	2,958.20	1,821.00	1,320.64
Gastonia	2,182.80	1,441.50	1,290.83
Greensboro	3,005.20	822.00	1,046.29
Marion	1,123.80	279.00	428.65
North Wilkesboro	405.40	220.00	224.85
Salisbury	2,313.60	1,659.00	1,144.94
Statesville	1,622.20	1,462.00	1,002.25
Thomasville	1,893.80	3,138.95	2,082.89
Waynesville	855.80	1,091.25	607.56
Winston-Salem	2,169.20	1,138.00	931.20
<hr/>			
	\$20,000.00	\$13,785.90	\$10,815.22

Each district can still reach its goal; each MYF can pay its pledge; and each youth Fellowship can share in this one project of all Methodist Youth—if we act now.

◇ ◇ ◇

A TWELFTH CENTURY PRAYER

Thanks be to thee, my Lord Jesus Christ,
For all the benefits thou hast given me,
For all the pains and insults thou hast borne for me.

O most merciful Redeemer, Friend, and Brother,
May I know thee more clearly,
May I love thee more dearly,
May I follow thee more nearly. AMEN.

God's Mighty Deliverance

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Exodus 11:1; 12:23-28; 14:27-31

Our lesson deals with the manner in which the Hebrews were delivered from a life of slavery under the Egyptians. The story is found in our Scripture lesson and has been told and retold millions of times in Jewish and in Christian history. It is only one of the many instances found in the Jewish and in Christian records of the evidence of God's entrance into history on behalf of those who rely upon him for help. Out of the circumstances surrounding the deliverance of Israel came the institution of the Passover, perhaps the most sacred and meaningful of all the religious ceremonies of Judaism.

In considering the Biblical material for this study a word of caution may be in order. The student needs to keep central the main thought—that of God's deliverance. It is easy to spend time in guessing how these things happened. One also may be troubled by what appears to be God's actual delight in the destruction of the enemy of his people. We have to remember that this is an interpretation by the Hebrew writer. We cannot believe a just and loving God takes any pleasure in the destruction of people, no matter how wicked they are. Remember that in many places in the Bible God is represented as heart-broken over the sins of men (note, for example Hosea, 11 chapter).

In reading these accounts we notice that the Biblical writer has introduced into the narrative of the exodus from Egypt a great deal of emphasis on the Passover. This is not surprising in view of the importance of this ceremonial for the Hebrew people. But sacred days and seasons tend to become secularized, as the manner of observance of Christmas, Easter, and Thanksgiving will show. The Jews, however, seem to have been able to keep the character of this celebration on a religious level right down through the centuries. Can we Christians say as much for our principal religious days and seasons? We need to think seriously about this question.

Coming now to the practical application of this lesson, we might consider the evils from which we need to be delivered today. They are many, and we do not have space to discuss them all. Perhaps the greatest evil of modern times is the threat of continuing wars, becoming ever more destructive of life and property. In the *Saturday Review* for April 5 this frightening prospect is described by Harrison Brown in the following words: "We are faced during the course of the next twenty-five years with the prospect of seeing one nation after another achieve the means of manufacturing nuclear explosives and of delivering them with planes, missiles and submarines—Eventually most nations will be heavily armed with these weapons. Imagine a world in which nuclear weapons of all sizes have become commonplace and widespread. Couple this with the ever-present possibility of rash military action such as we have just witnessed in Tunisia. Add to this the prospect that rash actions can be precipitated in virtually every region of the globe. Add to this the extent to which ignorance permeates human society. Add, for what it is worth, our knowledge from past history concerning the frequency of occurrence of wars. Now examine all these factors and ask yourself for how long a time you honestly believe violence on a large scale can be avoided."

If the above picture is true we need deliverance as we have never needed it before. There are those who no longer have any hope, but sit and wait for the end. There are others who expect God to perform a miracle to destroy the enemy and save western civilization—whether we deserve to be saved or

not! There are some who believe we have to take our share of the responsibility for the future of mankind and, by God's help, bring in a better day. Which of these seems best to you?

What Is Your Level of Giving

1. The "Tip" level. There are those who give a nickel or dime to the Lord in the same way they tip the waitress or the porter. It is just a little matter of appreciation for the Lord.

2. The "Entertainment" level. There are those who give only when they come to church. They give like they go to the theatre, the ball game—they give when they go.

3. The "Emotional" level. There are those who give only when they are emotionally stirred. This may be once or twice a year, according to feelings.

4. The "Promise" level. There are those who pledge to give but neglect the promise. They will say they have pledged, but they never pay.

5. The "Bible" level. There are those who give their tithes and offerings as the Bible teaches.—*Selected*

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At the Altar

Sometimes strange things happen during weddings in our rural churches. There was, for instance, the occasion when the vicar, looking at the bridegroom, inquired whether he took this woman for his lawful wedded wife, and instead of being answered as the book directs, heard the man reply: "Aye, I'm willing, but I'd rather it 'ad been 'er sister!"

On another day, in another place, on being asked the same question, the bridegroom seemed rather annoyed by it, and replied: "Of course, that's what I've come here for; but she's not that awful. I've seen worse than her that didn't have half as much money!"

And then there was the day—stop me if you think you have heard it before—when the clergyman, asking whether the groom knew of any lawful impediment why he should not be married there and then, got from him the answer: "I'm all right; but Martha lisps a bit"—EZRA, in *Meth. Recorder*.

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LETTERS TO THE EDITOR

JAPANESE HOPES TO REACH MORE NATIVE VILLAGES

The Rev. Zensuke Hinohara came to America first in 1901. Entering Trinity College, (now Duke), he began preparation for Christian ministry among his people. He has never lost his ideal of a Christian Japan. Graduating and attending Yale he went back and served as principal of Hiroshima Woman's College, (the city of the bomb), built Kobe Church, one of the largest in West Japan, and has held various offices in his church serving faithfully through years of peace and years of war. He is now, though 80 years old, here on this special mission. He and wife carry blessing wherever they go.

He and Dr. Kagawa are working toward establishing a Christian Rural Center near Tokyo. Their purpose is to have a plant away from the big centers for quiet preparation for service of the thousands of untouched villages. He wishes to keep the promising young people in the villages, eventually arousing the rural people to helping themselves and one another instead of depopulating the farms through yielding to blandishment and evils of crowded cities.

I have never seen a harder worker than Brother Hinohara. Nothing stops him. I honored myself by rooming with him at Trinity. He has denied himself, has gone hungry, walked many miles to service, has never refused any service the church asked him. Even now, at 80, he is one of the men in the forefront. He tells his story of salvation through Christ and his wife sings. They wish to be in homes and learn Christian homelife.

The devil led us into war. Let's let God lead us through faithful native disciples of His into helping this work that should mean much through Eternity. Seldom do we have such an opportunity.

Brother Hinohara is now at 3400 Brook Rd., Richmond, Va.

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World Peace Conferences

Dr. Daniel E. Taylor, Main Speaker
April 21 through 24

Asheville, N. C.

Biltmore Methodist Church

The Rev. John A. Lowder, Host Pastor
Monday, April 21, 1958

11:00—Devotional, The Rev. J. W. Fitzgerald, Supt. of Asheville District

11:15—Background of World Peace Program

12:30—Lunch

1:30—"The World Peace Program of the Methodist Church"

2:30—"Organization and Function of the World Peace Committee in the Local Church"

3:30—"The Work of the United Nations Organization"

8:00—Rally, The Rev. John McWhorter, Presiding

"World Peace Emphasis for Youth"

Tuesday, April 22, 1958

10:00—Devotional, The Rev. John Lowder, Host Pastor

10:15—"The Work of the W.S.C.S. to World Peace"

11:15—Panel ... "Peace Action and Better Planning for the Future"

Charlotte

Hawthorne Lane Methodist Church

The Rev. W. Jackson Huneycutt,

Host Pastor

Tuesday, April 22, 1958

7:00—Dinner Meeting for Pastors and Chairmen of Peace Committees of Local Churches of Charlotte and Neighboring Districts

8:00—Peace Rally

"The Task of Maintaining World Peace"

Lexington

First Methodist Church

The Rev. Ralph Taylor, Host Pastor

Wednesday, April 23, 1958

10:00—Devotional, Dr. Clay Madison, Supt., Greensboro District

10:15—"Background of World Peace Program"

11:15—"The Methodist Church's Peace Program"

2:00—The Rev. Mr. Page, Presiding

"The Organization and Function of the World Peace Committee in the Local Church"

3:00—"The Parts the W.S.C.S. and the Youth Division Play in the World Peace Emphasis in the Local Church"

4:00—Adjournment

7:30—Peace Rally—The Rev. Albert W. Wellons, Presiding

"World Trade" or "Disarmament"

Thursday, April 24, 1958

The Rev. Leroy Scott, Presiding

10:00—Devotional, The Rev. John Carper, Supt., Thomasville District

10:15—"Interdenominational Co-operation and World Peace"

11:15—"Race Problem As It Effects the Cause of World Peace"

2:00—The Rev. James P. Hornbuckle, Jr., Presiding

"Teaching A Course on World Peace In the Leadership Training School"

3:00—"Lesson Plans for Teaching A Course on World Peace"

Winston-Salem

Maple Springs Methodist Church

The Rev. Carson Williams, Jr.,

Host Pastor

Thursday, April 24, 1958

7:30—Peace Rally

"World Peace and the Near East Problem" or

"Background of World Peace and How Our Efforts May Help"

Subscriptions Received

March 31—April 9

100% Churches

Core Creek, Beaufort	22
Mizpah, Reidsville	32
Jackson, Jackson	63
Hillsboro, Hillsboro	80

Six or More at One Time

Concord-Hopewell, Catawba	18
Wesley Mem., High Point	12
Marvin, Rocky Mount	8
Central, Clyde	13
First, Canton	11
Central, Concord	20
Mt. Grove Church, Table Rock Chg.	7
S. Park, Salisbury	8

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Raleigh, N. C.





Dreadnaught Nurses

An advertisement in the Methodist Recorder (London) is headed "Dreadnaught School of Nursing." At first glance, I thought of the designation of a class of battleships and made a mental connection which brought a chuckle. A dreadnaught battleship was not to be trifled with in the days of my boyhood, and I remembered that we used to call one of our school teachers (whose weight and determination made the title apt) "the Dreadnaught." And I wondered if the nurses in that school were to be taught to go on the famous order, "Full steam ahead and the torpedoes!"

Perhaps it is a good name, after all, for "Dreadnaught" means "afraid of nothing," and a nurse, as well as a teacher, has to be possessed of more than ordinary courage and dogged determination.

Which brings me to observe that the Puritans were responsible for a lot of intriguing names. They used to saddle their offspring with such delightful cognomens as "Barebones," "Fearnot," "Charity," "Temperance," and "Muchlove." Maybe that's the way the Dreadnaught School got its name.

"How Are We Today"

Thinking about those lovely ladies, the nurses, I remembered one question which has puzzled me since the first time, at the age of seventeen, I went to a hospital. (Up to that time, I had always thought that you only went to a hospital when you were ready to die.) I can well remember my

indignation when the starched and capped lady insisted on addressing me in the plural. "Well, well," she would carol, at the witching hour of six o'clock in the morning, "and how are we today?" I couldn't help growling that I didn't know how *she* was, but that I was sleepy and in no mood for a bath.

They tell me that some peculiar custom dictates the use of the plural form in hospitals. One never asks "How are you?" or "Would you like an egg for breakfast?" One must always say, "How are *we* this fine morning?" and "Would *we* like a nice big egg for our breakfast?"

If any of my readers in the nursing profession can explain this to me, *we* would just love to hear from them.

10,000 Methodist Women to "Invade" St. Louis, May 6

From every state in the Union and from some twenty countries overseas, more than 10,000 representative Methodist women will "invade" St. Louis, Missouri, from May 6 to May 9. They will be participating in the Fifth Assembly of the Woman's Division of Christian Service of the Methodist Church's Board of Missions. They will represent about 1,676,000 women, organized in 31,000 societies in local Methodist parishes. Mrs. J. Fount Tillman, of Lewisburg, Tenn., the national president, will preside.

"Christ's Message for Today" and "Our Witness" are the two themes of the Assembly. Each day there will be Bible study periods led by Professor Georgia Harkness, of the Pacific School of Religion, Berkeley, Cal. The choirs of three Methodist colleges will be heard in special recitals: Bennett College, Greensboro, N. C.; Scarritt College, Nashville; and National College for Christian Workers, Kansas City.

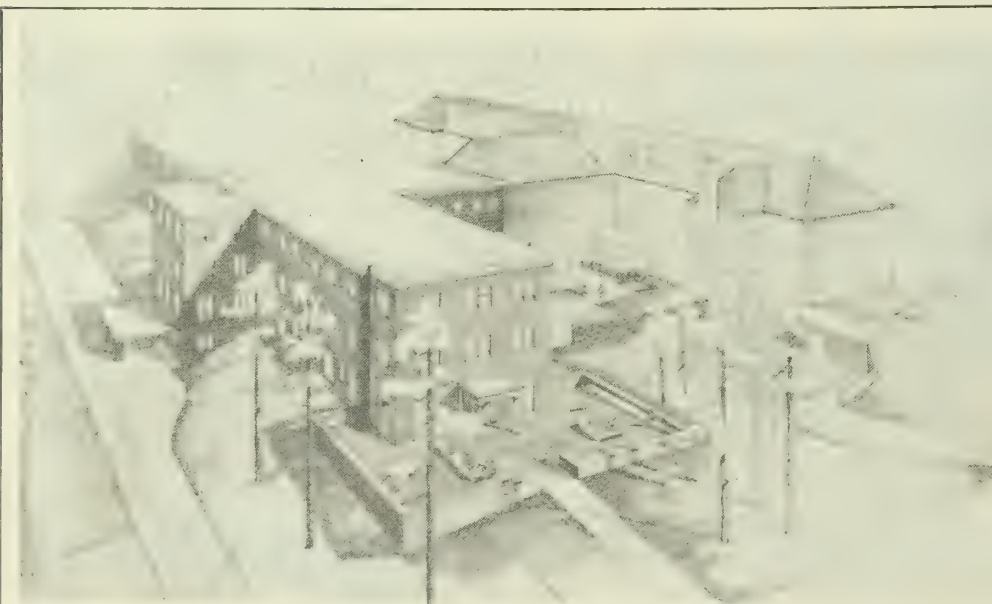
Preaching in Sarawak

(Continued from page 3)

Rejang. A new day is dawning. The head man in the longhouse said, "We are glad you have come from America to see us. You are our friends. There is much which our people need." In one longhouse, down the river from Sibul, we visited an old Iban Pengulu Nanta, who is the district leader for 3,000 Ibans. Hanging near his door are a number of dried human heads. They have been hanging there for thirty years. In his youth, he was a fierce warrior. But he now has a son who is studying up at Kapit to be a Methodist preacher.

"Pengulu Nanta was one of the Iban representatives at the Coronation of Queen Elizabeth II in London. He became a Christian, and together with his people they built the first and to date only Iban Church. It stands majestically on stilts above the marsh in the lower regions of the Rejang, and it's called Bawang Assan. Nearby in the parsonage lives the pastor, Phileman Sirat, a Batak missionary from Sumatra whose grandparents were cannibals. "He serves the 600 members who live in six longhouses which have from 26 to 33 families. At the same time he continues to evangelize in the many longhouses where Jesus Christ has not been accepted.

"The people up the Ngemah River who were baptized in those two longhouses want to build a church. Perhaps they will before too long. As this continues, the Rejang in Sarawak becomes the river of God and the people become the people of Jesus Christ. In the meantime we must continue to build the new hospital at Kapit develop the theological school and other work, and promote the agricultural school and work. We must, in every way possible, preach the gospel of Jesus Christ on the banks of every tributary along the Rejang.



Architect's Sketch of Expansion Program

The Expansion program of The Home will be paid for through the budget item, which is a part of the General Giving of the churches and through Special Gifts. The Mother's Day offering will be used solely for the benevolent work of The Home that is, to pay the way of those who cannot pay the minimum cost of their keep.

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Rev. J. F. Coble, Supt.

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District _____

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Christian Advocate

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Volume 103

Number 17

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Featured

In This Issue

The
Methodist Home
for the Aged
CHARLOTTE

• • •

The most important moment in the life of an applicant for membership into the Methodist Home for the Aged in Charlotte is the day that they actually enter the Home as a resident member. This is true because the applicant has been waiting over a long period for a room to become available for them. Too, it is a significant day for the members of the Home, and for those associated with the Home, to welcome this additional member to the large Christian "family."

Shown in the center of the picture is Mr. Maurice Williams Pleasants, of Winston-Salem, and a member of Centenary Methodist Church, being cordially welcomed by Sam T. Atkinson, chairman of the Home's Board of Managers, (left); and the Rev. C. W. Kirby, superintendent and minister of the Home (right).



News Briefs about Methodists and Methodism

The Rev. and Mrs. W. H. Kirby, of the Fremont Methodist Church, announce the birth of a daughter, Sally Ann, on April 11.

Big Spring Methodist Church, Charlotte, conducted its spring revival during the week of April 20, with the Rev. C. F. Womble, pastor of Trinity Church, Charlotte, as guest minister.

Ann Street Church, Beaufort, is happy to announce that one of its members, Miss Barbara Harris, daughter of Mr. and Mrs. Glen L. Harris, has won a scholarship to study music in Germany this summer.

Mr. L. Stacy Weaver, president of the new Methodist College at Fayetteville, has been selected by the trustees and faculty of High Point College for an honorary degree, to be awarded at the commencement exercises in June.

The Rev. C. W. Kirby, superintendent of The Methodist Home, Charlotte, will be guest speaker at Mount Bethel Church, in Alexander County, for the eleven o'clock service on Sunday, April 27. The Rev. P. E. Bingham is pastor.

Dr. A. Purnell Bailey, pastor of Centenary Church, Richmond, was guest minister at Ardmore Church, Winston-Salem, during its series of evangelistic services April 20-25. The congregational singing was led by Dr. Paul Peterson, of Salem College.

The Rev. Kermit R. Wheeler, Raeford, North Carolina Conference, and the Rev. R. H. Taylor, Lexington, Western North Carolina Conference, are among the ministers who will attend the Methodist Ministers' Seminar to be held April 28-30 in Washington, D. C.

Trinity Church, Kannapolis, conducted its series of revival services during the week beginning April 13. The Rev. Charles D. White, pastor of the church, did the preaching, and the congregational singing was under the direction of the Rev. J. J. Miller, of Concord.

Mr. and Mrs. George W. Smith, of Greenville, announce the approaching marriage of their daughter, Vivian Patricia, to the Rev. John Malloy Owen III, pastor of St. James Church, of that city. The wedding will take place at 4:30 on Saturday, April 26, at the church.

First Church, Charlotte, will have as guest minister on Sunday morning, April 27, Dr. Charles E. S. Kraemer, president of the General Assembly Training School of the Southern Presbyterian Church, Richmond, Va. The General Assembly will be in session in Charlotte at that time.

For the benefit of those especially interested in the history of Zion (Hickory Grove) Methodist Church, on the Davie Circuit, we are glad to call attention to a historical sketch of this church, written by A. D. Ratledge, which appeared in the Davie County Enterprise-Record of April 3, 1958.

On request of the president of Emory University, the Rev. R. C. Goforth, pastor of Big Spring Church, Charlotte, represented Emory at the inauguration of Dr. Rufus Perry, the new president of Johnson C. Smith University, Charlotte, on Easter Monday.

Dr. Walt Holcomb, of Atlanta, has just returned from winter engagements in Florida. He spent weekends conducting one-day revivals based on the Grace of God, and resting and reading during interim weeks. Dr. Holcomb will remain at home six weeks, then move on to Lake Junaluska for the summer. His address there will be Box 73, Lake Junaluska, N. C.



Dedication of the Moncure Methodist Church will be on April 27 at the 11 o'clock Worship Service. Bishop W. W. Peele will give the dedicatory sermon and lead the congregation in the act of Dedication. Dr. Allen P. Brantley, district superintendent of the Burlington District, and the pastor, the Rev. G. C. Kinlaw, will participate in the Dedication Service. The church is practically new at a cost of \$35,000.

The Rev. Ralph Taylor, pastor of First Church, Lexington, was guest speaker at Ward Street Church, High Point, April 21-24. Dr. Ernest Thomas, Nashville, Tennessee, will be guest speaker at Ward Street April 25 through 27, in a Spiritual Stewardship Mission. Dr. Thomas will speak at a fellowship dinner in the new fellowship hall at 6:00 p.m. April 26.

An old-fashioned revival was held at Prospect Church, Pembroke, March 16-23, with the Rev. C. G. Mitchum as guest minister. He spoke to a congregation averaging 400 each evening. On Thursday afternoon of that week he spoke to around 250 high school boys and girls. Forty-two new members were received on profession of faith, and five by letter of transfer. Eight infants were baptized on Easter Sunday.

The West Burlington Methodist Church was blessed with the preaching of the Rev. George Megill, pastor of the Fellowship Church in Hamlet, during the period of the Conference Evangelistic Mission. At the close of the meeting, and on Palm Sunday and Easter Sunday 19 new members were received, 12 of whom were by baptism. To date the church has received 53 new members, 18 of whom are by profession of faith.

Duncan Memorial Church, Charlotte, reports excellent attendance and results from its revival March 23-28, under the leadership of the Rev. Lee Roy Spencer, of Central Church, Monroe. Fifteen members were received into the church, fourteen by vows and one by transfer. Much credit for the success of the revival is given to the prayer effort preceding the meeting—a 24-hour prayer vigil that ended on Sunday morning, and 14 cottage prayer services.

A "Parents' Packet On Gambling" has been published by the Methodist Board of Temperance to aid parents in discussing this social problem with their children. The articles offer counseling tips from the standpoint of Christian ethics and common sense, and scrutinize the "something for nothing" craze that is sweeping America, ranging from big time gambling's \$21½ billion annual "take" to television giveaway shows, church and community raffles, lotteries and bingo parties.

Dr. Georgia Harkness, eminent Methodist leader, has been named national "Church Woman of the Year" by the Washington Pilgrimage, an inter-faith organization dedicated to the preservation of the American religious heritage. She will receive her citation from Dr. Ralph W. Sockman, pastor of Christ Church, New York City, at the Pilgrimage's annual dinner in Washington, D. C., on May 30. Dr. Harkness, an ordained minister, and a leader in obtaining clergy rights for Methodist women, is professor of applied theology at the Pacific School of Religion, Berkeley, California. She is the author of 18 books in the field of religion.

NORTH CAROLINA CHRISTIAN ADVOCATE

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The Methodist Church
ESTABLISHED 1855

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Christian Higher Education Day Set for April 27

Western North Carolina churches will observe "Christian Higher Education" Day on Sunday, April 27, or on some other suitable Sunday, at the request of Bishop Nolan B. Harmon. Pastors, college presidents, professors, trustees, Wesley Foundation directors and others will participate in the observances. Dr. Wilson O. Weldon, chairman, and Dr. Fletcher Nelson, executive director of the Commission on Higher Education, are assisting in the conference-wide activities looking towards the active phases of the campaign for \$3,000,000 next fall. Bishop Harmon has written each pastor: "We think it will be a big help if all our churches can observe Christian Higher Education Day on April 27th, or as near that day as possible."

Fayetteville District Reports Progress

Meeting at Fellowship Methodist Church, Hamlet, on April 10, delegates to the Fayetteville District Conference heard encouraging reports along all lines of work.

The Rev. O. L. Hathaway, superintendent, reported that the laymen's work had been particularly effective during the past year, with 812 attending the Rally at Hay Street recently and 124 laymen enrolled in the No-silent-pulpit campaign. A planning session attracted 164.

The work of the women was equally outstanding, according to the report, with a Woman's Society or a district member in all but two churches in the district. (These two are new churches.)

Church school enrollment has increased even greater. Church membership figures by 639 and the increase in attendance is show a net gain of 701, with 656 coming on profession of faith.

Three churches have completed church

school units; three are in process of building; three churches are soon to be dedicated and three education buildings have been dedicated; five congregations are planning new buildings; new parsonages number three, and a building has been purchased for a parsonage at Spring Lake, while new parsonages are being planned in three other charges.

The Conference heard reports from the various boards and commissions as follows: Evangelism, the Rev. C. G. McCarver; Christian Education, the Revs. R. E. Walston and Paul Carruth; Temperance, the Rev. J. K. Bostick; Golden Cross, Mrs. J. S. Chandler; Hospitals and Homes, the Rev. J. F. Coble; Children's Home, the Rev.

R. L. Nicks; Lay Activities, Mr. Terry Sanford; Missions, the Revs. W. R. Stevens and T. A. Collins, Mrs. H. R. Odom; THE N. C. CHRISTIAN ADVOCATE, the Rev. K. R. Wheeler; Christian Vocations, the Rev. R. L. Bane; Town and Country Work, the Rev. N. P. Edens.

Delegates and visitors were welcomed to the host church by Mr. Joe Stowe and the Rev. George Megill.

The reports of the various committees were presented by G. S. Eubanks, D. U. Sandlin, J. K. Bostick, and L. C. Larkin.

The highlight of the Conference was the address by President L. Stacey Weaver of Methodist College, Fayetteville, whose subject was "The Church Must Educate."



Pictured above is the ground-breaking for the new sanctuary and educational building of Union Methodist Church, on the Mocksville Circuit. Those participating are, left to right: Lattie Ratledge, who wrote the history of the church that was read at the ceremony; Willie Reeves, Leroy Dyson, Munzy Duson, Howard Reeves, Miss Jenie Dyson, who is of the 8th generation of the first Methodist settler in this section; the Rev. D. D. Broome, Pastor, the Rev. John H. Carper, superintendent of the Thomasville District, the Rev. Robert Oakley and Clint Smith. Wade Wright, a member of the building committee, was absent when picture was made.

Union Church had its beginning 200 years ago (in 1758) in a brush arbor. In 1780 Beal's Meeting House, the first meeting house in all this section, was erected across the road from the brush arbor. Here great revivals were held for around 56 years, some lasting for 6 to 8 weeks. In 1836 a new church was built about 2 miles north of the first place of worship, and named Zion. This was a Methodist Episcopal Church, and when the time for division came, those who desired to hold to the old original Methodist Episcopal faith withdrew and worshiped for many years in an old schoolhouse. The congregation, then known as Union Church, later built another brush arbor on the approximate site of the proposed new building and shortly afterward they erected what is the present church building.

Bishop Harmon to Dedicate New Education Building



The new education building at Abernethy Memorial Church in Newton will be dedicated at the 11 o'clock worship service on May 4. Bishop Nolan B. Harmon will bring the morning message and lead the rite of dedication. The pastor, the Rev. Grady N. Dulin, will be assisted in the service by Dr. J. Elwood Carroll, superintendent of the Statesville District.

May 4 has also been designated as home-

coming at Abernethy Memorial for all former pastors, members, district superintendents, and friends.

The financial campaign for the education building was launched in May, 1955, on a three-year plan to terminate by May, 1958. The building committee is composed of J. B. Ballard, Jr., chairman; R. H. Hoke, vice-chairman; R. E. Brakefield, Jr., secretary; Mrs. R. E. Brakefield, Jr., treasurer; the Rev. Grady N. Dulin, pastor; O. S. Lawing,

chairman of Trustees; G. V. Moser, Special Gifts chairman. Mr. J. W. Abernethy has been an honorary member of the committee.

The new building has ample classroom facilities, assembly rooms, chapel, library, office, rest rooms and storage rooms. Strictly modern in construction and equipment, the new plant compares well with any in the conference, and is making possible considerable expansion in the educational work of the church.

Youth Goes to Washington

By L. A. SCOTT

Long before daylight on Tuesday, March 25, there was a stir all over the Western North Carolina Conference. It was rainy and rather cold, but this did not keep the delegates to the annual Washington-United Nations Seminar from leaving their homes and boarding their chartered buses. From nearly every city and county and from every district in the conference the youth delegates and their chaperones turned their faces toward Washington and New York. By seven-thirty in the morning "the greatest invasion since Gettysburg" was under way.

Several years ago this project, sponsored by the Conference Youth Council and the Committee on World Peace, was inaugurated in an effort to give our young people a better understanding and appreciation of the United Nations and the part the citizen must play in the search for peace among the nations of the earth. Two years ago there were enough delegates for two buses, last year there were three bus-loads, and this year there were seven.

The entire morning of the first day was spent at the State Department. Here Mr. Harry Seamans of the State Department was in charge of the program. The delegates were informed about the history of the Department, about how foreign policy is made, and about the relation of the United States to the United Nations. Great emphasis was placed on the importance of informed public opinion and the communication of that opinion to the officials of government.

Following lunch and some sight-seeing in Washington, the buses began to depart for New York. By mid-afternoon most of the buses had started toward New York, and most of them went by way of the new Baltimore Harbor Tunnel and the New Jersey Turnpike. With dinner enroute the youth arrived at their New York lodging places by bedtime. And still it rained.

The next morning, March 27, saw the entire delegation at the United Nations by nine o'clock, but the rain had been there first and was still coming down. Upon going inside the group was shown to one of the large Conference Rooms of the United Nations. They met Dr. Charles F. Boss of the Methodist Church who had arranged the meetings both in Washington and in New York. Dr. Boss introduced the head of the Public Relations Department of the U.N., Mr. A. M. Ashraf, a native of Pakistan, who spoke on the need for world co-operation and understanding. He especially emphasized the importance of the Declaration of Human Rights and what it had meant to the less fortunate peoples of the world. Mr. Ashraf graciously answered many questions submitted by the young people.

Friday morning was set aside for tours of New York and points of interest in that area. On the way back to Washington some of the groups visited Philadelphia and Independence Hall. All spent the last evening and night in Washington.

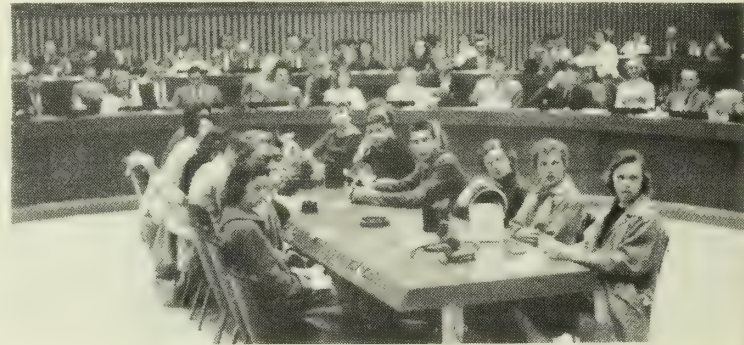
Most of the day Saturday was taken up with the trip home; but several stops were made on the way. Several of the buses stopped at Mt. Vernon. By bedtime on Saturday nearly everybody was at home or nearing their homes.

All in all, 278 delegates and counselors made the trip and participated in the Seminar. It is certain that each one who participated gained a greater appreciation of foreign policy, a better understanding of the United Nations, and a renewed determination to work for world peace and international understanding. Perhaps this peaceful invasion of "Yankeeland" will make a real contribution to national as well as international goodwill and help eventually to bring peace on earth.

Within the next few months many of the delegates will be making reports on their Seminar by means of color slides which are being prepared. The slides, along with a written script, will be available to all interested groups at no charge except return postage. Those wishing to make reservations for these slides should write the Rev. L. A. Scott, Madison, N. C.



Dr. Charles F. Boss getting the United Nations session of the Washington-UN Seminar under way. The meeting was held in a conference room of the U.N. (These photos by L. A. Scott.)



A portion of the delegates. There were 278 delegates, and all were from the WNC Conference.



Judy Rogers of First Methodist, High Point, addresses a question to the speaker.



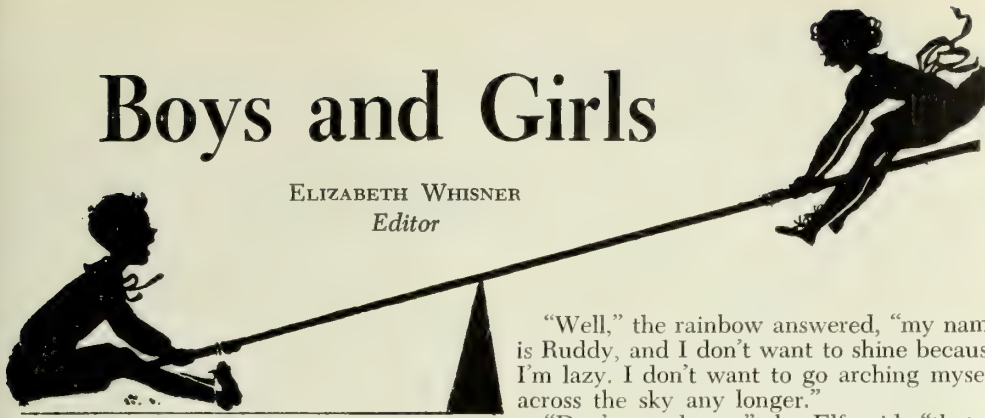
A group of delegates from the Greensboro District listen intently.



Dr. Robert von Pagenhardt, an official at the State Department in Washington, talks informally with two delegates.

Boys and Girls

ELIZABETH WHISNER
Editor



The Lazy Little Rainbow

An Adventure of Mr. Mischief

By LOUISE C. GOOSMAN

Slowly the long, cold winter passed, and Mr. Mischief came out of his tiny tree-house to see the signs of spring. Each day the sun was brighter and warmer, and all the trees and flowers at Singing Winds Lake were putting out new green buds. Then one day the rains started, and every afternoon thunder roared, lightning flashed, and the rain fell in great torrents.

As soon as each storm passed, all the forest folk went scurrying down to the lake shore where they could look up into the sky and search for a rainbow. Now why was a rainbow so important? Don't you know the reason? Well, I'll tell you.

It was time for spring house-cleaning, and as long as the rains continued the birds and animals could not build new nests or houses, or begin to clean their old ones. But they knew that as soon as the rainbow appeared it would mean that the rains were over, for so it had been promised long, long ago. How disappointed they were when on the seventh day there still was no rainbow in the sky. Where could it be? What could have happened? Mr. Mischief could have told them!

The day before the very first storm that naughty little Elf had been flying through the forest. Suddenly he came upon a clearing, and there, stretched out on the ground was the strangest thing he had seen in a long time. It looked like—in fact, it WAS—a rainbow, red, orange, yellow, green, blue and violet.

Mr. Mischief flew from one end to the other, then back to the center, and there he carefully approached and—believe it or not—he *punched* the rainbow right in the middle of the red stripe!

"Ouch!" cried a voice, and Mr. Mischief looked up to see that the rainbow had lifted his head, and he had a violet cap, blue eyes, a green and yellow nose, and a mouth all orange and red.

"Ouch!" he cried again. "Why are you punching and poking at my middle?"

"Oh, I didn't mean to hurt you," said the Elf, "but I have never seen a rainbow on the GROUND before. What ever are you doing down here?"

"I'm just resting," said the rainbow, "and I don't want to shine. Who are you?"

Mr. Mischief introduced himself and asked the rainbow's name and why he did not want to shine.

"Well," the rainbow answered, "my name is Ruddy, and I don't want to shine because I'm lazy. I don't want to go arching myself across the sky any longer."

"Don't you know," the Elf said, "that it is time for the spring rains, and you will be needed to tell everyone when the storms are over?"

"Oh that!" growled Ruddy. "If the forest folk just wait long enough they will find out when the rains are over. Ho! Hum! Now I want to take a nap, so run along, little Elf, and let me sleep."

Now Mr. Mischief knew that this was not at all a proper way for a rainbow to act, and he perched on a nearby toadstool to think about the matter. In just a moment his eyes lit up, and his face glowed with a mischievous grin! He had an idea!

(See what happens next week.)

THANK YOU, GOD, FOR SPRING

Thank you, dear God, for bringing spring each year!

*For daffodils like golden laughter,
For all the flowers that follow after;
For blossoming trees like clouds of white,
For the rainbow's lovely light;
For robins nesting, swallows winging,
For songs that meadow larks are singing;
For warmth of sun and nourishing rain,
For all the world awake again.*

Thank you, dear God, that spring once more is here.

—ELEANOR HAMMOND

IT WORKS—TRY IT

One day, a particularly trying day, a student at a girls' school arose and said to Alice Freeman Palmer, who was conducting a round table, "Mrs. Palmer, you are always so cheerful. Will you tell us the secret?"

"I will," said this ambassador of sunshine. "I will give you three very simple rules:

"The first is this: Commit something to memory every day—something good. It need not be much. Three or four words will do—just a pretty bit of poem or motto.

"The second rule is: Look for something beautiful every day, and do not miss a day, or it will not work.

"My third rule is this: Do something for somebody every day—every day. This is all there is to it. Try it."

It is said these rules will work always and everywhere. They are so plain that anyone can keep them. No matter how lowering or gray the sky, these rules will make the sun shine through.

HOW DO YOU DO?

American boys and girls say "How do you do?" when they meet.

The little French children speak to you with a "How do you find yourself?"

The brown-eyed Italian girl says with soft accent, "How do you stand?"

The little Dutch boy, with his queer clothes and wooden shoes, says, "How do you fare?"

The little Chinese says, "How is your stomach? Have you eaten your rice?"

The Egyptian child says a queer thing—"How do you perspire?"

The Persian child says, "May your shadow never grow less."

In Russia they ask, "How do you live on?"

In Poland they say, "How do you keep yourself?"

All of which mean the same thing.

—Gospel Herald

THOUGHT FOR TODAY

It isn't what we have, but what we are, that makes life worth living.

LAUGH BOX

Junior was being chided for his low grades. Little Robert, who lived a few doors away, was held up as an example. "Robert doesn't get C's and D's, does he?" asked his father.

"No," Junior admitted, "but he's different. He has very bright parents."

—Clipped

A very large woman entered a London tube train, and two men got up and gave her their seats. She was so big that a small boy sat gazing at her in wonder.

Presently she said impatiently, "Little boy, what are you looking at me for?"

The youngster, embarrassed, stammered, "L-l-lady, there isn't anywhere else to look."—Exchange

Bible Quiz

1. What bird fed Elijah?
2. What bird brought an olive leaf back to Noah in the Ark?
3. What bird do you associate with Peter?
4. What bird was sold at "two for a farthing"?
5. What birds did Jesus' mother offer in the temple as a sacrifice after his birth?

Answers to Last Week's Quiz

1. Benjamin—Genesis 35:16-18.
2. Josiah—II Kings 22:1.
3. Rhoda—Acts 12:11-19.
4. Moses—Exodus 2:1-15.

(Be sure to read the Bible references)

The Ultimate Goals of Christian Experience

By ROBERT G. TUTTLE

COMPLETE SELF-GIVING

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in..."
—Matthew 25: 35.

Complete self-giving—This frightens us! But as the love of God is shed abroad in my life, I want to give, to serve, to help; it is the climax of the Christian experience. It doesn't mean that we lie down and let everybody run over us; it does mean that we approach everybody, every life situation with a desire to give something, to add something, to touch all life and all people with something creative, uplifting, and good. It is living not to be ministered unto, but to minister.

Queerly enough, the more I give the more is given back to me. It is impossible to get ahead in this game of self-giving. In business relationships a Christian has a desire to be of service—not take all, give nothing. The un-Christian man might say, "I am not in business for my health, you know." The Christian man would answer, "No, but it might be that in my business I would at times risk my health, invest my health, use my health to be of greater service to mankind." The rewards are unbelievable!

Recently, walking down the rainy street of a great city, I passed an old negro woman, sitting, without raincoat, in the rain, with outstretched hand. I was with someone else, I was busy. I thought she might want money to buy a drink, she might be a drug addict, she might be just crazy, and I passed on. But the vision of that old negro woman sitting in the night in the rain, not even speaking aloud, pitifully dejected, with outstretched hand, still grips me. She was a human being in terrible need—That was evident. I, a man who had more than he needed, passed by on the other side. Did not this one who sat with hand outstretched have a claim on me—a claim under God, a claim in the spirit of Christ? A quarter or fifty cents wouldn't have made much difference. Perhaps I should have taken her home, made some investigation of the case; but these things are inconvenient, time consuming. Where will Christian love lead us? What unusual thing will it teach us to do?

This story is told of Gandhi. In one of his spiritual retreats he discovered that two young men of his group had been guilty of immorality. Immediately the great leader went into a self-imposed fast. He fasted one day, two days, five, seven days, until finally the young men could stand it no longer and came to him. Gandhi forgave them, and they went back into life as new men, redeemed by suffering love.

Self-giving seems to be so unnatural to people who are better acquainted with self-getting. Yet self-getting becomes entirely an empty experience until that which is gotten is given. This is a new spirit which needs

Prayer from a Hospital Bed

Dear Lord, I am where I would not be, yet where I would ever be. For surely Your blessed presence is here, the Divine Sharer with all who suffer, the great Healer of body and soul I am in more than the skillful hands of doctors and nurses; I am in Your hands, and with that should I not be content? Confirm my faith in You, for this life and beyond. Bless these Your servants who study our ills and work to relieve them. I am so thankful for all the human kindness and sympathy that cheer the days and ease the nights. Give comfort and strength to those whose sufferings are greater than mine. Be specially gracious to any of us who don't know the blessing of Your companionship and the wonder of Your sustaining love. Dear Lord, reveal Yourself to Your needy ones; may I find Your grace so sufficient for my weakness that it may witness through me to Your glory. Amen.

(Courtesy of Methodist Recorder)



to pervade all human affairs from business to international relationships.

Christ gave himself. It was God in Christ giving Himself. Christ identified himself with needy individuals. Christ was crucified between two sinners, still identifying himself with the world's needy ones, the "hurt ones." We have far to go before our self-giving is anything like that of Christ. Yet each of us is responsible for mediating something of the love of God to a loveless world.

Life begins in God; it is fulfilled in growing human personality. Stanley Jones says of the early Christians: "They were doing something they didn't have the strength to do—They were laying hold of resources not their own—They were changing the mindset of humanity to that of God rather than that of man—They were not using God; they were being used of God."

John Wesley once prayed:

I am no longer my own, but thine.

Put me to what thou wilt—

Rank me with whom thou wilt—

Put me to doing, put me to suffering,

Let me be employed by thee.

This is life at its best: at the heart of life at its best—is joy at its best!

PRAYER: *O Christ, lead me increasingly to devote my time and my wealth to the service of others—Help me to think unselfishly. Amen.*

After Easter

By DERMONT J. REID

There is, or should be, something exciting about the days immediately following the Resurrection of our Lord. The events of the week leading up to Easter are now history. The frenzied mob had been silenced, the infamous trial is over, the torture and agony of Calvary was over for the Master. He had died with a broken heart. Some of His most loyal followers had fled. The test was too much for them. Their humanism had overpowered their spirituality. They had gone back to their old jobs, no doubt with hearts that were downcast and discouraged. Sadness was the song of their lives. Their mission had failed, their cause defeated—Jesus had died.

If you turn your imagination loose it is easy to believe that wine flowed freely over the momentary victory of the faithless and fickle crowd that had watched Him crucified.

Then came the First Easter! The news of Christ's presence spread quickly among those who loved Him. Again the disciples came and gathered about Him. Like the melody of a thousand celestial symphonies—the good news swelled their hearts and gave birth to a new spirit. Their deadly doubting was changed to a fearless faith. The spiritual forces in their lives rose and overpowered their halting humanness. Their faith was confirmed—there came into their lives a new dedicated determination.

In the days that followed there must have been a period of Humiliation and Repentance. There was an element of mistrust in their lives that had been paraded before the whole world. It was the acid test of believing against the crowd that caused their faltering. They had learned that the Kingdom of God may be in this world but not of this world.

Then, I think the days following Easter was a time of welding together again of this broken brotherhood. There came to them a commitment to One Message and One Purpose.

Fully surrendered, and with a fresh faith they returned to the task to burn out and be spent for their beloved Master. No more denials. No more bickering about their place in Christ's Kingdom. No more faltering. No longer in the grandstand gazing at the parade—but in the front line of battle. Their message was without discord—"God so loved the world." "Repent, and thou shalt be saved."

Can we do less than these earlier disciples?



THOSE WHO LOVE US BEST

There's one sad truth in life, I've found

While journeying east and west—

The only folks we really wound

Are those we love the best.

We flatter those we scarcely know,

We please the fleeting guest,

And deal full many a thoughtless blow

To those who love us best.

—Unknown

The Methodist Home for the Aged in Charlotte

The Western North Carolina Conference takes pride in, and shares an obligation for, our great and helpful Home for the Aged in Charlotte. The men and women who, some few years ago, saw the need for this Home, and sacrificed their time and means to start it, builded wisely and well. If you could see the Home for the aged, you would be impressed with its size as an institution, and would recognize the importance of its service to its aged guests. There is never any difficulty in interesting people in the Home for the Aged once they visit it, see the size of the staff, and the way things are managed; or talk with the aged wards of the church who make their home there in the evening-time of life. Above all else, the institution is a Christian Home, carried on in the name of the church, and with an atmosphere of freedom and personal independence felt by those who are guests there.

I am writing this specifically to direct the attention of our Methodist people to the necessity of giving generously to the Home through your Mother's Day offering (not the other man's offering, but *yours*.) If you were responsible for carrying on this institution and feeding the one hundred seventy-nine resident members, and had to depend upon a free-will offering taken once a year, you would, I am sure, worry a great deal over whether or not this offering would be sufficient. Of course there are other gifts, and donors who from time to time out of their generosity send in private contributions, but the Western North Carolina Conference as a whole has taken Mother's Day as the day on which to remember the Home.

The managers of the Home for the Aged have some plans for building a much-needed infirmary, and it is hoped that before too much time goes by, such an infirmary can be built upon the grounds of the Home. The present infirmary on the third floor of the main building of the Home is usually full and a good nursing staff must always be on constant duty. Because of other pressing interests of our Conference, the managers of the Home have deferred anything like a Conference-wide appeal for funds, with which to build the needed infirmary at the Home, but that such an infirmary is badly needed and should be built, when possible, is something to which all agree.

One of the features of present day civilization is the increasing number of older people who are no longer able to work productively, but who are living among us and must be cared for. This is a personal pleasure, as well as a true obligation in most Christian communities. Certainly the church sees here not only a duty, but an opportunity to shed abroad the love of God by taking care of those who, in their declining years, cannot always look after themselves. The Home in Charlotte has far more applications for membership than can be filled, and many worthy Methodist applicants must be turned down week after week because there are not enough facilities to take care of them in the present Home. Methodism here and elsewhere must expand its resources in the coming months and years to meet the imperative needs of this increasing obligation.

The churches of the Western North Carolina Conference were asked this year to assume for the Home for the Aged a certain voluntary quota. This many of them have done. The district superintendents have presented this matter to the various Quarterly Conferences, and while the obligations to the Home were not incorporated in the regular Conference budget of the present year, it was hoped that all the churches and congregations would take their part in carrying on this noble work. Where a certain quota has been assumed, the Mother's Day offering will be credited against that church's share of such quota. Where a quota has not been assumed, we hope that Mother's Day will give an opportunity to that particular congregation to give generously. One thing is certain: the Western North Carolina Conference cannot afford to let these older people who are its wards remain unsupported, or support them by a few casual collections taken in a half-hearted way.

If you are a church member, be prepared to give generously when the Mother's Day offering is taken in your church. If your church does not have an announcement about this two or three Sundays in advance of Mother's Day, ask about it and let it be known that you and perhaps other members of the church do want a chance to give. If you are a pastor, please be sure and do not fail the Conference in opening to all your people an opportunity to share in this great work. I have faith to believe that if our people know the need, they will meet it. Let us give them a chance.

NOLAN B. HARMON, *Bishop*

*For Hobbies
and the
Love of Creating*



PAINTING

*At the Me
The*

*For the
Love of
God*



WEAVING



WOODWORKING



*For Health
and Comfort*



CERAMICS



QUARTET SINGING



ENTERTAINING FRIENDS

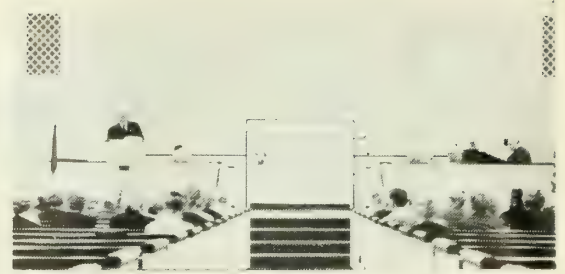


"IN AS MUCH"

Home for the Aging in Charlotte

Are the Things They Do

*In Serving
Fellow Members*



CONDUCTING MORNING
DEVOTIONS—IVEY CHAPEL



READING



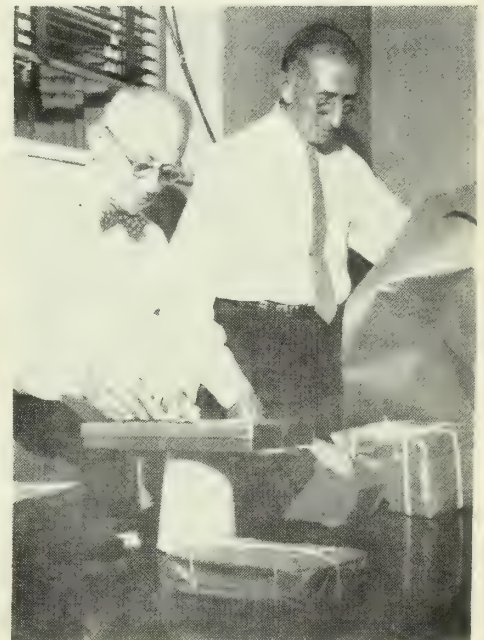
SEWING



CH IN THE CITY



FOLDING NAPKINS



PACKING AND WEIGHING

*For Entertainment
and Pleasure*



EATING ICE CREAM IN THE SNACK BAR



EDICATION PROFESSIONALLY
ADMINISTERED



PLAYING SCRABBLE



RELAXING AFTER AN EVENING MEAL



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Easter Week Memories

The *Wednesday Night Prayer Meetings* have been attuned to the glad Easter season, and to the Easter morning services on our campus shared by our children and staff, and the alumni of our Home and their families.

Mr. Ben Holeman, our director of Social Service, led the Easter week prayer meeting with an inspirational program. Mr. and Mrs. Fulton Raynor, house parents at Cole Cottage, sang a beautiful duet that gave extra meaning to the Easter season. Mr. Hubert Speight closed the meeting with a special meaningful prayer.

On *Good Friday*, Mrs. Edith Huber played spiritual music for a time of quiet worship, meditation and prayer for our boys and girls, and staff members.

Homecoming Easter services were conducted for our Home family, and for the alumni and their families, in our auditorium. We were glad to have Dr. C. P. Morris, executive secretary of the Board of Education of the North Carolina Conference of the Methodist Church, preach for us. The Elementary Chorus of Methodist-Lewis School, directed by Mrs. Louise Wilson, sang "On Wings of Living Light," and "O Sons and Daughters."

New Church Members

On Palm Sunday at Edenton Street Church, twenty-seven of our youngsters accepted the vows of church membership, and became members of the Methodist Church. A six weeks' membership training class led by the Rev. C. K. McAdams preceded the service.

A few days prior to Palm Sunday, the children met with the Rev. McAdams and the Rev. Nicks to discuss more personally the decision they would make, and the joy and the challenge such a decision could mean to them.

New members are: James Lloyd Barfield, Jackie Donald Benton, Ralph William Bland, Grady Boulter, Jack Burney, John Davis, Jackie Lynn Freeman, Thomas Freeman, Edward Russell Futch, Carrol Edward Gardner, William Howard Goforth, Richard Harward, John Johnson, Joe Pearce, Bruce Turnage and Gordon Ray Turnage.

Our girls who joined were: Linda Joyce Barfield, Peggy Barmer, Dianne Cheryl Cadell, Patricia Ann Cates, Barbara Ann Daughtrey, Ruby Faye Dutton, Victoria John Faircloth, Sarah Linda Fergusoi, Peggy Earl Humphrey, Carol Jane Poole, and Peggy Louise Walston.

Spring Vacation

With the ringing of the school dismissal bell on Wednesday afternoon, April 2, our campus became the center of activity for

the abundant energy that had been stored up seeking release since Christmas. Along with bounding spirits, excellent physical health, and rather seasonal weather, our boys and girls enjoyed their holiday from beginning to end.

Special recreational activities were planned to keep the children occupied and happy. A matinee for the older boys and girls filled most of Thursday afternoon. On Friday, attention was directed to the spiritual meaning of Easter, with the special worship time Good Friday evening.

The Borden boys and Jackson girls, accompanied by their house mothers, Mrs. Virginia Willard and Miss Delores Teague, and Mrs. Kathleen Hershey, left immediately after the noon meal on Saturday for an outing at Pullen Park. The forty-two youngsters romped around the park, played



on the equipment, and rode the merry-go-round, train, and the mechanized boats.

Again, on Easter Monday the bus was loaded with our younger population from Borden, Brown, Page, Jackson and Atwater Cottages, together with their house parents and other eager "oldsters" for a return engagement at Pullen Park. Around one hundred of our flock frisked around the park from nine-thirty in the morning, some of them 'til six at night, enjoying the fresh air and playground. As you can see by our picture, Grady Boulter enjoyed playing "horsie" for Lynn Pleasant, but worked up a terrific appetite for the picnic lunch served overlooking the playground.

Meanwhile, our boys and girls from Burwell, McGee, Garris and Cole Cottages, accompanied by their house parents and Miss Evelyn Hooks, went a little farther afield to spend the day at Umstead Park. Exploring the woodland paths, playing games—and eating—filled the hours from ten 'til

four for our older brood, who returned suntanned and pleasantly weary to prepare for the final lap of the school year.

Annual Homecoming

Easter weekend traditionally means homecoming for our former boys and girls, and it is always a pleasure to welcome our alumni and their families back to our campus each year at this time for a happy reunion with former classmates and friends, and to see any physical changes made in their home.

On Saturday night, April 5th, the officers of the Alumni entertained at the State College Armory for the alumni group. This informal gathering was the happy occasion for the renewal of old friendships as the evening sped by.

On Easter Sunday we worshipped together in the auditorium of the Methodist Home for Children, as the true meaning of Easter filled our hearts and our minds.

The dining hall was the scene of a delicious dinner served at 12:30 p.m. for the alumni and the members of their family, and barbecue and fried chicken disappeared like magic.

The annual business meeting followed, and officers were elected for the coming year. They are: Paul Smith, president; Lloyd Bass, vice-president; Mrs. O. T. Cole, secretary; and Mrs. C. L. Carmichael, treasurer.

MYF Holds Installation

On Sunday, March 30, the Intermediate MYF met reverently for the installation of new officers. About twenty of our MYF members participated in this impressive ceremony.

Mrs. Edith Huber first explained the meaning of the MYF emblem, and our purpose in MYF. She then presented the officers to Mr. Nicks, who conducted the responsive reading for the installation service. The members were asked to stand, and to verify their acceptance of their responsibilities in MYF, as they repeated together the purpose of MYF. The adults were then asked to stand, and if they would accept the responsibility of helping the boys and girls. After their response, the meeting was concluded with a prayer.

Officers installed for the coming year are: Ethel Smith, president; Janie Bland, vice-president; Bob Page, secretary; Linda Carter, treasurer; and Carolyn Walston, program chairman. Meetings are held every Sunday from 5:30-6:45 p.m., after which the young people attend vesper services.

Sixth Grade Has Russian Tea

As an outgrowth of their study of Russia, Mrs. Bowling's sixth grade at Methodist-Lewis School gave a tea Tuesday, April 1, in the Teacher's Lounge.

The receiving line consisted of Patricia Ferguson, who introduced guests, James Pope, Paula Holmes, Benny Holeman, Lillian Pruitt, John Adams and Mariana Nicks. Mrs. Robert Nicks, who made and served the Russian tea, was assisted by Judy Wilkins and Bonnie Messer who served nuts and mints.

Goodbye's were said to Lewis Utley.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

N. C. Women to Attend Assembly

The program for the Fifth Assembly of the Woman's Division of Christian Service, scheduled to convene in St. Louis, Mo., May 6-9, will be highlighted by a number of noted speakers, panel discussions, work groups, Bible study, dramatizations, worship, commissioning of new missionaries and deaconesses, and a closing service of Holy Communion. It will have as its theme: "Christ's Message for Today."

The presidents of the ninety-seven conferences of the six jurisdictions in the Division, or their alternates, will place on the altar love gifts from the women of the local societies. These offerings have been designated for educational institutions of the Woman's Division, which specialize in the training of Christian workers, including Harris Memorial Training School, Manila, Philippines; National College, Kansas City, Mo.; Scarritt College for Christian Workers, Nashville, Tenn.

Mrs. J. Fount Tillman of Lewisburg, Tenn., the Division president, will preside.

Headed by the conference president, Mrs. Pierce Johnson, of Weldon, other delegates from the N. C. Conference Woman's Society are Mrs. H. C. Turlington, Dunn; Mrs. J. F. Houser, Pittsboro; Mrs. Frank Hanft, Chapel Hill; Mrs. W. E. Brown, Hobbsville; Mrs. H. R. Odom, Gibson; Mrs. Shelton Boyd, Mount Olive; Mrs. Donald Edman, Grifton; Mrs. D. H. Sutton, Raleigh; Mrs. Harold Braswell, Whitakers.

Also, Mrs. James M. Harper, Jr., Southport; Miss Lizzie Gray Chandler, Durham; Mrs. Norman C. Wood, Burlington, and the youth delegate, Miss Jennie Butler, Goldsboro. Mrs. E. L. Hillman, Siler City, former Woman's Division president, Mrs. H. A. Davis, Raleigh, treasurer Southeastern Jurisdiction Woman's Society, and Miss Ethelynde Ballance, rural worker on the Roberdell Charge, are also expected to attend.

Two New Societies Announced

Each newly organized church brings challenging opportunities for Christian service to which the women of the church are alert to respond.

The women of Durham's two newer Methodist churches have organized Woman's Societies of Christian Service, Miss Lizzie Gray Chandler, district secretary of promotion, has announced. They are the Wellons Village Methodist Church, and the Bethesda Methodist Church.

Twenty-four women attended the organizational meeting of the Wellons Village society. Officers elected were Mrs. John Biggs, Sr., president; Mrs. R. W. Burns, vice-president; Mrs. Shelton Wolf, recording secretary; Mrs. Dewey Casey, treasurer. Secretaries of the lines of work are: Mrs. Curtis Jones, promotion; Mrs. M. R. Forbes, missionary education and service; Mrs. Ray Thomas, Christian social relations; Mrs. J. M. Duhling, Jr., student work; Mrs. Jack

Spangler, youth and children's work; Mrs. Dwight Moody, spiritual life; Mrs. Libby Biggs, literature and publications; Mrs. Billy McLean, supply work; Mrs. J. L. Penny, status of women, and Mrs. Macie Sherron, chairman local church activities. The church's pastor is the Rev. Shelton Wolf.

Officers of the Bethesda society include: president, Mrs. Mary Farlow; vice-president, Mrs. E. H. Alligood; secretary, Mrs. E. C. Harris; treasurer, Mrs. Ernest Boyd. Secretaries are: promotion, Mrs. E. A. Luquire; missionary education and service, Mrs. Don Wesley; Christian social relations, Mrs. Lois Nichols; student work, Mrs. A. S. Freer; children's work; Mrs. A. L. Bordeaux; spiritual life, Mrs. Bobbie Gordon; literature and publications, Mrs. Mary Farlow; supply work, Mrs. Shirley Harris; and status of women, Mrs. I. M. Cothran.

Annual District Meetings Held

"The African people are in chains, searching for a new way of life," Miss Marlene Harmon, missionary to the Belgian Congo tolde the approximately 200 members of the Durham District Woman's Society of Christian Service attending their annual meeting, held at the Bahama Methodist Church, April 3. Mrs. Frank Hanft, district president, presided.

Miss Harmon cited as four threats to Africa, Communism, Mohamedanism, Atheism, and Materialism. "Christianity can become the hope of Africa if there are enough Christians in America to share in the work," she declared. Miss Harmon was introduced by Mrs. F. R. Darkis, district vice-president.

The program of rural work was discussed by Miss Willa Dean Lindsay, rural worker on the Glendon Charge. A meditation by the pastor, the Rev. W. K. Quick, reports of officers and sub-district leaders, presentation of life memberships, and a memorial service conducted by Mrs. T. G. Stem, Sr., were among other features of the program. Receiving Adult Life Memberships were Mrs. W. K. Quick, Bahama, and Mrs. L. D. Hearn, Carrboro. A Junior Life Membership was presented to Beverly Poole, daughter of Mr. and Mrs. A. B. Poole.

Raleigh District

Mrs. Darden Eure, of Morehead City, was the principal speaker at the annual meeting of the Raleigh District Woman's Society of Christian Service, held at the Edenton Street Methodist Church, April 9. Mrs. Eure was introduced by Mrs. J. R. Poe, district secretary of missionary education and service.

Enhancing the presentation of reports of officers was a spotlighted setting—a replica of the front cover page of the 1957-58 Woman's Society program book, and the placing of additional costumed dolls on the setting by each of the officers reporting.

Several new officers were elected and installed, along with the hold-over officers, by the Rev. R. Grady Dawson, Raleigh

district superintendent. There were Mrs. R. E. Prince, Fuquay Springs, recording secretary; Mrs. C. T. Johnson, Jr., Raleigh, secretary of promotion; Mrs. J. R. Poe, Fuquay Springs, missionary education and service; Mrs. James H. Taylor, Linden, children's work; Mrs. William Cranford, Raleigh, spiritual life; Mrs. Y. M. Holland, Clayton, literature and publications. Mrs. T. H. House, Mamers, and Mrs. J. E. Finch, Bailey, were each presented an Adult Life Membership pin and certificate. The memorial service was conducted by Mrs. H. C. Jones, secretary of spiritual life, assisted by Mrs. H. P. Powell.

Dr. Howard P. Powell, pastor of the host church, in his opening devotional, challenged: "People are not going to do much about missions until you and I work sacrificially and instrumentally at it. If we want to do something to impress people for God, we will have to do something expensively for Him."

Mrs. D. H. Sutton, district president, presided.

Rocky Mount District

The annual meeting of the Rocky Mount District Woman's Society of Christian Service was held at the Elm City Methodist Church, Mrs. Harold Braswell, Whitakers, presiding.

Highlighting the program were an address, "Forwarding World Understanding," by Mrs. J. A. Warren, of Chapel Hill, former conference secretary of Christian Social Relations; reports of officers, a report of the annual meeting of the Conference Woman's Society, held at the Hay Street Methodist Church, Fayetteville, last month, and installation of officers, by Mrs. R. L. Jerome, Roanoke Rapids.

Wilmington District

The Woman's Society of Christian Service of the Wilmington District met in annual session on April 9 at the Chestnut Street Methodist Church, Lumberton.

The principal speaker, Mrs. L. C. Vereen, Farmville, conference treasurer, spoke on the four Lands of Decision: Korea, the Belgian Congo, Sarawak, and Bolivia. Reports of the district officers, and election of new officers were among other features of the program. The new officers include Mrs. James Harper, Jr., Southport, president; Mrs. W. F. Walters, Delco, secretary missionary personnel; Mrs. Thomas Hunter, Wilmington, secretary of promotion.

The 1959 annual district meeting will be held at the Grace Methodist Church, Wilmington.

Institute Convinces Mr. Fukata

Mr. Fukata is a non-Christian married to a Christian. After they attended a family life institute, he said, "I agreed to a Christian marriage two years ago, but did not understand Christianity until now. My work does not allow me to go to church on Sunday morning, but, since the institute, we have begun to memorize hymns and study the Bible in the home, and on my way to work I sing and realize the presence of God. I want to prepare for baptism..." "Christianity will never develop strong roots in a country until the families are Christian and present a united front to stir others to want Christ, as was the case with the Fugatas."—From brochure, "Christianizing the Family in Japan and the Philippines."

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



By: MRS. V. E. QUEEN, *Director of Children's Work*, and HAROLD D. MINOR, *Director of Adult Work and Family Life*

CHILDREN'S DAY, May 4, 1958

National Family Week opens with Children's Day on the first Sunday in May. Make this a special day for your church.

Children's Day is observed for the purpose of acquainting the adults of the church with the Christian Education program carried on with the children. Through the children's participation in the service, adults should come to understand and to appreciate the 1957-1958 teaching materials used by children in the Methodist Church. Stories, music, scripture, and other activities through which the children do their learning and growing are used in the program. Members of the church family should feel satisfaction in their church's plan for the children, and a responsibility for the continuing program.

This year there is an excellent Children's Day program, "I Will Sing to the Lord," by La Donna Bogardus, which has been prepared to serve as a guide for the church schools. Order from the Service Department, General Board of Education, Box 871, Nashville 2, Tennessee, at fifteen cents each, two copies for twenty-five cents, ten copies for one dollar, cash accompanying order.

NATIONAL FAMILY WEEK— May 4-11, 1958

THEME: *Your Home . . . A Household for God*—Prepared by John R. Fry

"Families without daddies are no good," said one little boy on a Saturday afternoon when his dad was out of town. This lad discovered something important about families. They belong together. Family members need each other in order to face the decisions and difficulties that any individual faces in this modern world. Families ought to have fun together. In the best homes, though, families aren't much good sometimes even when daddy is home. Just being together is no solution to anything.

A Household for God

The Apostle Paul put his finger on the heart of this family business when he urged his friends to consider their homes as households of faith. By this he meant, consider yourselves as little colonies of heaven. A household is what birds and zebras have. Nothing special here. For Paul the special thing is the master (Lord) of a household, and its way of life, what really counts, what is actually believed and taught. He was interested in these things: forgiveness, fair treatment, righteousness, love as Christ loves, hope, toughmindedness (courage), wisdom (the mind of Christ).

When a household comes out for God, Paul knew that this list goes on the bulletin board, and every other list is torn down. And the main thing is that God becomes the Lord, his will becomes the one thing

that matters more than everything else put together!

Observance in Your Church

Each year in May the churches of your community observe a special family week observance. This week is intended to rekindle the church's interest in families—in the areas of worship, recreation, and education. The special week also provides an excellent occasion for families to consider themselves before God, take stock of their unique situations, do some confessing, forgiving, and then a lot of rededicating.

Your church may have a special family recognition service during Sunday worship. Youth groups may have special discussion, perhaps inviting parents. Parents' groups will find themselves talking naturally about their family situations in the light of this year's theme: "Your home—a household for God." Some churches will urge families to participate in family devotions at a certain time each day during the week. A few wise churches will clear the week's calendar and give harassed parents the whole week off so they can practice some of the things they have learned in church to believe. Church schools, with appropriate curriculum helps, will provide the main thrust in centering the attention of the church on the home.

What Your Family Can Do

Number one on any list is: get to church and don't stop when the special week is over. Households for God don't stay for God very long outside that living and very large household (called the Church) which hears God's word and weekly proclaims his love. Going to church, like washing your

hands, is something that has to be done often if you want to stay clean.

Cleanness is a terrific issue in any home that obeys the Lord God. Clean hands are better than dirty hands. This isn't the point. The point is we need clean hearts, forgiven hearts. Resentment, jealousy, bitterness, grumpiness, kicking the dog, lying, cheating, getting anxious over everything, these things work against the family. Like dirt and germs on the dirt, they have to be worked on. A family has to talk about them seriously and intensely, has to team up on them as God's household. And if you win or lose you will be talking to God about the battle and earnestly asking his forgiveness, his advice, and his strength. This is number two, in a word: DEVOTIONS EVERY SINGLE DAY!

Number three is tricky because it is easier than it sounds. Cook up a good time for the family very, very often. Like the not-so-mad hatter, how about some happy unbirth-day parties? Trips that are first of all fun or educational, are more exciting and better for you than just trips. When is the last time you shut off the television and had a good old romp together, or a game of hide-and-seek? What's wrong with a family nap? Absolutely nothing. If God is in charge, he will make sure that you have more fun than you know what to do with, because with fun comes genuine love—his main interest.

Number four is tough because it sounds easy. When you wake up some evening to the fact that your home has been just a household, probably against God for some time, start all over again—that very minute. Wake up the kids. Light candles. Put on sackcloth. Turn to Psalm 51 and read it as if your very life depended on every word, for, of course, it does. God is a just God who cannot put up with rival masters and forgetful families. But he is also a God who restores families to their right minds. Depend on that!

Number five is not last because least important. What kind of Christian education do you suppose your family is getting? You don't catch it like the measles, you





Youth in Action

IN THE NORTH CAROLINA CONFERENCE

know. It's slow and lifelong. Christian education is how Christians learn as well as what they learn. Read the Bible from now on and a family won't have the least idea what it's all about unless it is specifically read as a book about God's ways with man (that's us). Take this to heart and study together—lots of times. But study as Christians who are growing up in God's grace, not as geography students trying to find out where Asia Minor is. Parents in a household for God need Christian education like kids, only more so. You see, God wants you to love him with your mind and your heart and—thus—in your whole life.

In *Finding God in the Redemptive Fellowship* Elton Trueblood writes, "It is only because we are so familiar with it that the Christian family fails to fill us with wonder. We take it for granted that each should do all he can for the others without counting the cost, but this is really marvelous. Even very poor homes are often scenes of such affection and concern that there is a complete refusal to limit personal liability for one another. The family, when rightly understood, is not an organization in which there is a carefully delineated division of labor, though there may be accepted distinctions among duties, but rather one in which each will do for the others all that he can. The child is not kept from having the shoes she needs merely because she has not earned them; the mother may work far harder than any of the children, yet receive less than any of them in the division of family expenditures. This contrast is particularly striking when a child is handicapped. The family unit is marked, then, not by careful bookkeeping, with a strict balance between labors and rewards, but by an almost divine unconcern for such considerations. The sacredness of the family lies in the fact that the basis of union is that of uncalculating affection."

Student Conference Officers Elected

New officers of the State Student Conference of the Methodist Student Movement of North Carolina were elected at a recent meeting held at Pfeiffer College, Misenheimer. They are Elmer Hall of High Point College and Gibsonville, president; Miss Beth McLamb of Woman's College and Harrels, vice-president; Miss Virginia Turlington of Duke University and Dunn, secretary; and Mark Hawthorne of Wake Forest and Wilmington, treasurer. At the meeting were representatives of some 26 North Carolina colleges and universities.

North Carolina Boy Wins Candler Scholarship

Robert S. Pullman, son of Mr. and Mrs. P. S. Pullman, 2020 Wa Wa Avenue, Durham, has been awarded one of the three Senior Honors Scholarships given to students in the Candler School of Theology, Emory University, Georgia. The scholarships were given by the Lilly Endowment, Inc., through the American Association of Theological Schools. The purpose of the scholarships is to enable the students to devote their senior year entirely to theological studies.

State UCYM Officers Elected

At the Spring Council Meeting of the State United Christian Youth Movement held at Hillyer Memorial Church in Raleigh, the following were elected officers for the year 1958-1959: president, Mr. Joe Warren, Raleigh; vice-president, Miss Charlotte Kennel, New Bern; secretary, Miss Sylvia Edmunds, Kinston; treasurer, Mr. David Harper, Rocky Mount; ex officio, Miss Carolyn Montgomery, Durham. State president Carolyn Montgomery, presided at the weekend meeting, March 14-15. The delegates from UCYM's in the North Carolina saw "Look Up and Live," a kinescope; an interpretative dance of the Lord's Prayer by the Raleigh Dancers, and they enjoyed recreation led by John Meares of Raleigh. At this meeting, the Constitution of the UCYM was ratified. The Committee on Youth Work was set up, and the Rev. Troy Barrett of Zebulon was elected chairman. Plans and projects were discussed for the coming year. (Packets of complete information on the UCYM are now available at the North Carolina United Christian Youth Movement, Box 6637, College Station, Durham, N. C.)

Christian Adventure Camps

For boys and girls entering grades 7, 8, and 9. Camp Don-Lee, Arapahoe, N. C. Theme: Living Together as Christians. Director: the Rev. W. N. McDonald, Louisburg College. Registrar: Mrs. Thomas L. Fogleman, Box 6667, College Station, Durham, N. C. Register for either camp session. Six 6-Day Camps. Cost: \$20.00, including June 8-14; June 15-21; June 23-28; July 8-14; July 15-21; July 23-28. One 10-Day Camp. Cost: \$32.00, including \$3 registration fee and insurance. Date: June 29-July 9.

Senior Youth Assemblies

The Senior Youth Assemblies will be held at Louisburg College, Louisburg, N. C. For youth entering grades 10, 11, and 12. Theme: "Who Is This God in Whom I Believe." Three weeks—register for any week. Dates: June 2-7, June 9-14, June 16-21. Deans: First week, the Rev. Christian White; Second week, the Rev. R. H. Jordan; Third week, the Rev. Harvey Johnson. Cost: \$20.00, including \$3.00 pre-registration fee. Registration deadline: May 26, 1958. Send to Methodist Youth Assemblies, Box 6667, College Station, Durham, N. C.

Youth Annual Conference Session

The Youth Annual Conference Session will be held at Duke University, Durham,

President: PHIL CARLTON

922 W. Johnson St., Raleigh

Publicity Superintendent: JENNY BUTLER

Route 3, Goldsboro

Director of Youth Work: ROBERT McKENZIE, JR.
Box 6667, College Sta., Durham

N. C. Date: August 11-15. Theme: "How Can You Sit There?" Dean: the Rev. Harmon L. Smith, Jr. Each church is allowed one delegate. Cost: \$20.00.

Older Youth-Single Young Adult Assembly

The Older Youth-Single Young Adult Assembly will be held at Camp Don-Lee. Dates: July 9-13. Theme: "The Christian Faith Faces the Brave New World." Cost: \$13.00, including \$3.00 pre-registration fee. Send to Methodist Youth Assemblies, Box 6667, College Station, Durham, N. C.

Secure registration blanks from your pastor or the Methodist Board of Education, Box 6667, College Station, Durham, N. C.

Southeastern Methodist Youth Convocation

The Southeastern Methodist Youth Convocation will be held at Lake Junaluska, July 21-25. Five youth and one adult from each district may attend. The approximate cost will be \$30.00, plus travel.

Summer Opportunities

Summer time is camp and assembly time in the North Carolina Conference, and there are several opportunities in which you can participate. One of the finest experiences that any young person can have can be found in our Conference camping and assembly program. Many there be who can trace their first real consciousness of Christ to a summer assembly experience. Numbers of our ministers and other church workers have found God's clear call to service in the same way. Those of us who work throughout the year making preparations for this summer program believe fully that these experiences can be most helpful in the lives of the young people who attend.

Christian Family Week

Many families and churches are already making plans for Christian Family Week, May 4-11.

The theme for this year's observance is "Your Home . . . A Household for God." It was selected by the Committee on Family Life of the National Council of Churches.

The Department of the Christian Family, General Board of Education, offers a number of suggestions as to how National Family Week may be observed to the best advantage. These suggestions may be found in two leaflets:

Your Home . . . A Household for God (3034-C), prepared by John R. Fry. Order from Service Department, General Board of Education, P. O. Box 871, Nashville 2, Tennessee. Prices 20 cents a dozen, \$1.00 a hundred.

Plans for National Family Week May 4-11, 1958 is free from the Department of the Christian Family, Board of Education, P. O. Box 871, Nashville 2, Tennessee.

In the latter are found suggestions as to plays, posters, Children's Day program, audio-visual resources, etc., suitable for National Family Week.

God's Law in a Nation's Life

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Exodus 19:3-6; 20:1-4; 20:7-8; 20:12-17

This lesson is the last in the series of studies under the general title "Israel Becomes God's People." Next Sunday will mark the beginning of a new general topic entitled "Living as God's People."

Our lesson today contains material on how to put into effect the two most important commandments: love for God and love for others. The Ten Commandments can be divided into two groups: the first five dealing with man's relations and obligations to God, the next five dealing with his obligation to his fellowmen. Since our space is so limited, we doubtless should begin at once with the Ten Commandments and take them up in order.

The first, "You shall have no other gods before me" (or "beside" me) stamps Israel's as a religion of one God. This was unique in ancient times, since the general practice of nations was to worship many. The second commandment, regarding the making of idols, is only an elaboration of the first. Idolatry remains one of the chief obstacles to the religious life. We can make almost anything into an idol. Material objects, like houses and lands, cars and jewels, food and sensual pleasures. Non-material gods might include success, power over others, pride of name and pride of race, whatever it is that occupies first place in our lives is our god, no matter what we profess to believe.

Taking the name of God in vain is also related to the first commandment. The ancient people believed the name was a part of the person. Some even regarded it as the most important part. So, to use the name of God for unworthy ends is the same as trying to use God himself for these lower purposes. The need for the observance of a day of rest seems to be written into the very constitution of human beings. But the Sabbath means more than a day of rest. It means freedom from the pressure of necessary work so that men can worship and engage in other helpful spiritual activities.

The command to honor one's parents is tied up with the values of family life. Since the family is the way of God ordained that human life is to continue on this planet, anything we do to weaken its influence would seem to be contrary to divine law. Certainly the Bible teaches in many places the sacredness of family relationships. We need to think especially seriously about this during that part of the year when we are soon to celebrate National Family Week.

"You shall not kill" means that life is sacred. Every civilized community has laws against taking the life of another. Jesus enlarged this commandment to make it include murderous intentions toward others. While few would actually kill, there are many who desire the death of their enemies. And there are multitudes more of us who are indifferent to the conditions in many parts of the globe that cause the unnecessary death of millions every year.

The seventh commandment is closely related to the fifth. They both are concerned with the preservation of the home. In an age when many seem to regard unfaithfulness to the marriage vow as something to joke about, we need to think more carefully about the tendencies in our modern society which seem to be working against this law of God.

The law against stealing is another of those basic laws without which organized communities of men can scarcely exist. But we Christians need to enlarge our view of this commandment. It means more than picking up a material object that belongs to another and keeping it for ourselves. It extends to the theft

of people's character through circulating false and malicious gossip about them. It extends to the wrongful use of natural resources, and it may also include governments who pursue inflationary policies that take away the value of a citizen's money.

Bearing false witness against our neighbor means more than lying about the person who lives next door. It may include false statements about fellow-humans anywhere.

The final commandment has to do with the sin of covetousness. "Keeping up with the Joneses" may be a good thing for stimulating sales, but it would be hard to find justification for it in the Bible.



The Rev. and Mrs. Brooks Little and their daughter Jane, age 12 (shown above) were the first persons to register for the Third National Conference on Family Life to be held October 17-19, 1958, at the Conrad Hilton Hotel in Chicago.

Mr. Little is a member of the N. C. Conference, and at present is an editorial associate of "The Upper Room," Nashville, Tenn. Before joining the N. C. Conference, he was employed by the Veterans' Administration as training officer for handicapped veterans. He is a graduate of Duke University, Vanderbilt University Divinity School, and George Peabody College for Teachers.

Mrs. Little and their daughter are members of West End Methodist Church, Nashville, where Mrs. Little is active in the work of the WSCS.

Information regarding the National Conference on Family Life may be secured from your district superintendent or the executive secretary of the conference board of education.

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REV. JOSEPH H. COSBY

Chatham, Virginia

Announcement

The Commission on Christian Higher Education of the Western North Carolina Annual Conference will meet at 10:30 a.m. on Thursday, May 1, in Broad Street Methodist Church, Statesville. All members of the Commission are urged to attend this important meeting. Reservations should be made for lunch at 1:00 p.m.

Wilson O. Weldon,
Chairman

* * *

NOTICE TO DELEGATES TO WNC CONFERENCE

Attention of ministers and lay delegates in the Western North Carolina Conference. Lay delegates to the Conference must be elected by the local Quarterly Conference. Unless the person who comes to Annual Conference has thus been elected, and their name appears on the official roll of lay delegates and reserve lay delegates he cannot be registered and seated. Only one person from a pastoral charge can be seated as lay delegate from that charge. The official roll of lay delegates and reserve delegates is made up from information sent by the district superintendents. The "per diem checks" are issued on the basis of number of days the delegate is present for Annual Conference.

J. J. POWELL, Secretary of Roll Call

More News Briefs

The Rev. and Mrs. George C. Megill, of Fellowship Church, Hamlet, announce the adoption of a six-month-old baby girl, Margaret June, on March 18.

Wynnewood Park Church, Raleigh, announces that Dr. A. Purnell Bailey, pastor of Centenary Church, Richmond, will be guest minister during its series of revival services May 7, 8 and 9.

During the week of April 13, the Rev. R. Harold Hips, Minister of Education at West Market Street Church, Greensboro, served as a member of the faculty for the South Central Jurisdiction Recreation Workshop of the Methodist Church, at Glen Rose, Texas.

Dr. Eddy Asirvatham, internationally known educator and world affairs authority, spoke twice on April 17 at West Market Street Church, Greensboro, on the subjects, "Indian Image of the USA," and "India Questions the World Armaments Race." The program was under the auspices of the American Friends Service Committee.

Cole Memorial Methodist Church, Charlotte, held groundbreaking services on Sunday, April 13, with Dr. Walter J. Miller, district superintendent, presiding. The church will construct an educational building with 14 large classrooms for ages 1-14, and will later remodel the old educational plant. The plans also include the building of a new sanctuary and office space. The Rev. Rollin P. Gibbs conducted a fund-raising campaign last September and raised \$67,000. Contract for the new unit has been awarded to the Waddell Construction Co. of Charlotte, and the J. V. Andrews Heating Co. at a cost of \$62,895. The entire project including all buildings when completed will cost approximately \$200,000. The church is now conducting two morning services to take care of the crowded condition.

The Rev. Kremit R. Wheeler, pastor of the Raeford Methodist Church, is the delegate from the North Carolina Annual Conference to the 12th Annual Methodist Ministers' Seminar in Washington, D. C., from April 28 through April 30, 1958. There will be a delegate from each Conference in the United States at this Seminar.

BOOK REVIEWS

The Methodist Way of Life, by Bishop Gerald Kennedy. (Prentice-Hall. Price, \$3.50)

It is interesting to note the number of books which are being published by non-church publishing houses on religion. This is one of a series of books on the various denominations put out by Prentice-Hall. Like the others in the series, it is designed to appeal to laymen, and will undoubtedly do so, for few writers can surpass Bishop Kennedy in the ability to write clearly and entertainingly about religious matters.

The reader will be delighted by the way in which the author has told the story of Methodism, its history, method of government, and its achievements—as well as some of its handicaps. Being one of the most unconventional bishops ever elected, Gerald Kennedy can write entertainingly about his experiences as a bishop without lowering the prestige of the Council of Bishops, and this he does to perfection.

I have not seen a better book for the purpose of explaining Methodism to the general public—or to Methodists.—R.P.M.

Remember Jesus Christ, by Dr. Charles R. Erdman. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$2.00.

Those fortunate enough to own the little commentaries (or better condensed expositions) of New Testament books written by Erdman of Princeton, will need no introduction to this delightful little devotional book especially valuable for the Lenten season. After refreshing our minds with the precious events which Lent recalls, we follow our Master as He faces Jerusalem, makes His Triumphal Entry, cleanses the Temple; defeats His foes, gives predictions of His return. We witness the Anointing at Bethany, the significant Washing of the Disciples' Feet, the institution of the Holy Supper. We listen to His Farewell Message, we stand at the foot of the Cross. We experience something of the thrill of His Resurrection. Helpful notes on the symbols of Christianity used in the book are appended.—Van T. Crawford.

They Met at Phillipi, by Carrol E. Simcox. (Oxford University Press. Price, \$3.75)

Dr. Carroll E. Simcox is assistant rector of St. Thomas Episcopal Church, New York City and former editor of *The Living Church*. In this book, Dr. Simcox has

given us a readable and authoritative interpretation of the Letter to the Philippians, with his own translation of the epistle. This is what it claims to be, a "devotional commentary," and the reader will gain new insights into Paul's teaching and into his character as he reads it.

—R.P.M.

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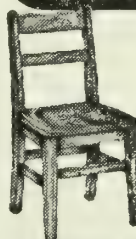
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Mother's Day 1958



The Western North Carolina Annual Conference has designated Mother's Day, May 11th, as the Sunday that each Methodist Church will receive an offering for our Home here in Charlotte, N. C.

The Methodist Home is in its tenth year. During these ten years, the Home has grown until today it is caring for 179 resident Members, whose ages average 80. We feel that we should call your attention to the following facts about our Home. Of the 179 resident Members, many of these depend upon the Church for the greater portion of the cost of their care. Because of this, it will be necessary for the Home to receive for this Conference year from the Churches of the Western North Carolina Annual Conference the voluntary apportionment in the amount of \$100,000.00, which was approved and recommended to the Annual Conference in 1957 by the Commission on World Service and Finance, and was unanimously approved by the Conference. We are listing below the apportionments as they were passed on to the Districts by the Commission on World Service and Finance.

Asheville	\$ 7,200.00	Salisbury	11,600.00
Charlotte	14,900.00	Statesville	8,000.00
Gastonia	10,800.00	Thomasville	9,800.00
Greensboro	15,000.00	Waynesville	4,300.00
Marion	5,600.00	Winston-Salem	10,800.00
North Wilkesboro	2,000.00	TOTAL	\$100,000.00

The administration wishes to express its sincere appreciation for the support the Home has already received this year from the Districts, and it is hoped that each District will achieve the suggested goal.

NORTH CAROLINA

Christian Advocate

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Volume 103

Number 18

— Staff Photo



Only A Boy

He's only a boy, and very little one at that.

But his eyes shine with mischief, and his smile is full of promise of a life of laughter and of joy.

For a moment only he stands still, and the flash of the camera sends him off on a race around the room. Cowboy, Indian, gunfighter, preacher, actor — all are in his actions and his mind. What is he now? A bundle of unpredictability. What will he be? God only knows.

But mother thinks she knows and father smiles with pride, as the little fellow pauses for a moment to give him an unexpected hug. In the car with the visiting photographer he wriggles his way over the back of the front seat and near to the fascinating camera, but there are no tears when father says, "No." Solemnly and carefully he exerts all the strength of his two-year-old muscles to roll up the windows and latch the doors as we leave the car for a few moments. He's a responsible little fellow, as a preacher's son should be.

He's only a boy, the son of a faithful minister, the pride of a family of three other children, who look upon him fondly, but remember that he is not a baby any longer.

His name is Herbert Boone, and he lives at the White Oak parsonage in North Carolina. And we'd give a lot to see his face when he looks at this issue of the *ADVOCATE*.—RPM.



News Briefs about Methodists and Methodism

Due to lack of space, the column, "In Passing," is omitted from this issue. It will be resumed as soon as possible.

The Rev. and Mrs. William K. Quick, of Bahama, announce the arrival of a baby girl, Kathryn Elizabeth, on April 13, at Watts Hospital in Durham.

The Rev. Sterling Turner, Jr., pastor of First Methodist Church, Surgoinsville, Tenn., was guest minister at First Church, Mount Holly, on Sunday evening, April 20.

Dr. J. Lem Stokes II, president of Pfeiffer College, was guest preacher at the monthly meeting of the Men's Club of First Methodist Church, Charlotte, on Monday evening, April 21.

The Rev. Robert McKenzie, Jr., director of youth work, N. C. Conference Board of Education, was guest minister at Jarvis Memorial Church, Greenville, on Sunday morning, April 20.

Charles Hole, a returned missionary who served in the Belgian Congo, spoke to the adults of Mount Pleasant Church, Winston-Salem, on Sunday evening, April 20, during the church-wide School of Missions.

Dr. Dennis H. Cooke, president of High Point College, was guest speaker for the morning service at First Methodist Church, Cherryville, on Sunday, April 20. Dr. Cook's message lifted up the ideals of Christian Higher Education.

First Methodist Church, Wadesboro, was privileged to have two guest ministers on Sunday, April 20 — Dr. George Nelson Moore, professor at Pfeiffer College, Misenheimer, at the morning service, and the Rev. Ted S. Hoffman, pastor of the Morven Methodist Church, at the evening service.

The Rev. Harold Hipps, minister of education at West Market Street Church, Greensboro, spent the week of April 20 in Leesburg, Florida, where he served as a member of the faculty for the Southeastern Recreation Workshop of The Methodist Church.

The Rev. H. A. Bizzell, Jr., pastor of St. Mark's Church, Raleigh, was at Camp Don-Lee, Arapahoe, N. C., April 21-25, as a member of the staff of a camp to train leaders for Junior Camping. He will be director of the Raleigh District Junior Camp this summer.

Mrs. H. H. Peterson, who with Dr. Peterson, served as missionary in Malaya for some years, was a guest speaker on the School of Missions program at First Church, Reidsville, April 20-23. Dr. and Mrs. Peterson are at present connected with High Point College.

The Methodist Men of First Methodist Church, Albemarle, was officially chartered at a recent dinner meeting in the church hut. J. L. Harrelson, lay leader for the Salisbury District, presented the charter to Jake Presson, president of the Main Street group. There were 59 charter members.

The Rev. W. C. Wilson of St. James Church, Tarboro, will address the meeting of the Virginia State Conference of Social Workers, May 1, at Roanoke, and will serve on a panel which will discuss the problems of rehabilitation.

Page Memorial Church, Aberdeen, is soon to have a new parsonage, which is to be built on spacious grounds in a new section of the town. The old parsonage is to be torn down to make room for an addition to the Sunday school facilities. (More about this church later, "In Passing." Editor.)

Dr. George Schreyer, professor of Religion and head of the Department of Christian Education at Pfeiffer College, was guest speaker at the morning service at Broad Street Church, Statesville, on Sunday, April 20. He spoke in connection with the current emphasis on Christian Higher Education.

St. John's Church, Gastonia, conducted its series of revival services during the week beginning April 27. The Rev. G. Howard Allred, from the Maylo Methodist Church, was guest minister, and the music was under the leadership of William Thompson, minister of music at Bradley Memorial Church.

The Editor was guest preacher at Stokesburg Church, Walnut Cove, and at Pine Hall on a recent Sunday morning. Beginning with breakfast at 8 o'clock with the Stokesburg Methodist Men, he preached at Pine Hall at 10 o'clock and at Stokesburg at 11. The Rev. Ralph Kayler is the pastor of these two churches.

Hawthorne Lane Church, Charlotte, has designated May 4, as ADVOCATE Sunday. The Rev. W. Jackson Huneycutt, pastor, said, in the weekly bulletin, "The NORTH CAROLINA CHRISTIAN ADVOCATE serves as a reminder that the spiritual life is real and eternal. Every week it suggests to us that the church is God's chief agent in history for the redemption of mankind."

First Methodist Church, Mount Olive, observed Mount Olive Junior College Day during the morning worship service on Sunday, April 13. The faculty, administrative staff, and students were special guests. The college, a Free Will Baptist institution, is making a spiritual, cultural and educational contribution to the community. In turn, the community is proud of the college.

Potters Bar Methodist Church, in the suburbs of London, England, was in the news recently. A radio news story told of a wedding held in this church where all the wedding party were over six feet tall and the officiating minister was only five-foot-one. (The editor, who was exchange pastor of this church last summer, was interested in this item. He never met the pastor, the Rev. Norman Sloan, who was away on his vacation, but the parishioners told him that their pastor was even shorter than the American preacher.)

Midway Church, Kannapolis, will conduct its spring revival beginning on Mother's Day, May 11, and continuing through the week. The Rev. J. J. Miller, pastor of Westford Methodist Church, Concord, will be guest minister. Charles Misenheimer will direct the congregational singing, and Mrs. Charles Misenheimer, choir director, will be in charge of the special music.

Tony Wen, a native of Indonesia and a senior at High Point College, has been awarded a graduate assistantship in political science at Emory University, Atlanta. Mr. Wen is the son of a member of the Indonesian parliament. He is preparing himself in political science and the broad area of social studies with a view to returning to his native country and entering the government service. At High Point College he is the vice-president of the International Relations Club and a senior marshal.

The Rev. S. G. Dodson, Jr., member of the North Carolina Conference, who has been serving as director of the Radford (Virginia) Wesley Foundation for the past four years, has resigned from this position effective July 1. He will become minister of education at Trinity Methodist Church in Birmingham, Alabama.

The College Board of Visitors, composed of the Revs. L. C. Vereen of Farmville, chairman; A. L. Thompson of Roxboro, Russell Harrison of Haymount, Fayetteville; J. H. Miller of Snow Hill, and W. C. Wilson of St. James, Tarboro, visited three colleges during the week of April 13-19. They were at Louisburg on Tuesday, High Point on Wednesday, and Greensboro on Thursday.

CORRECTION

In two News Briefs in the ADVOCATE of April 10 reference was made to the Rev. J. Bascom Hurley as pastor of the Apex Methodist Church. This was an error, as Mr. Hurley is a retired minister living at Apex. The Rev. H. S. Garriss is pastor of the Apex Church.

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A Message to The Methodist Church

from The Council of Bishops

Contemporary international policy and contemporary theological emphases must be reappraised.

Politically, we appear to have lost the initiative. Others act and we respond. We tend to think primarily of security and of defense. The deep and abiding interest of the American people in the life of the mind and of the spirit, our underlying idealism and our concern for the welfare of all men do not reach the peoples overseas.

Theologically, we discuss the theme "Jesus Christ, the Hope of the World" but many seem to have lost hope. The teachings of Jesus are called "perfectionist ethics" and the prayer of Jesus, "Thy kingdom come, Thy will be done on earth as it is in heaven," is declared by prominent theologians to be unrealizable in history.

Defeatism, with consequent loss of power, follows in the train of theologians who center attention upon "the end of history," "the depravity of man," and "the second coming."

Our forefathers electrified the world when they drafted the Declaration of Independence and the Constitution of the United States. These were affirmative and creative documents, not negative and apologetic declarations. "All men are created equal . . . endowed by their Creator with certain unalienable rights . . . Life, Liberty and the pursuit of Happiness."

The Preamble to the Constitution proudly proclaimed, "We the people of the United States, in order to form a more perfect Union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity . . ."

The peoples of the world listened and acted. Many nations drew up similar documents. We led the world in its quest for democracy, and demonstrated within our own boundaries the workability of the democratic faith. Liberty lifted her "lamp beside the golden door" and millions from many lands crossed the seas to find haven. We were unafraid. The immigrant left feudalism and despotism behind him and entered a free land. Security lay in our principles and in our practices.

John Wesley was not a man to underestimate the sinfulness of man, but he knew man could be redeemed. Now, however, a strange theology has been infiltrating our thought. It results in passive and patient acceptance of injustice and of exploitation and calls upon man to await God's good time, and thus becomes a tool of reaction and a suffocating miasma. Its proponents appear to forget that man is to be a co-worker with God and, together, bring peace to warring humanity, justice to exploited humanity, brotherhood to segregated humanity.

Neo-orthodoxy is neither new nor orthodox. Methodism needs a neo-Wesleyanism. "The personal knowledge of the love of God and of its transforming power in human life is the creative source of Methodism. The Gospel which historic Methodism proclaimed was the Gospel of salvation from sin; and salvation meant not only forgiveness of past sins but a new relationship which brings the assurance of final victory over everything that comes between man and God."

Many influential theologians of our day are men who have been conditioned by the tragedy of war. They have dug themselves out of the rubble of the cities that were bombed and burned. They have fastened their understandable pessimism upon their theology. They have moved from the ruins

of a devastated Europe to the libraries of the theological schools, but they have carried defeatism into those sacred precincts.

The Christian faith holds that love conquers, that hearts can be strangely warmed, that both new men and a new society are possible here and now. It is thus that Jesus comes. It is thus the Holy Spirit works.

Political policies based upon the philosophy of the market place are not likely to eventuate in the good will and the mutual respect that a family of peaceful nations requires. Economic aid, technical assistance, reciprocal trade agreements are jeopardized by purblind politicians unable to think in terms of the world which the United States is called upon to serve and to lead. Such persons demand tariff walls, envision Fortress America, and call for more and more of devastating bomb and guided missile.

It goes without saying that we must maintain an adequate defense through the development of strength at home and of allies abroad. The strength requisite to security is essential. Nevertheless, when our major concern is defense and we mobilize our thinkers and our scientists to this end, we may survive for a time, but we shall never win the war for the minds of men.

The restless millions of the world await positive proposals that express our idealism and are designed to establish lasting peace, continuing economic justice, and abiding racial brotherhood. It is no wonder the communist wins the exploited. He tells them he is out to abolish the exploitation of man by man.

Instead of telling the peoples of the world that our economic aid is given because we are children of our Father and because we want a peaceful world, we advise them that such aid is in our own national interest and for the purpose of maintaining our own security. They take us at our word.

No wonder poverty-stricken peoples of Asia respond to the slogan "The Classless Society." No wonder the children of God whose skins are black or brown or yellow march with the communist who says there is no color barrier among communists.

We are well aware of the duplicity of communist leaders, with their record of broken pledges, of shackled satellite states, the denial of civil liberties, and the cruel conformity totalitarianism enforces. But we play into communist hands when we identify our humanitarianism with national self interest.

A reappraisal is called for, one in which the idealism of the American people shall become dominant, in which our objectives are stated affirmatively, and in which our concern for the welfare of all men is made abundantly clear.

Let policies be designed to carry democracy into economics as well as into politics.

Let the teacher the philosopher, the preacher, the missionary, the labor leader, the artist, and the musician be taken into counsel when world-wide policies are being drafted, as well as the business man and the military man.

We are not called upon to lead our people to theological air-raid shelters. It is our obligation to call them to an altar where in encounter with the Eternal the forgiving love of the Father may be experienced and Christ may be heard again to say, "Follow Me."

Worship Demonstrations Given at Brevard

During the workshop on worship held at Brevard Methodist Church recently, the 75 pastors in attendance were given practical demonstrations of how to conduct certain services in the church. Dr. Clarence Seidenspinner, of Rocine, Wis., well-known pastor and author of books on worship, conducted the demonstrations with the assistance of the Rev. J. R. Bogle of First Church, Belmont, and the Rev. Nelson F. Adams, minister of music at Brevard Church.

Dr. Seidenspinner gave four lectures: "Methodism's Recovery of Worship," "Theology, Architecture and Ritual," "What Happens When We Worship?" and "Educating the Parish for Worship." Each lecture was followed by informal discussion.

The workshop was suggested by the Rev. Douglas Corriher, pastor of the host church, who said, "In the building and planning for a new church with the open chancel, I recognized that there were many areas where I needed help." Under Mr. Corriher's leadership, the workshop was set up and invitations were issued to the pastors of the WNC Conference. The Board of Ministerial Training of that Conference co-operated in the project.

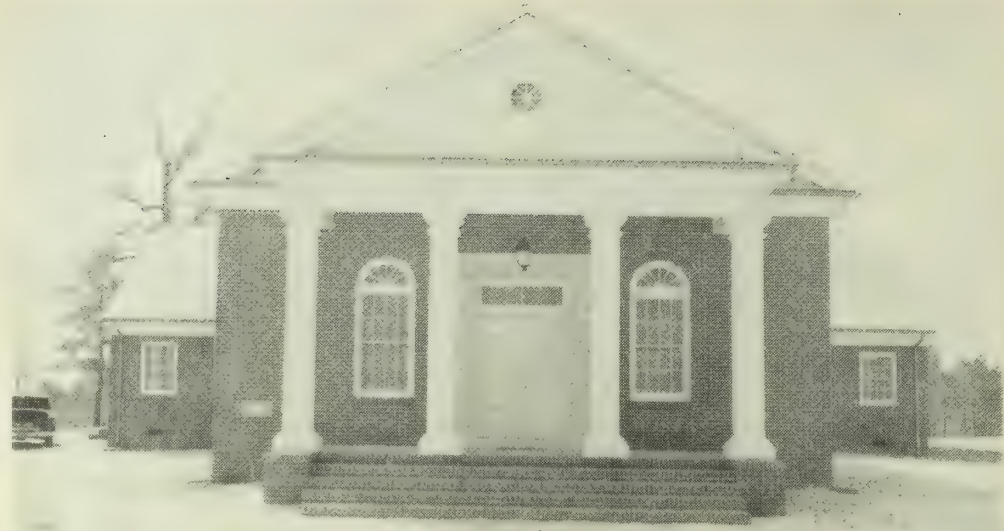
Bishops Say Amendments Passed and in Effect

The Council of Bishops, in session April 8-11 in Miami, Fla., have declared that the three pending constitutional amendments have been passed and are now in full effect. The council reviewed the votes of 127 annual conferences and found that the amendments had received the necessary two-thirds majority of all the votes cast. First of the three amendments sets forth the conditions and procedures for the transfer of churches or annual conferences from the Central Jurisdiction to another jurisdiction in which they are geographically located. The second change doubles the lay representation in annual conferences from local churches which have more than one regularly appointed minister. The third change raises the former upper limitation on the number of delegates to the quadrennial General Conference from 800 to 900. All three amendments were passed by an overwhelming majority—with the ratio in each case being more than 10 to one.

West End, Greensboro Purchases New Site

The congregation of the West End church in Greensboro has purchased a large site for a new building, and upon its completion will change its name to St. John's Methodist Church.

The new church will be located in the Hunter Hills section. Construction of the first building in the group, to house a sanctuary and Sunday School rooms, is expected to begin soon, and to cost approximately \$100,000. A parsonage is to be included in the total building program. The old church and parsonage are to be sold when the new buildings are completed.



Shown above is the new Elevation Methodist Church, in Johnson County, occupied for the first time on Easter Sunday. The Rev. R. Grady Dawson, superintendent of the Raleigh District, brought the morning message to an overflow congregation.

The church started in the days of the Methodist circuit-riders, in a one-room schoolhouse in the Elevation community, five miles north of Benson. A few years later a slave carpenter and his helpers built the first Elevation Methodist church near the schoolhouse. A larger frame church replaced this structure about 46 years ago.

In 1952 a building fund was started for

Methodist Men Sponsor New Church

The Methodist Men of Trinity Church, Wilmington, are sponsoring the recently organized Methodist Church at Riegelwood, near Wilmington. First services were held in the community center March 2nd by the Rev. Wesley Noble, who has been assigned to the work at Riegelwood, a fast-growing community near the Riegel Paper Corporation plant on the Cape Fear River. Attendance at both the church school and worship services increases each Sunday.

Plans are under way for the construction of a church on an attractive plot made available by the paper company. The Trinity Men's Club, Steve Roberson, president, has already furnished hymnals and other material, as well as a lectern, and is working on projects to raise funds necessary before construction can be started.

Conference on Ministry to Troubled Persons

A conference on the Ministry to Troubled Persons, sponsored by the Institutional Ministry Committee, N. C. Council of Churches, in co-operation with the Chaplain of State Hospital, and the State Hospital Board of Control, was held on Wednesday, April 30, at State Hospital in Raleigh. The speakers were: Dr. Robert Harper, Clinical Director of State Hospital; the Rev. Ernest E. Bruder, director, Protestant Chaplain activities, St. Elizabeth's Hospital, Washington, D. C.; and Dr. G. R. Andrews, Clinical Director, State Hospital.

a new and even larger church. In 1954 Hurricane Hazel did extensive damage to the old structure, and this increased the need for rebuilding. Early in 1956 plans were given to the architect, and through concerted efforts of members and friends, the church was recently completed. It is of brick construction, and includes a sanctuary seating 175 persons, Sunday school classrooms, fellowship hall and kitchen, all attractively decorated and well equipped.

Following the opening of the new church a revival was held, with the Rev. Albert Knotts, Jr., pastor of the LaCrosse (Va.) Methodist Church, as guest minister.

Wesleyan Service Guild Will Convene May 9-11

More than 1,000 business and professional women are expected to attend the quadrennial meeting of their national organization, the Wesleyan Service Guild, May 9-11 at the Sheraton-Jefferson hotel, St. Louis. The meeting, officially called the "Assembly Guild Weekend," will follow the week-long quadrennial assembly of the Woman's Society of Christian Service. There are about 130,000 members of the Wesleyan Service Guild in 5,500 local groups. Theme of the Guild Weekend is the same as that for the assembly: "Christ's Message for Today."

Wesley Memorial, Raleigh, Enters New Building

On Sunday, May 4, Wesley Memorial Church at Raleigh will formally enter its new educational building with a brief service of consecration. Following this, a social hour will be enjoyed, honoring the fifty-two new members received this year.

The new building, of brick construction, which is an addition to the existing educational facilities, contains an assembly room and six classrooms. The cost, including furnishings, was approximately \$30,300.

Wesley Memorial was organized around eight years ago by the Rev. T. A. Collins, executive secretary of the N. C. Board of Missions and Church Extension. The church now has 301 members, and a Sunday school with 274 on roll.

The Rev. George W. Blount is the pastor of the church.

Vandemere Experiences Period of Growth

By DALLAS MALLISON

With a \$10,000 building and improvement program entering its final phase, the story of the Vandemere Methodist Church during the past few years has been one of great spiritual revival and physical growth.

Plans are now complete with a kitty of \$1,000 in hand for the construction of a Sunday school annex to the rear of the sanctuary. Expected to begin soon, four rooms will be built at a cost of at least \$5,000. Two of these rooms with facilities for cooking and serving meals.

At a cost of \$5,000 or more, the church's interior has been thoroughly reworked. The pews, windows, and vestibule have been repaired. A deep rich red carpet has been placed on the floor. The color scheme is a dark mahogany wainscoting with the walls and ceiling Hillcrest green. The entire interior—including the floor—was repainted.

The roof has been repaired and repainted, and the entire exterior walls have been repainted. The steeple has undergone extensive renovations. A set of chimes, donated by Mr. and Mrs. I. J. Hudson, now ring out over the entire town and add to the life of the whole town.

A set of 50 Cokesbury hymnals have been given the church by Mr. and Mrs. L. D. Forrest. A tract of land for the new Sunday school annex was donated by Mr. and Mrs. Walter Lincoln.

In two years the membership has virtually doubled—from 27 to over 50 at the present. Sunday school attendance, which is now around 50, has increased at least fifty per cent.

The church has a strong and growing Woman's Society of Christian Service. On Sunday, October 14, 1956, a chapter of the Methodist Youth Fellowship was organized. The church has a choir but it is not as yet an organized one.

I. J. Hudson is Sunday school superintendent. Mrs. Jennie Potter of Cash Corner is president of WSCS. The preaching services—on the second Sunday morning and the first Sunday night—are by the pastor, the Rev. David M. Lewis. The church is part of the Stonewall Charge which is composed also of the churches at Stonewall, Bayboro, and Alliance.

Louisburg College Fills Trustee Vacancies

At the regular spring meeting here yesterday the Louisburg College Board of Trustees elected two prominent laymen to fill vacancies on the Board, voted salary increases of approximately \$12,000 to faculty members, and took action to complete plans for securing a loan of \$180,000 from the Housing and Home Finance Agency of the Federal Government to erect a student union-cafeteria building.

Elected as trustees were Alonzo C. Edwards of Hookerton, prominent churchman, businessman, and farm leader; and Tom Bailey of Wendell, also a prominent churchman and businessman. Mr. Edwards is active in the Hookerton Methodist Church, is lay leader of the Goldsboro District, and



The Vandemere Methodist Church in Pamlico County which has seen great spiritual and material growth in the past few years with a \$10,000 building and improvement program now entering its final stages.

executive director of the North Carolina Farm Bureau. Mr. Bailey is chairman of the official board of the Wendell Methodist Church and is executive vice-president of the Bryan Rock and Sand Company, Raleigh.

The increase in salaries is the fourth in as many years voted by the Board to members of the Louisburg College faculty.

In other business, the Board elected officers at follows: Dr. James E. Hillman, Raleigh, president; Dr. Edgar B. Fisher, Burlington, vice-president; A. E. Henderson, Louisburg, secretary and treasurer; Mrs. Genevieve Perry, Louisburg, recording secretary.

Greensboro College Silver Anniversary Class Reunion

The steering committee of the Greensboro College Silver Anniversary Class Reunion met recently for a luncheon and planning session. Mrs. Luther R. Taff, Chapel Hill, permanent president of the Class of '33, was official hostess and presided at the business meeting.

Attending the meeting were: Mrs. S. Thomas Dickinson, Greensboro; Mrs. Rufus S. Jones, Warrenton; Miss Annie John Williams, Durham; and Mrs. Robert F. Shaw, Fayetteville.

Plans for this class reunion, to be held at Greensboro College on Saturday, May 31, have been in progress for a year, and the steering committee met to make final plans and recommendations for the gift to be presented by the class to the college at commencement.

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On the evening of April 16, Mr. Ernest White, outstanding church and concert organist and consultant on tonal design for the M. P. Moller Company, organ builders, gave a service of classical and sacred music on the organ in the new sanctuary of Eden-ton Street Church, Raleigh.

Church Expansion Plan Approved

Church Expansion plans, presented by W. David Stedman, chairman of the Church Expansion Committee of the First Methodist Church, Asheboro, were given unanimous approval by both the nine and eleven o'clock congregations, Sunday, April 20.

The plans, as outlined by Mr. Stedman, call for a new three-floor building with fellowship hall and kitchen on first floor, the other two floors to be used for children's classrooms, paved and landscaped parking area with ingress and egress on both Fayetteville and Salisbury street, furnishings, renovation of old building, the youth center to house the administrative office, and air-conditioning new building. An estimated figure of \$280,000 was given by Mr. Stedman.

Dr. O. L. Presnell, chairman of the Official Board, presented Mr. Stedman. Other members of the Expansion Committee are J. Frank McCrary, James B. Kivett, R. L. Donnell, Dr. J. R. Suggs, and John C. Bunch. Ex-officio members of the committee are W. Coleman Moore, Church school superintendent, and Miss Dorice M. Waters, director of Christian education.

J. Frank McCrary, chairman of the Commission on Finance, said at the eleven o'clock service that the campaign for raising funds will be launched in September 1958. Dr. Alton E. Lowe from The Methodist Church Board of Missions and Church Extension will direct the campaign.

The Official Board of First Church voted unanimous approval of the Extension Program at the regular monthly meeting in February 1958.

W. Harold Groce is pastor of First Church and John E. Hawkins is the associate.

Pfeiffer College Announces May Day Plans

Pfeiffer College, Misenheimer, will observe May Day and the 1958 Alumni Day on May 3.

The day's program will start with a luncheon in the college dining hall at noon, to be followed by a business meeting, election of officers, and a tour of the campus and the new \$700,000 science building. Registration will start at 10:30 a.m.

Entertainment features for the returning alumni and former students will include the May Day program at 3:30 p.m. and the annual May Day dance at 8:00 p.m.

"We are especially anxious that our alumni return to Pfeiffer and see the many changes which have taken place at the college," says Dr. Nelson Moore, college alumni officer. "Many still think of Pfeiffer as a school with a limited enrollment, and do not realize that it now has 742 students; has just completed a two million dollar expansion program, and is about to enter a \$600,000 building program which will start this summer."

The Rev. Paul Lowder, pastor of the Harmony Church, is president of the Pfeiffer Alumni Association.



Shown above is the membership class of Fremont Church. These 13 boys and girls from the Junior Department of the Church School studied during the six weeks of Lent under the leadership of the pastor, the Rev. W. H. Kirby. They are: (first row) Anne Turlington, Christina Vaughn, Mary Wiggs, Judy Hill; (second row) Sadra Smith, Kay Peacock, Mary Sue Bogue, Jean Stevenson; (third row) LaVerne Davis, Steve Yelverton, Dick Rose, Ben Ray O'Neal, and Claude Starling.

Thumbnail on Cuba

By EARLE H. MACLEOD

Cuba is a land of fascination. Not alone as the travel folders make use of the word. But as those would use it whose interest is aroused at the welfare of peoples.

Our visit to Cuba was brief. We—five of us—held Interboard Schools of training for local church Commission Chairmen in five cities: Havana, Santa Clara, Matanzas, Camaguey, and Holguin. The itinerary consumed only five days. But what we saw and experienced of Cuba, its environs and its people, was revealing.

Havana is fast-moving, progressive, a city of bustling traffic on amazingly narrow streets. Animated electric signs reach out almost the full width of the thoroughfare. Sidewalks fronting up-to-the-minute stores are inlaid with tile in winding patterns. Rapidly, majestic new hotels are taking form. But the famous old hotels are there with exquisite tile flooring in every room. And everywhere, friendly people.

In Havana the Rev. Dr. Juan Perez Ramos, president of Candler University, together with the cultured Mrs. Perez, welcomed us with a meal of wondrous Cuban dishes served in the University dining hall. Candler University, Methodist, is the first and as yet the only Protestant university in all Latin America.

We held our Havana School at University Methodist Church. Here our introduction to a host of Cuban Methodists was inspiring. My hand yet feels the cordial handshakes. We were amazed at the linguistic ability of many using our tongue as against our cumbersome attempts at theirs.

At Matanzas, the Rev. Herbert Travenner, a Garrett graduate, whirled us about the narrow streets in his automobile and attended our needs at Union Theological Seminary where we held our school. And here we mingled with as eager and ac-

complished a group of students as ever you'll find. Talking with young men and young women of various cultural and religious backgrounds taught us of the struggle for enlightenment and progress most of them have had. As for my youthful interpreter there, I had constantly to scan him to realize he was not an American fellow townsman.

Methodism's Pinson College—Colegio Pinson—is located toward the eastern end of the Island of Cuba at Camaguey. Here about three hundred students include a certain number of grade school youngsters many of whom are of the Catholic faith but whose parents are glad to pay for Pinson's special schooling to this age group. The Rev. Victor Rankin is pastor of San Pablo—St. Paul's—Methodist Church on the campus at Pinson.

When Victor Rankin drove us further east to Holguin, we knew we were heading into troubled country. Holguin is in Oriente Province and here the revolutionary, Fidel Castro, whose troops are hidden in the mountains, is conducting a nuisance war against the government of President Batista. And yet, amid severe tension such as this, unquestionably brave men and women came long distances to attend our workshop. Many of them took their lives in their hands to do so.

In small towns along the way as we traveled the Island, evidences of extreme poverty and an absence of sanitation in many areas caused us to ponder. Yet, where dirty streets and even dirtier beggar boys abounded, there was an air of purposeful activity and the desire for freedom from it all. Cuba wants to throw off old customs. It is endeavoring to absorb the new.

Back to the cities we realized that only there do the bells of Catholic churches toll somberly. Catholicism is not caring for the people. Cubans are awakening under the influence of Protestantism, mostly the Methodist Church.

Bishop John W. Branscomb was our mentor throughout our schedule while local district superintendents supervised our accommodations and travel en route.

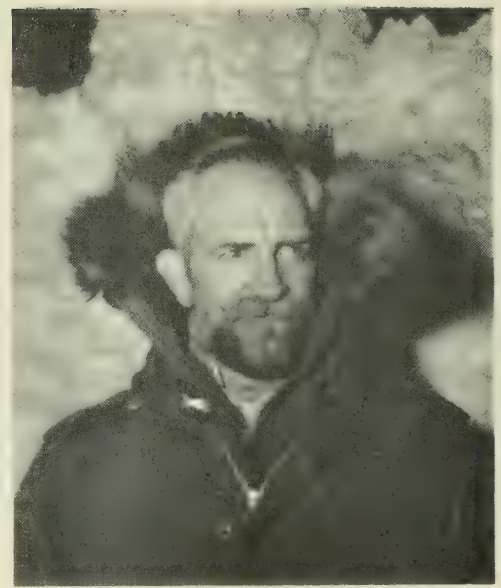
Cuba is a mission field. It is a growing revelation of what your and my dollars given to World Service and Advance Specials are doing to bring light and life, faith and hope, to a country and its people too long held back.

Bishop Garber to Dedicate Magnolia Church

A highlight will be reached in the history of the Magnolia Methodist Church, at Duplin, in the Goldsboro District, when the members, former pastors and friends gather for the homecoming-dedication service on May 11, at 11:00 o'clock. Bishop Paul N. Garber will conduct the dedication, and will be assisted by the Rev. C. G. Nickens, pastor, and the Rev. H. M. McLamb, district superintendent.

A picnic dinner will be served on the grounds.

The church has completed an educational building, and has renovated the interior of the sanctuary, at a cost of \$25,000. Much of the labor was performed by the members themselves.



—U. S. Navy photo

Capt. Thomas D. Slagle (USNR) of Sylva, N. C., is pictured in front of a huge snow pile at the Little America base in Antarctica, where he is medical officer to 85 military personnel and 24 scientists who are making studies in connection with the International Geophysical Year program.

Dr. Slagle has practiced medicine in Sylva, where he is a member of the First Methodist Church. During World War II he served aboard transports, and was formerly director of a mission hospital in Puerto Rico.

New N. C. Senator Son of Methodist Minister

WASHINGTON, D. C.—B. Everett Jordan, North Carolina textile executive and member of a prominent Methodist family, has been appointed to the U. S. Senate to serve in place of the late Sen. W. Kerr Scott of North Carolina, pending election of a successor to Scott in November.

In announcing the appointment, North Carolina Gov. Luther Hodges recommended that Senator Jordan be chosen the Democratic nominee for the unexpired term in the November elections.

Senator Jordan is the son of the late Rev. Henry Harrison Jordan who, after studying for the law, entered the Methodist ministry in the North Carolina Conference. He died in 1931. The senator has three brothers and two sisters who are also well known in Methodist circles: Dr. Charles Edward Jordan is vice-president of Duke University; the Rev. Dr. Frank B. Jordan, formerly superintendent of the Charlotte District, is pastor of Memorial Methodist Church in Thomasville; Henry W. Jordan of Cedar Falls, is also a textile executive and a member of the state senate. The sisters are Mrs. Henry C. Sprinkle of New York City, whose husband is editor of *World Outlook*; and Mrs. George K. Way of Columbia, S. C., the widow of a Methodist minister.

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Too many people today are in too much of a hurry to take time to be kind. Yet, kindness does as much for the one who shows it as for those who receive it.

—Powell Davies, *Houston Times*.

Boys and Girls

ELIZABETH WHISNER
Editor



The Lazy Little Rainbow

An Adventure of Mr. Mischief

By LOUISE C. GOOSMAN

(Continued from last week)

Very quickly and very quietly Mr. Mischief flew to one end of Ruddy and gently picked him up, and do you know what he did? He tied the end tightly about the trunk of a small tree! Then, flying to the other end, he did the same thing. Ruddy was all tied up tight!

"Now," said Mr. Mischief to himself, "when he does decide to act like a proper rainbow he will have to wait for me to untie him, and believe me, I'll make him wait a while!" Laughing gaily, the wee Elf flew away to his tree house, and by the next morning he had completely forgotten all about poor Ruddy.

That was the day when the storms started, and as they continued day after day the forest folk were very worried. They searched and searched the sky, but not one ray of color could be seen. On the eighth morning, Daffy Duck was waddling through the woods and came upon the lazy rainbow, still tied up but struggling very hard to get loose. The harder Ruddy pulled at the knots the tighter they became, and he was really in a fix.

"Ho!" quacked Daffy. "What have you here?"

"You have a rainbow here," grunted the uncomfortable Ruddy. "I seem to be all tied up. You get me loose and I will be glad to get up in the sky and shine when the rains are over. I promise not to be lazy any more."

"I'll try," said Daffy, "truly I will," and she pecked and pulled at the knots, but she could not untie them.

Then she ran to the lake and called her five ducklings, Tad, Croaker, Toby Tortoise, Sammy Sparrow, Old Hoot Owl and many others, to come and help untie the rainbow. They all hurried to the place where Ruddy lay, but try as they would, they could not loosen the knots.

Finally Old Hoot Owl said, "Who did this, Ruddy? Who tied you up like this?"

"Why," answered Ruddy, "it was an Elf, a little green Elf. He said his name was Mr. Mischief."

"Now I see it all!" cried Daffy Duck. "These are Elf knots, and only Mr. Mischief can untie them."

So they all trooped off to the oak tree, even though it was raining, and called to Mr. Mischief. When they told him what

they wanted he remembered what he had done to Ruddy, but he certainly didn't want to go out in the rain.

"Oh no!" he exclaimed, "I can't go out in the rain! Why, I'll get wet and my wings will shrink, and I'll be grounded for three whole days!"

"So you will be grounded," said Tad, "and you will deserve it. Tying up poor Ruddy like that!"

They argued back and forth for a while, and Mr. Mischief soon realized that he would have to go and release the rainbow. Out of his tree-house and to the clearing he flew. With a quick flip of his hand one knot was untied, then the other. Just at that moment the rain stopped and the sun came out.

Ruddy stretched one way and then another, and then he called, "Thank you for untying me, and good-bye. The rains are over. You can do your spring cleaning now, and I promise not to be a lazy rainbow any more."

With many glad cries the forest folk trooped off about their business, but the naughty little Elf was miserable. For him the rainbow came too late, and his wings shrunk for three whole days. He sat in his tree-house and heard the winds singing high above:

Pretty Ruddy Rainbow, shining in the sky,
You can be a proper rainbow and helpful
if you try.

Don't be a lazy rainbow, lying on the ground
To be caught by any Elf who sees you,
flying 'round.

And naughty Mr. Mischief, hear the song
the soft winds sing—

Don't tie up any rainbows, and you won't
get shrunken wings.

THE END

A PARABLE

One night a man took a little taper out of a drawer, lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man, "higher than the top of the house where we sleep."

"What are you going to do there?" said the taper.

"I'm going to show the ships out at sea where the harbor is," said the man.

"Alas! No ship could ever see my light," said the little taper. "It is so very small."

"Though your light is small," said the man, "keep burning brightly, and leave the rest to me."

When the man got up to the lighthouse he took the little taper and with it lighted the great lamps that stood ready there with their polished reflectors behind them.

If you think sometimes that your little light doesn't amount to much, just remember that God can do wonders with it. Just shine, and leave the rest to Him.

—The Standard

I'D LIKE TO PLANT A TREE

When I think about the folks
Who planted lovely trees,
Whose branches look so graceful
Swaying in the breeze,
It always makes me feel that I
Would like to plant one, too.
I'd like to add some loveliness
To this world! Wouldn't you?

—GRACE T. BLOXHAM
in *Story World*

GOD'S LIGHT

A beautiful story is told of a little girl whose faith in God was very real.

The lamp had just been put out, and the child was afraid of the dark. But presently she saw the bright moon out of her window, and asked her mother, "Is the moon God's light?"

"Yes, Ethel," the mother replied. "The moon and the stars are all God's lights."

"Will God put out His lights and go to sleep, too?" she asked again.

"No, my child," replied her mother. "God's lights are always burning."

"Well, Mother," said Ethel with confidence, "while God's awake I'm not afraid."

WORDS OF WISDOM

A wise old Negro mother once said, "You can't no more give your children what you ain't got than you can come back from where you ain't never been."

CHUCKLE

Johnny: "I lost my dog."

Jimmy: "Sure 'nuff? Why don't you put an ad in the paper?"

Johnny: "That wouldn't help any, 'cause my dog can't read."

—Clipped

"But Pop," said Jimmy, "why did you sign my report card with an X?"

"Because," replied his father, "I didn't want your teacher to know that anyone with your marks had parents who could read and write."

Bible Quiz

(Indicate by "O" or "N" whether these stories are found in the Old or New Testament.)

1. The story of the Good Samaritan.
2. The Ten Virgins.
3. Noah's Ark.
4. The Prodigal Son.
5. The Fiery Furnace.

Answers to Last Week's Quiz

1. The Raven—I Kings 17:6.
3. The Cock—Matthew 26:31-34.
2. The Dove—Genesis 8:11.
4. The Sparrow—Matthew 10:29.
5. Turtle Doves or Young Pigeons—Luke 2:22-24.

EDITORIALS

Family Religion

Family Week is a modern festival. It grew out of the popular Mother's Day celebration and leads into that day. But Family Week is more than a sentimental gesture; it is an attempt on the part of the Church to set religion where it belongs—in the heart of family life.

Many years ago an old couple explained their long and happy life together by recounting how, on the first day of their married life, they journeyed down a dirt road that led into the forest where the young husband had cleared a small plot of ground and raised a rough log cabin for his bride. They cooked supper on the coals of the fireplace, washed the few dishes in a wooden bowl, and sat, holding hands, in front of a blazing log fire, as they talked over their plans for the future. And then, as the fire died down, they knelt beside the wooden bench that was their only chair, and prayed to God to bless the home which they were establishing.

"That," said the old man, as he smiled across at his nodding wife, "was the start of our life together. Never a night since that time that we have not said our prayers together."

"The family that prays together stays together," is the slogan of the Roman Catholic emphasis, and it is true.

He's grown now, with a family of his own, but there was a time when a little boy of seven years learned to read out of the *Methodist Book of Worship*. Although he could not easily decipher the words in his school reader, he could always manage to make the responses as found in the Order for Evening Prayer.

It has been a long time since that day, but memory brings back the sound of a childish voice as it reads in singsong fashion:

Before the ending of the day,
Creator of the world, we pray
That with thy wonted favor Thou
Wouldst be our Guide and Keeper now.

O Father, this we ask be done
Through Jesus Christ, Thy only Son,
Who, with the Holy Ghost and Thee,
Doth rule and reign eternally. Amen.

Christian Education Is Our Business

While educators and critics argue about the future of our public school system, the Methodist Church moves forward in its program of Christian Higher Education. In North Carolina both conferences are girding for the greatest campaign for education funds ever promoted in this area, and there is confidence that the combined total of eight million dollars will be raised without difficulty.

Methodism has always been interested in

Not for a day
Can I discern the way;
But this I surely know,
Who gave the day
Will show the way
And I securely go.

—Selected

higher education. Methodism began in Oxford University; its founders were highly educated men who did all they could to encourage the pursuit of learning. But education, to Methodists, has never been an end in itself; it has always been a means to an end—the complete and well-rounded education of the whole man.

There have been times when we have seemed to lose sight of the goal, but this is not one of those times. With bankruptcy of completely secular learning, divorced from religion, all too apparent, church leaders are being supported in their efforts by the rank and file of the members who realize that we must turn out Christian scholars, Christian scientists and technologists, if we are to survive as a Christian nation.

The Rev. Paul Carruth, speaking to the Fayetteville District Conference, quoted Dr. L. P. Jacks of England as saying, "If you want a man to think deeply and earnestly and with the fear of God upon him, set him to thinking about education. He will soon find out, for example, that religion and education are not two things, but one thing, two only on the surface, but one in the ultimate foundations and the final aim."

Education without religion is not true education. It is our task as Christian people to see that these two are not separated.

Good in Small Parts

Walter L. Cook, in his remarkable little book, *Meditations for Youth*,* tells of a young girl who refused to take part in a school play because she felt that it was too small, and he quotes the remark which someone made about the noted actor, Charles Butterworth, "Never a great actor, he was good in small parts."

Sitting before the TV screen not long ago, we watched as the Emmy awards were given out to those who had made outstanding success in their profession. With some of the awards we were in hearty agreement; with others we disagreed. But our greatest disappointment came when we looked at the face of our favorite character actor and saw the disappointment there. He was not honored for his work, although the series in which he plays was given an award.

Many of us have watched one of television's most popular Western series, *Gunsmoke*. The leading part is taken by a man who has become a star, but whose acting

is constantly overshadowed by the marvelous character actors who support him. James Arness is good, but "Chester" and "Doc" are better. As we think back over the years of movies and TV, we realize that most of those whose performances have thrilled us were not "stars" but character actors and "bit players" who were willing to forego the honors and concentrate upon doing a good job.

Like "Charlie" Butterworth, they were good in small parts.

Churches need people who can take a small job and make it big. They need church school secretaries who are faithful, youth counselors who love young people, teachers who make teaching a work of delight rather than a chore. The choir leader may get the honors, but the secret of a choir's success may be in a little man in the back row, who can never sing a solo, but who keeps time and holds the pitch. The preacher may talk about "my church," (and it isn't necessarily a mark of egotism when he does), but preachers come and go, while the faithful lay people play the "bit parts" and hold the church together.

It wasn't very long ago that we climbed the stairs to the high pulpit in English church. A bit confused by the unfamiliar surroundings, we were somewhat ill at ease. But then we looked down at the faces of the laymen who had escorted us to the foot of the stairs and who stood there for a moment as we mounted to the pulpit. They were backing us up, as they had backed up all those preachers who had gone before, and, thinking of them and their faithfulness, we forgot ourselves and thought only of the people and God.

*"Meditations for Youth," by Walter L. Cook. (Abingdon. \$1.75)

Is It Time to Move?

The four-year limit on pastorates is no more, yet thousands of Methodist churches act as if it were still in force, and thousands of pastors move at the end of that time, no matter how successful and diligent they have been. It isn't all the fault of the congregation, although some of the trouble lies with the people and their feeling, "I guess it's time for a change." Some of the fault lies with the pastors, who hope that maybe things will be easier, or, at least, different, in a new environment. And so they ask for a change, only to find that the same problems follow them in the new church.

Sometimes four years is much too long, and sometimes it is only long enough to get started. It all depends upon conditions.

But what we would plead for is a fair-minded attitude on the matter and an end to the pernicious habit of swapping preachers and congregations just for the sake of variety.

Church School Is Parents' Concern

By DENA CHAMBERS

Each time I am privileged to lead a class in Christian Workers school I am more impressed with the tragedy of parents failing to co-operate with the leaders of our church schools in the training of their children and youth. Until the parents wake up to their responsibility in the Christian training of their children we will continue to have a frustrated and delinquent crop of youngsters. Very little blame is to be placed on the youth for their conduct—it lies snugly in the lap of the too busy and too indifferent parents. They are too busy making money to buy all the material things their children want and too indifferent to the real values that are to be found only in the church and its training.

My work over a period of years has been entirely with the leaders of children and youth work in the church school, and by that I do not mean just Sunday school but the entire program of the church for children and youth. In the leadership classes I have found three general types of leaders in the great majority and a fourth is found in a very small minority. Their problems all have a marked sameness.

The first group are dedicated leaders who start with high hopes and prayerful plans for their work. Too soon they meet with too many disappointments, stemming from too little co-operation from too many sources (the parents head the list). Consequently their spirits grow dull, their plans fall apart, and they drag along from session to session still hoping that they will find a way.

The next group is not so dedicated to the classes and after a few sessions of tussling almost singlehanded with the problems they give up in disgust. To them it is a thankless, fruitless job, aggravated by the utter indifference of the parents.

Then there is the third group who are perhaps well-equipped but never begin or even consider it. Their reason is not very complimentary to the parents; "Their mothers and dads aren't interested. Why should I be?"

The other very small minority group are the parents who work with the church leaders, keep their children in the church school, and stand behind the leaders in all of the program of the church. May their tribe increase!

Other phases of the church school are woefully neglected, as in the MYF. It is a drag and a burden in many churches, and almost an impossibility to get the young people to prepare a program before the meeting. The best the program leader can do is to pass around the "parts" after they assemble. No preparation, parrot-like reading and hurrying to get to some other place kills the program. The attendance is very tardy and irregular; frequently some never get there at all though their parents think they are attending regularly. For lack of parent co-operation, here again we find the counselors discouraged and ready to quit. Too often they do quit.

MYF-ers are left to make their own choice about attending the meetings, and sometimes the youngsters, instead of the parents, force attendance, as in the case of Sam. He was president of his MYF and felt his responsibility very keenly. His parents frequently chided him for being so sincere about his position. One Sunday afternoon the family, including Sam went visiting. Time came to go home, and Sam said so. The family and friends undertook to show him how foolish he was to kill a whole evening just to attend a little old meeting that lasted less than an hour. His mother remarked, "I just don't see why Sam is so crazy about that bunch anyway. They never do anything but read a little, sing a song or two and then go some other place. But to keep peace in the family we will have to go."

They went but soon Sam's interest lagged, another leader took over, and Sam dropped completely out of MYF. His parents would not shorten their Sunday holiday, consequently Sam was never home in time for the meetings.

When parents use Sunday as a holiday, instead of God's day, the children learn early that Sunday school and church services definitely have second place or even less in the life of their parents. One child's remarks illustrates that very well: "My mother won't go to Sunday school, but she makes me go and I don't like to go any better than she does. I'll be glad when I get big enough to stay at home on Sunday."

Is it any wonder that our children do as we do more often than they do as we say? How parents act and think is moulding their child's future as surely as time is passing. "Train up a child in the way it should go and when it is old it will not depart from it" is as true today as when it was written in Proverbs. We parents cannot neglect our part in the spiritual training of our children and not pay for it. And our children are the pawns.

Now and then the remark is heard, "We want a young preacher who will take care of our young people." They don't want a preacher to minister to their souls, they want a baby-sitter. The chairman of the board of stewards told a young minister upon his arrival at his new appointment, "The main thing we want of you is to keep our young people straight." The trouble with the poor fellow was that he poured his gold into every whim of his only son and like the experience of the people of Israel, "out came a calf."

Below are a few problems selected from the many that teachers in church schools cope with at every session of their meetings. In most cases these had their origin in the homes and unless the parents help to correct they are going to remain as they are. Poor attendance, disorder and bad behavior, tardiness, lack of sufficient space and equipment, not enough time for class sessions, disrespect for teachers, and other pupils, lack of home work, lack of respect for God's house, lack of church attendance, no help

from parents in creating an atmosphere of worship at home and church.

In these days no public school would attempt to run a school without a PTA. The parents visit the classrooms, question the teachers about the progress, behavior, etc., of their children. Co-operation is worked out between teacher and parents, consequently, each knows what the other is trying to accomplish. This is all very necessary for the progress and development of the child in the public schools, and the church school teacher needs the same type of co-operation and organization. If the parents of our churches would get behind our church schools as they do the public schools our children and youth would have a new day. The average parents are greatly concerned about their children getting a literary education and that is as it should be, but what about their spiritual education? Christian religion is the foundation of all education and the foundation for eternal life. Why do we neglect a thing so great for our children? In my years of public school teaching I have known mothers to send their child to school so sick that it spent the day lying on a couch, and then allowed that same child to miss church Sunday after Sunday on the flimsiest of excuses.

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The Red Rose

Several years ago when Jean Covington Nicholson was very sick in a hospital, following an operation, a friend brought this sweet girl a dozen rose-buds. And each day following her convalescence, a fresh rose was sent to Jean.

Jean lost her sight in 1927. She died in the Pinehurst hospital January 29, 1958.

So appreciative was Jean over the kindness and love shown by the lady in sending her the roses, that Jean penned the following poem—and it was printed in a newspaper quite some years ago. Friends will like to read now the sentiments so gently expressed by the departed Jean. And in her casket was placed a red rose—a silent tribute.

I love the Rose—the red, red rose,
The prettiest flower to me that grows;
It fills the air with sweet perfume,
And its presence counteracts the gloom.

Oh Rose, of thee my heart doth sing
Just like the birds in early spring;
For on one dark and rainy day
You made my heart feel light and gay.

You brought to me a dear, dear friend,
A friend whom I could trust, depend;
And when she slipped you in my hand
Without a word I'd understand
That behind you, Rose, stands one I love,
Who seems was sent from God above.

When I was from my home away,
And my own dear mother could not stay,
She mother'd me with tender care;
And now I am so proud to wear
Two red roses in my hair.

Oh mothers dear, it is just you
Who are so patient, kind, and true,
Who toil with untiring hands,
And always seem to understand.

Richmond County Journal

Easter Monday Featured by Homecoming; Home Member Wins Honor; Sports

Homecoming

Easter Monday, April 7, was another one of those fine days in the life of our Children's Home. Our fine people from far and near came and brought their families. It is a wonderful thing to see them greet each other with the happiness that they manifest so enthusiastically.

The day began with a business meeting in the school auditorium. David Poole, president of the Alumni Association, presided. At the beginning of the session, he requested that the group stand for a moment of silent prayer in memory of Mr. Woosley, and that they remain standing, and that Mr. Lambeth, superintendent of the Home, close the moment with prayer.

During the business session, the president gave a report on the activities of the Board of Directors for the year. The board has held several meetings and worked particularly toward the strengthening of the association. The following officers were then elected: President, Miss Estelle Valentine; Vice-President, Julian Gibson; Secretary, Miss Ann L. Boone; and Treasurer, Fred Sloan. The president remains in office for a period of two years.

After the business session the group adjourned to the Woosley Chapel where they were led in a worship program by the Rev. Ed Fitzgerald, an alumnus of the Home, and the Rev. Ross Francisco, the pastor of The Children's Home Church. During the Rev. Francisco's preliminary words to the group, he expressed the appreciation of all at the Home for the lovely carpet that had been provided for the worship center of the sanctuary by the alumni.

Following the worship service, the group dispersed to the Central Dining Room, the Wrenn Dining Room and the Hanes Dining Room for lunch.

In the afternoon the alumni played the Home baseball club in the annual baseball game. It was a close-fought game and, but for one bad inning, the alumni might have had to take a drubbing. (This goes a long way around to say that the alumni team won the game.)

A new feature of the afternoon was a field day held on the Alspaugh Field. Adults and children took part in these events. This proved to be a most interesting innovation.

The final event of the day was a barbecue supper held in the recreation center. It looked as though most of the group had remained for supper, and it was quite evident that all of us enjoyed it thoroughly.

Many expressions of satisfaction with the entire day were heard. It seems that it would be quite a modest statement to say that it was a good homecoming day.

Dot Cox Honored as "Business Student of Year"

Ten Winston-Salem and Forsyth County high school seniors were honored Tuesday evening, April 8, as "Business Students of the Year."

The students were presented certificates at a joint dinner meeting of the Winston-

THE CHILDREN'S HOME
WINSTON-SALEM, N. C.
A home for the homeless. Owned and maintained by
the Western North Carolina Conference
M. T. LAMBETH, Editor
BEULAH TAYLOR, Assistant Editor



Frances Marie Spencer is a very lively member of our Children's Home family. She came to The Home, along with her brother, Edward, and her sister, Ann, in August of 1956. Frances takes an active part in the work and play at Smith Cottage where she lives. She is sponsored by the Junior Department, First Church, Hendersonville. Mrs. Harold P. Moore is correspondent.

Salem chapter of the National Office Management Association, and the Winston-Salem Personnel Association.

Dr. W. H. Plemmons was the speaker for the occasion, which was held at the Old Town Country Club.

Nomination for the awards were made by the commercial departments of the high schools. The final selection was made by a joint committee of the sponsors in co-operation with school officials. The selections were made on the basis of scholastic record and participation in extra-curricular activities.

Dorothy Cox of our Children's Home was the representative chosen from the commercial department at the R. J. Reynolds High School.

We are mighty proud of Dorothy for the wonderful record that she has made and so very happy for her to receive the recognition that comes from such an award. Dorothy has been working in our office this year, and we have found her to be most capable and efficient. She has chosen to go to work after graduation this spring rather than pursue her formal training further. While we would prefer that Dot continue her education in college, we do not hesitate to predict a successful business career for

her. She is a lovely young lady with a great deal of talent.

Baseball

After winning our first two baseball games, we seemed to get off the track in the next two and lost to Asheboro and Spencer. Each of these games was lost by a one run margin. We are hoping to get back on the right track with a win over Thomasville this afternoon, April 16. (Flash! Children's Home—5 Thomasville—4.)

The Junior Varsity team has come up with two important victories on their last outings. They have defeated both Hanes and Reynolds in their last games. Wayne McKnight pitched both of these games and has looked good on the mound. Bill Spencer has been doing the catching and has done fine as a receiver. The entire team has played well, and it looks like they are going to have a good season.

The Midget team has played one game and that game was played with the Latham team. Our boys jumped off to a six run lead in the first inning. The final score was 13-1.

Softball

Our girls are busy getting ready for their first game of the season to be played with Hanes at the Home field this afternoon, April 16. (Children's Home—13, Hanes—5) The first game scheduled with Mooresville was rained out on April 10. Mr. Edwards is working with this team. He has several of last year's starting nine back and is looking for a good season.

Girls' Softball Schedule

April 10—Mooresville	There
April 16—Hanes	There
April 18—Gray	Here
April 23—Mooresville	Here
April 25—Chapel Hill	There
April 29—Hanes	Here
May 3—Play Day at	Mooresville
May 8—Gray	There

Spring Is Here

As one walks across our campus, he is reminded that Spring must be arriving at last. At every cottage you will see a spot of loveliness resulting from the efforts of those living there, and the co-operation we receive from Mother Nature. We think it fine to have lovely flower beds at our cottages. Just as you want them at your homes. One way to many a "tough old boy's" heart is through a bit of gardening. The appeal of the beautiful is unanimous.

Too, another indication of Spring came to me today from Mr. Angell. He reports that beans, potatoes, and corn have been planted. He admits that the soil was a bit wet, but he hopes not too wet. It is getting late and a farmer feels that by this time of year crops must be started.

Our campus is beginning to show signs of the arrival of Spring. Mr. Booze had lunch with me today, and I took the opportunity to tell him how thankful all of us are for the wonderful work he has done on our yards. Mr. Booze has been ably assisted by John Horton. Quite frequently, they are assisted by Gray Todd.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Your Prayer List

Miss Addie B. Greeley, retired deaconess at the Brooks-Howell Home for Retired Deaconesses and Missionaries in Asheville, N. C., has a splendid idea about a prayer list for the members of the Woman's Society.

She thinks that the names of all the young people who were commissioned for service at the recent meeting of the Woman's Division should be on the prayer list of ALL the members of each local society — but she also suggests that each woman take one special young person for her own "person of prayer."

After her talk, she distributed cards, one young missionary's name on each card, to the individuals present. She asked that the women not only pray for the young missionary, but also that she write to that young person and tell them so.

This will be a very real and vital touch with many young people — and will be most comforting to them, when the hard problems come their way.

Mrs. T. V. Goode Writes

"The district meetings were wonderful and Mrs. Landrum was well received at all of them. She brought lovely messages to them—each one different. One item was unique. Every office of the W.D.C.S. was represented, Board of Missions, Woman's Division, Jurisdiction, Conference, District, Subdistrict, Local, and Wesleyan Service Guild.

"She had them all stand. Two missionaries flanked each end of the line. I thought this quite out of the ordinary and VERY impressive. This occurred at Newton at the Statesville district meeting."

District Meetings

Statesville—Sixty local societies of the 79 units in the Statesville District were present at their meeting held at the First Methodist Church in Newton on March 27.

Miss Lorena Kelly, missionary to the Belgian Congo now on furlough, and Mrs. W. B. Landrum of the Woman's Division were guest speakers.

Mrs. J. Elwood Carroll conducted the installation service of the newly elected officers. These included Mrs. W. E. Marlow, president; Mrs. H. B. Lewis, treasurer; Mrs. O. T. Sherrill, Christian Social Relations; Mrs. Paul Morrow, Supplies; Mrs. E. E. Kirk, Spiritual Life; Mrs. E. M. Dudley, recording secretary; Mrs. H. S. McIntire, Children's Work; Miss Marjorie Gilbert, Student Work; Mrs. Holt Sherrill, Literature and Publications; Mrs. Henry Parker, chairman Zone No. 1.

The district honored Mrs. Fred Price, retiring president, Mrs. R. L. Bradley and Mrs. James Marshall by presenting to them

honorary life memberships. Life memberships were presented to Mrs. Earl Elam, Mrs. Goldie Bowen, Mrs. B. F. Williams, and Mrs. Paul Morrow.

Gastonia—234 women attended the meeting of the Gastonia District held at Odell Memorial Methodist Church in Bessemer City on April 1st.

Mrs. J. W. Payne, former member of the Board of Missions, conducted the installation service for the new officers, chosen at the meeting. These were Mrs. B. E. Callis, president; Mrs. M. R. Macomson, treasurer; Mrs. Ray S. Cody, Literature and Publications; Mrs. Reginald Cooke, Children's Work; Mrs. Thad Ford, Spiritual Life; and Mrs. Sarah Norton, Student Work.

Mrs. W. B. Landrum made an inspirational address. A beautiful Memorial Service was conducted by Mrs. Thad Ford, assisted by the three subdistrict leaders, Mrs. Harold Myrick, Mrs. J. W. Harbison and Mrs. Lester Houser.

Salisbury—The Salisbury District had 238 in attendance at their meeting held at the Salem Methodist Church near Albemarle on March 25th.

Mrs. W. B. Landrum spoke on "People in the Wings," suggesting that imagination as well as faith be used in studying the Bible.

Mrs. Landrum also conducted the installation service for the new officers. Mrs. William J. Clayton of Kannapolis was re-elected president. Others chosen for district officers were Mrs. T. Fred Henry, recording secretary; Mrs. James Clemmer, treasurer; Mrs. Courtney Ross, Children's Work; Mrs. W. J. Bullock, Christian Social Relations; Mrs. N. M. Hennessee, Jr., Student Work; Mrs. R. Z. Bentley, Supply Work; Mrs. Fred T. Liske, Spiritual Life; Mrs. J. Dale Stentz, Missionary Personnel; and Mrs. Ray Lowder, co-chairman of Stanly County.

The district paid tribute to Mrs. William J. Clayton by presenting to her an honorary life membership. They also presented a life membership to Miss Barbara Leonard, who will go to of the mission fields after her graduation in June.

Dr. Nelson Moore and Miss Mary Bethea of Pfeiffer College described the growth of the college.

Marion—The Marion District had a record attendance at its meeting held on March 22 at the Valdese Church. Over 200 women were present for the program.

New officers elected included Mrs. J. C. Rabb, president; Mrs. A. Leon Butler, vice-president; Mr. Wayne Suttle, treasurer; Mrs. Edmund Blanton, Children's Work; Mrs. C. G. Beamon, Christian Social Relations; Mrs. Catherine Melton, Student Work; Mrs. F. I. Barber, Supply Work; Mrs. Harold Lefevres, Spiritual Life; Mrs. R. I. Corbett, Missionary Personnel; and Mrs. Ruth Mull, chairman of committee on nominations.

The district honored four members by

presenting to them honorary life memberships. They were Mrs. J. Harvey Greenlee, Mrs. Iva Lovelace, Mrs. Henry Giles and Mrs. C. V. Lael. Mrs. T. V. Goode made the presentation.

Mrs. W. B. Landrum stressed the importance of each woman in the church undertaking greater personal work for her church.

Two New Societies

A new Woman's Society was organized at the Snow Hill Church of the Sandy Ridge Charge in the Greensboro District on March 31 in a church that had never before had a Woman's Society.

The Rev. Levi Paschal, pastor of the church, assisted in the organization.

Mrs. N. N. Priddy was elected as president; Mrs. W. H. Overby, vice-president; Mrs. J. N. Tucker, recording secretary; Mrs. B. H. Moorefield, treasurer; Mrs. M. Martin, of Lawsonville, secretary of promotion; and Mrs. T. G. Lawson, Spiritual Life.

Mrs. Orell Lineberger, secretary of promotion for the Greensboro District, was in charge of the meeting.

In the Asheville District, a new Woman's Society was organized at the Rosman Methodist Church.

Mrs. J. C. Galloway was chosen president; Mrs. Hubert Chllahan, vice-president; and Mrs. Harry Morgan, secretary and treasurer.

Mrs. Hubert Carter is the district secretary of Promotion.

North Wilkesboro Workshop on Promotion

The women of the North Wilkesboro District had a Workshop on Promotion on Sunday, March 30, at the Millers Creek Methodist Church.

A panel on the work of the Woman's Society was featured on the program, with Mrs. Garland R. Stafford of North Wilkesboro as moderator. Others participating on the panel were the Rev. G. R. Stafford, district superintendent, who spoke on "How the Woman's Society May Help the Church"; Mrs. J. W. Harbison of Shelby, who discussed the lines of work in the local society; Mrs. James H. Coucill of Boone, who spoke on "The Authorization of the Woman's Society of Christian Service"; and Mrs. Julian Reeves of Sparta, who discussed "The Relation of the Wesleyan Service Guild to the W.S.C.S."

Wesleyan Service Guild

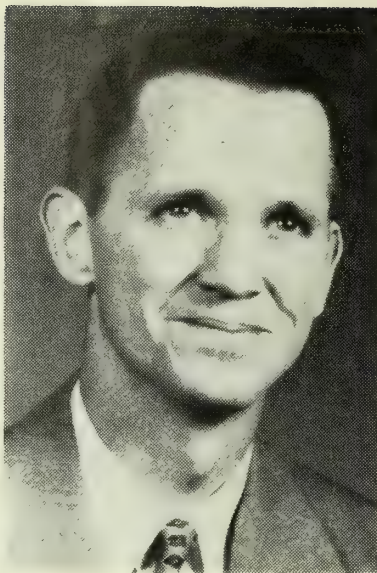
There is a new Wesleyan Service Guild at the Roberta Methodist Church on Route 1, Concord, in the Salisbury District. Eight women gathered for the organizational meeting and chose Mrs. Joanne Whitley as president. Miss Helen Winecoff, district secretary of the W.S.G. in the Salisbury District, was in charge of the meeting.

A new Junior Guild was organized at the Pleasant Garden Methodist Church in the Greensboro District in February.

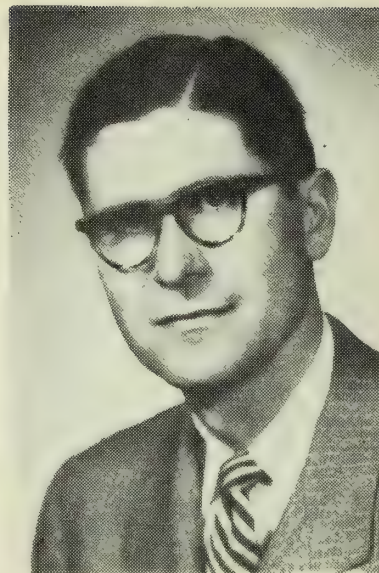
The group had a special treat at their first meeting, for Mrs. Lacy Bowman, who was in Japan for two years, displayed many articles she had purchased for her collection. Miss Annabel Thompson described the work of a Junior Guild to the group.



LOUISE ROBINSON



PAUL DUCKWALL



GEORGE W. RUDISILL

BOARD OF EDUCATION MEETING

Salisbury, May 6, 10:00 a.m.

Our Conference Board of Education will hold its annual meeting at First Methodist Church, Salisbury, Tuesday, May 6, at 10:00 a.m. This meeting has been scheduled at conference time in previous years. The purpose of this meeting in advance of conference is to give more time for consideration of the work of the board. Reports will be submitted by George W. Rudisill, director of Adult Work; Paul H. Duckwall, director of Youth Work; and Louise Robinson, director of Children's Work. The report on schools and colleges and plans of the Commission on Higher Education will be given by Wilson O. Weldon and Fletcher Nelson. Howard Wilkinson and Bill Wells will be present in the interest of Wesley Foundation. Embree H. Blackard is chairman and C. C. Herbert is secretary. Stanford R. Brookshire is a member of the executive committee. These officers will preside and will see that the numerous items of business receive due consideration. A full attendance of members of the board is anticipated. Our college presidents are also invited.

In addition to the work of the three age group divisions, the executive secretary will report on other major activities of the year. Statistical information on some of these items as of April 19 is as follows:

Leadership Training

Training schools have been held in every district in the conference. A growing interest in this part of our program is reflected in the increased attendance indicated below:

Asheville	387*	Salisbury	888*
Charlotte	969*	Statesville	1,337†
Gastonia	1,058*	Thomasville	1,056†
Greensboro	1,129†	Waynesville	643†
Marion	760*	Winston-Salem	807*
N. Wilkesboro	119†		
		Total	9,153†
		School of Missions	175
		Grand total	9,328

† or * indicates an increase or decrease over record of the previous year.

Church School Day Offering

A large share of our budget and the final success of our work are both determined by returns from our annual Church School Day offering. This observance, formerly held in the spring, had to be shifted to October 13 as a result of the new conference schedule. As of April 19 we are still short of our minimum goal of \$13,000 by an amount of \$3,053.47. District goals for the \$13,000 are determined by the same methods used in apportioning World Service. Response to date by districts is as follows:

Asheville	\$ 500.62*	Salisbury	\$1,038.88*
Charlotte	1,165.94*	Statesville	924.60*
Gastonia	993.10*	Thomasville	996.47*
Greensboro	1,736.00*	Waynesville	410.14*
Marion	674.47*	Winston-Salem	1,365.00*
N. Wilkesboro	141.31*		
		Total	\$9,946.53*

† or * indicates whether or not the district goal has been reached.

Further contributions should be designated for this cause and should be sent to Mrs. R. R. Richardson, Box 828, Salisbury, N. C. We still need \$3,053.57 for the current year and current budget. It is hoped that this minimum goal will be reached and exceeded by the meeting of Annual Conference.

Methodist Student Day

June 8 is Methodist Student Day. Annual Conference will be in session on that day. Many churches have taken care of this situation in advance. The entire amount of this offering goes to a National Methodist Scholarship Fund. Further contributions for this year should be designated for this cause and should be sent to Mrs. R. R. Richardson. Response by districts to April 19 is as follows:

Asheville	\$ 89.29	Salisbury	\$ 497.93
Charlotte	200.00	Statesville	456.93
Gastonia	456.98	Thomasville	667.77
Greensboro	761.82	Waynesville	104.00
Marion	306.93	Winston-Salem	484.10
N. Wilkesboro	65.65		
		Total	\$4,091.40*

Race Relations Offering

The second Sunday in February is Race Relations Day throughout the Methodist Church and also in other denominations. The offering on this occasion is for higher education in our Negro colleges. This money is the sustaining fund for these colleges. Our entire offering is designated by the department of schools and colleges in Nashville for Bennett College, Greensboro. Your further contributions may also be directed

to Mrs. R. R. Richardson. Response by districts to April 19 is as follows:

Asheville	\$257.50	Salisbury	\$ 390.30
Charlotte	667.56	Statesville	479.87
Gastonia	849.77	Thomasville	549.24
Greensboro	830.15	Waynesville	268.24
Marion	476.21	Winston-Salem	512.06
N. Wilkesboro	45.00		
		Total	\$5,325.90*

Vacation Church Schools

Our largest enrollment in vacation schools was in 1956 when 818 schools were held with 46,501 children and 4,055 intermediate boys and girls, making a total of 50,556. More thorough promotional procedures were used in 1957, but the number of schools held and total enrollment both dropped. Statistics given below show a decrease of 273 in the number of schools and a decrease of 18,875 in enrollment for 1957. Promotion for 1958 has been more extensive than ever before: new texts have been interpreted to our workers for use in each department. Approximately \$1,500 worth of texts were sold at the district meetings. It is hoped that the decline in 1957 may be turned to an increase in 1958. The figures given below represent the schools held during the summer of 1957:

District	Schools	Enrollment
Asheville	33	1702*
Charlotte	50	3497*
Gastonia	46	2700*
Greensboro	53	4054*
Marion	53	1665*
N. Wilkesboro	18	831*
Salisbury	49	3193*
Statesville	58	3481*
Thomasville	85	4956*
Waynesville	33	1173*
Winston-Salem	87	4429*
		545
		31681*

* indicates a decrease from the previous year.

Promotion Day, September 28

Installation of Officers and Teachers, October 5

The Cabinet suggests that members of the official board, including church school superintendents, take office at beginning of new conference year. Some churches prefer June 1 and some July 1. The sooner a newly elected official takes over his responsibilities the better. Promotion day and installation of officers and teachers should continue on September 28 and October 5. Our literature is prepared for the beginning of a new church school year in October. Any departure from these dates will be most confusing.



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

ONE LIFE TO LIVE AND GIVE

The Fifth Assembly of the Woman's Division of Christian Service will meet in St. Louis, Missouri, May 6 through 9. A youth from our conference will be in attendance, along with representatives from the Woman's Society of Christian Service.

The challenging story of the decision which Barbara Leonard has made for her life follows. She is a member of Coburn Memorial Methodist Church, in Salisbury.

Early Challenge

As a young child I was brought up in the Methodist Church. Many times I heard missionaries speak of conditions in a certain country. People who went to bed hungry; children who had no family or home such as I had. We say God has a purpose and plan for each of our lives. Well, God has a plan for me, and I was not fully aware of it until I came to college.

As a student in high school I started attending assemblies at Lake Junaluska. On June 15, 1951, I had the chance to meet and talk with Bishop J. Waskom Pickett of the Methodist Church. He was on leave from New Delhi, India. He told me of the great need for missionaries there and really created within me the challenge which I have had to face.

Early Decision

Throughout high school I kept in mind that I would like to go to such a field to see if I could help people find the contentment which Christianity brings to one's life. I learned that a missionary had to be a "Jack-of-all-trades." I wanted to go to college, but I didn't see how I could, financially. So I took a commercial course of study. I see now what an advantage this is to me both now and for the future.

During my senior year in high school, I met two young missionaries from India and tried to grasp every word of their experiences. One afternoon, one of these young ladies came to my home in Salisbury and told me I would be given a W.S.C.S. scholarship to Pfeiffer College. This scholarship was \$300 per year, with the understanding that I would go into some field of Methodist work upon graduation.

College Preparation

I entered Pfeiffer College in the fall of 1954. Immediately I wrote to Miss Margareita Twinem of the Board of Missions in New York. She has continued to keep in contact with me. I am majoring in Christian Education with a minor in music. My fields of interest do not stop here, though.

Varied Experience

Summers I have worked in a hospital, Merchants Association, grocery store, and as a director of Christian education at Abernethy Memorial Methodist Church in Newton, North Carolina. I have a wide interest in science and psychology. I am a certified first aider with an instructor's certificate and I am sure I will have this as an advantage to me in the mission field.

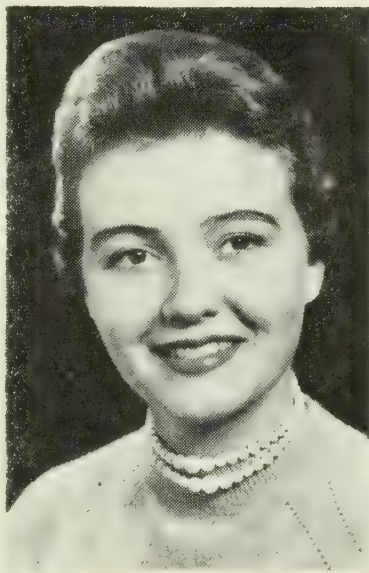
Definite Plans

The beginning of this, my senior year at Pfeiffer, I made definite plans for the mission field. Many young people believe that one has to have a startling experience from

President: Martha Turnipseed
High Point College, High Point
Director of Youth Work: Paul H. Duckwall
Box 828, Salisbury

God before he knows for sure what to do. I know, I believed this too. But now I know that God works in many different ways to show people what He wants. I thought, "Won't God ever tell me for sure He wants me to go to the mission field?"

Well, He has, because I have learned to pray. By this I mean that I have learned



Miss Barbara Leonard

to talk with and not only to God. In each person it is different. Had God spoken to me in an audible voice I would not have known any clearer than I do now what His plan for my life is. I have learned one thing: always keep your heart and mind open to any changes God may have for you at any time. Just as a missionary is asked what country she would like to go to, remember God can change your plans. All through college I have planned to go to India, but the Board of Missions knows where the need is greatest and now I am going to the Philippine Islands with an even greater satisfaction.

Many people may make you feel unpopular because you want to become a missionary. Yes, this was my case until I realized people respect you because you stand up for what you believe. Never be ashamed because you are a Christian. Those who are not should be ashamed. You win more people to Christianity by the way you live than by what you say.

One Life to Give

We, as Methodists, have a great church which is growing rapidly over God's earth. Will you be one to carry the gospel to eager ears? I know I will. Be it in your home, church, community, city, state or in another field in the world, God needs us all to live the life Jesus lived and died to show us. If one Man is willing to die for us, can't we tell others why He died?

Remember, no matter what field of work you go into, you can still be a Christian.

If you want someday to become a missionary, start now. It is good practice.

If any young person, or anyone, would like to keep in contact with me for the next three years in the Philippines, write to me at Box 218, Pfeiffer College, Misenheimer, North Carolina. If I can help in anyway with your decision I will try by referring you to persons and God's word. Remember, your pastor is eager to help, also.

—Miss Barbara Leonard

STATESVILLE DISTRICT VOCATION CONFERENCE

Approximately 125 youth and adults met at First Methodist Church, Hickory, at 2:30, March 16, for the annual church-related vocations conference. The conference began with a worship service during which the Brevard College Choir sang, under the direction of Nelson Adams. The Rev. J. C. Stokes, pastor of Central Methodist Church, Shelby, spoke on "A Christian View of Vocation," in which he said any proper view of vocation must consider the needs of the individual, God, and the world.

Youth Are Challenged

The vocations workshops met twice so that each youth could attend two different discussion groups. Miss Marlene Harmon, an A-3 who is now preparing to return to a mission in Africa, led the workshop on **Christian Mission**; Dr. J. Elwood Carroll, Statesville district superintendent, led the workshop on the **Ministry**; the Rev. Paul H. Duckwall, conference director of youth work, led the workshop on the **Ministry of Education**; Miss Mallie Harmon, minister of music at First Methodist Church, Lenoir, was in charge of the **Ministry of Music** workshop; Mrs. Larry E. Barden led the group interested in **Summer Caravaning**; the Rev. Wilson Nesbit met with those interested in **Summer, Rural and Deaconess Work**; and Miss Ramona Morton led the group of counselors and pastors in **Counseling for Christian Vocations**.

The two workshops were separated by informal singing led by Miss Martha Turnipseed, president of the Western North Carolina Conference MYF. Miss Marlene Harmon, Miss Turnipseed, Alan Clark, and Jerry Barrier spoke informally to the group on why they are considering church-related vocations.

GOD'S WILL—MY VOCATION

After a picnic supper the film, "Reply to Reality," was shown and the youth returned to the sanctuary for the closing worship service. A part of the worship service was presented by three young people from Broad Street Church, Statesville—Wally Riddle, Jack Harmon and Jerry Barrier. Wally Riddle stood in the congregation and asked himself why he should even consider a church-related vocation. He walked slowly to the altar still questioning how he could know God's will for his vocation. Jack Harmon and Jerry Barrier came into the sanctuary robed to represent the good and evil forces at play in Wally's life. While Wally was kneeling, Jack and Jerry debated the negative and positive aspects of church-related vocations and the problems involved in knowing what one should do with his life. After the skit Mrs. Dorothy Armstrong of First Methodist Church, Hickory sang "Take My Life and Let It Be." Then the youth attending the conference were given an opportunity to come to the altar to pray for God's will for their lives. The conference adjourned with the MYF benediction in a spirit of real worship.

REV. PAUL LOWDER, Harmony, N. C.
District Director of Christian Vocations

When God's People Worship

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Exodus 35:20-26; 23-26; Exodus 40:34-38

With this study we begin a unit of eight sessions on the topic "Living as God's People." These are all from the early history of the Hebrews. The first of these studies is, appropriately, a consideration of worship and its place in the religious community.

In reading these accounts from Exodus (see Biblical references) we are struck by the quality of awe and wonder that was induced in the people by the "glory of God" which appeared to them as a cloud by day and as a fire by night. Someone has remarked that when people lose their sense of wonder it won't be long till they lose their sense of worship. These may have been a simple people, unacquainted with the ways of their more highly civilized neighbors, and yet they seemed to be aware of the importance of common worship. Whether they were aware of it or not, it was the one experience which tied them to one another as a people, and to God as their sovereign Lord. It has been said that "*we have to look above us or else we will be overwhelmed by what is around us.*" There were many reasons for the Hebrew people to feel insecure and afraid. There were dangers of many kinds in the desert, not the least of which was the danger of starvation. But in their worship they were able to find the assurance they needed to keep going in order to fulfil the destiny that was theirs as a nation.

The reader may be impressed by the large number of the Scriptural selections that deal with the adornment of the tent of meeting, or Tabernacle. This movable sanctuary was set aside solely for the purpose of worship. These people were willing to make sacrifices in order that their place of worship should be more beautiful. They did this gladly in order that nothing might be left undone to make their sanctuary a fit place for the glory of God to dwell. When one goes to a church to worship and sees little evidence of care, either inside or outside of the church, he begins to wonder how much people really care about this important aspect of their lives. There have been instances where the houses of a community are well cared for—painted regularly and having well-cared-for grounds about them, while the church building is in sad need of repair. These ancient Hebrews gave their best to make a beautiful place where they could meet God. Should modern Christians who are blest with a much higher standard of living do less?

There are those who seem to feel that if people worship in private this ought to be enough. How wrong they are! The Church, which is the body of Christ, is a community of persons. If public worship ceased for any great length of time it is to be questioned how long there would be worship of any kind. "Where two or three are gathered together in my name then I will be in the midst of them" is Christ's promise. There is no substitute for the worship of the company of those who adore and endeavor to obey God.

True worship may not be such an easy thing as many suppose. Jesus laid down the conditions for true worship, and they are difficult conditions, for example in Matthew 5:23,24 we read: "If therefore, when you are offering your gift upon the altar, you remember that your brother has a grievance against you, leave your gift there before the altar, and go and make friends with your brother first, and then return and proceed to offer your gift" (Weymouth's Translation). This is a hard requirement, but it is the requirement of Jesus. In the Lord's Prayer we have essentially the same thought: "Forgive us our trespasses as we forgive." Now, if God forgave us

"as we forgive" (that is, to the same extent) how must we nearly all stand in need of God's forgiveness! So, if we took worship seriously it would be a really transforming experience.

Glenn Olds told a student audience of an incident that happened just before he left for the meeting. His wife was going to drive him to the airport and the daughter wanted to go along. Her mother said: "All right, then wash your hands, get your brother and hurry—we don't have much time." The reader can apply this to our modern critical world situations.

Letters to the Editor

To the Editor:

Of course we wish to renew our subscription to the *Advocate*. Nothing has been so helpful in keeping us posted on Methodism in North Carolina as has the *Advocate*, and we certainly would hate to miss even one issue.

With best wishes, I am sincerely yours,
David L. Swain

Tokyo, Japan . . .

To the Editor:

Allow me to congratulate you on the fine job you are doing as editor of the *Advocate*.

The *Advocate* not only serves its purpose as Christian literature, but it is also interesting and informative, and should be placed in every Methodist home. I think the *Advocate* would tend to enhance the moral fiber of the home and would inhibit juvenile delinquency.

I enjoy reading each week your article entitled "In Passing," because it keeps

me informed about the preachers and their families. For example, you referred in your article this week to the Rev. J. F. Lanning at Plymouth, N. C. I knew Mr. Lanning when he served a church in Greensboro several years ago. I also roomed with his brother, Dr. J. T. Lanning, at Rutherford College.

The *Advocate* is a fine paper, well edited, and deserves the loyal support of every Methodist.

J. V. Farrington
Greensboro, N. C.

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Book Reviews

Preaching and Teaching the New Testament, by Dr. P. B. Fitzwater, The Moody Press, Chicago. Price \$7.95.

Out of an experience of more than forty years as a teacher of systematic theology, and director of the pastor's course, Dr. Fitzwater has written a massive volume of 622 pages into which he has poured a "lifetime of Bible study and Christian experience, of preaching and of Bible teaching." Every book of the New Testament is helpfully dealt with. The introductions of the books are dealt with briefly but satisfactorily. A very helpful analysis and interpretation is given for each New Testament book. No attempt is made to deal with the scriptures verse by verse, but the wisdom of the qualified and seasoned teacher is everywhere in evidence, giving to the student help at points where it is really needed and providing insights in preaching and teaching the New Testament that are invaluable but often overlooked. This handsome volume will be prized not only by young preachers and Sunday school teachers, but men who have been in the ministry for years will find real help in this book.—Van T. Crawford.

♦ ♦ ♦

A Companion to the Bible, Edited by J. J. Von Allmen. (Oxford University Press. Price, \$6)

This book was first published in Europe and bears the mark of European theology and scholarship. It is not, in the usual sense, a dictionary of the Bible; it is rather, as the publisher states, "a reference work in which the major theological terms are defined and explained in an illuminating manner."

Obviously, in the case of such a book, containing contributions by various scholars, there will be room for argument about conclusions, but the writers have tried to be objective and have succeeded as well as possible. The result is a very valuable handbook for Bible study, in which the emphasis is upon theological terms, rather than upon the definite doctrinal teachings.

Translated by English scholars, the book is intensely interesting and readable. The articles are long enough to furnish full background for understanding of many obscure terms and ideas. For instance, the reviewer had never known that the early Hebrews often expressed the thought of anger by saying "his nose burned," having noted that when a man loses his temper his nostrils tremble and his nose swells!—R.P.M.

♦ ♦ ♦

The Church Redemptive, by Howard Grimes. (Abingdon. \$3.50)

This book by the professor of Christian Education at the Perkins School of Theology, Southern Methodist University, seeks to relate the divine nature and mission of the Church to its human character and response. It utters the challenge, "Let the Church be the Church." It is a workmanlike volume, well documented and eminently readable and should appeal not only to ministers but to church school teachers and lay leaders as well as those concerned with the administration of the Church. It has little to say about preaching or pastoral counseling, but is concerned with the more universal ministry of the Church, the teaching and nurture, group life, outreach and administration. There is a particularly good chapter on the Church as a worshipping community, in which the superficiality of much modern worship is criticised. "Our local churches," says Dr. Grimes, "must cease being centered about the kitchen and return to the altar."

In the first part of the book the author deals with the nature of the Church as the body of Christ, the people of God, the fellowship of the Spirit, and discusses the subject of Christian vocation. In the second part he turns to some specific areas of the Church's life and work and shows in detail how the Church must carry out its work if it is to express in action its true nature as a redemptive fellowship. On p. 105 the name of the Moravian who was so intimately connected with John Wesley at the time of his Aldersgate experience is misspelled as Boller instead of Bohler.—John Bishop.

The Origins of Christianity, by F. C. Conybeare. (University Books. Price, \$6)

This is a book for scholars, a book which was written at the beginning of the present century and is now offered in a new edition. Those who are willing to spend six dollars for an outstanding example of the Higher Criticism of fifty years ago may find it worth the money. Others would do well to invest in something a bit more up-to-date. The premise of the author, that we cannot be sure of anything about Jesus, who was a Jew and had no idea of founding a church, has been discarded, along with the beautiful, but unsettling, theories of Renan and others who began the revolt against revealed religion and joined in the quest for "the historical Jesus," in an effort to discredit the teachings of the Church about him as the son of God.—R.P.M.

♦ ♦ ♦

To know God's will is man's greatest treasure; to do God's will is life's greatest privilege.—The Defender

The three highest titles that can be given a man are those of martyr, hero, saint.—Gladstone



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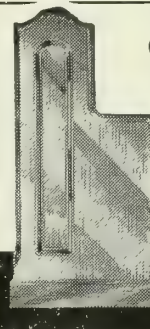
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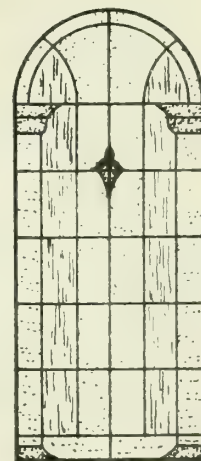
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Grateful for the opportunity that I have to help others in the sunset of life, through the benevolent work of The Retirement Home, I gladly share on Mother's Day. \$.....

NAME

ADDRESS

CHURCH

DISTRICT



The Expansion program of The Home will be paid for through the budget item, which is a part of the General Giving of the churches and through Special Gifts. The Mother's Day offering will be used solely for the benevolent work of The Home; that is, to pay the way of those who cannot pay the minimum cost of their keep.

NORTH CAROLINA

Christian Advocate

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DAKE UNIVERSITY
MAY 8 1958
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May 8, 1958

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—Staff Photo

CSA

The Comfort of the Home

By JOHN CLINE

*She wraps the cut, the burn, the bruise;
Her kisses soothe the pain;
She lifts and brushes weeping tots,
And starts them on again.
She does a hundred deeds each day,
For others all around;
Yet always finds the time to heal
The ones who've hit the ground.*

*The problems of her home don't stop
Because the children grow;
Bad business luck, or wounds of love,
Can bring their courage low;
When life has run into stone walls,
Bruised hearts and broken will,
There's one back there to tell it all—
She'll heal and comfort still!*

*The center of the home stands she,
Feeds mouths and minds with care;
First builds the strength and hope of life,
Then keeps them in repair.
The world holds many griefs and pains,
Almost each day they sting;
This difference homes and mothers make;
They cheer and courage bring.*

*Earth's rulers strong and warriors fierce,
Make news and history too;
They cannot comfort weary hearts,
Or broken dreams renew;
Behind the brave stand those who healed
Their childhood wounds and fears;
No greater life than hers is lived,
Who dries a family's tears!*

(From "The Lights of Home," Available from
the author, Carthage, N. C.)

CSA



News Briefs about Methodists and Methodism

The Rev. and Mrs. J. E. Richardson, of Edenton, announce the birth of a daughter, Betty Brown, on April 3.

The Rev. J. W. Page, pastor of Fairmont Church, Raleigh, was guest preacher in a recent series of evangelistic services at First Church, Mount Olive.

The Rev. Charles K. McAdams, associate pastor of Edenton Street Church, Raleigh, attended the Workshop on Evangelism in Nashville, Tennessee, April 15-23.

Dr. and Mrs. Wilson O. Weldon, of First Methodist Church, Gastonia, held open house at the new parsonage on Saturday afternoon and evening, May 3.

Centenary Church, New Bern, announces the appointment of Miss Mary Jac Stevenson as educational assistant, effective July 1. Miss Stevenson will graduate from Greensboro College at the end of this school year.

Bishops of the Southeastern Jurisdiction have named W. Howard Bellanger of Norfolk, Va., to replace J. A. B. Lowry, M.D., deceased, of Crewe, Va., as a member of the Board of Missions.

The Pfeiffer College Choir members were guests at supper with the MYF of Edenton Street Church, Raleigh, on Sunday evening, April 27. They presented a program of sacred music at the evening service in the sanctuary.

Wynnewood Park Church, Raleigh, will have as guest speaker for its spring revival May 7, 8 and 9, Dr. A. Purnell Bailey, pastor of Centenary Church, Richmond. The Rev. Troy Barrett of Zebulon will be song leader.

Dr. J. Clay Madison, superintendent of the Greensboro District, was guest speaker during the series of revival services at First Church, Hickory, March 23-28. Dr. Madison brought challenging messages, and there was excellent attendance at all services.

Riverside Church, in Elizabeth City, one of the first of the \$10 Club churches, and one of the three new churches in the district, continues to grow rapidly. It was organized in February 1954 with 54 charter members, and now has a membership of 203.

At the Fayetteville District Conference held recently at Fellowship Church, Hamlet, four candidates were recommended for license to preach: John Wesley Langley, David Davis, James Thompson, and Al Thompson. The Conference ordained the above men, and certified and granted renewal of licenses to others in absentia.

Anderson Church, on the Chowan Charge, was given a "new look" during January. New hardwood floors were laid, the ceiling finished with Celotex, and the side-walls painted. The total cost of \$1,499.32 was paid in full when the work was completed. A new altar table, cross and candlesticks were presented to the church in memory of Mr. Noah Felton, Sr., by his wife and children.

Keener Church, on the Goshen-Keener Charge, conducted a series of revival services April 6-10, with the pastor, the Rev. H. F. Pollock, as preacher. Seven new members were added to the church by profession of faith.

Fred Webster Litten, member of the Goshen Church in Sampson County, died on March 24, at the age of 82. He had been making his home with his step-son, the Rev. Henry F. Pollock, at the parsonage in Newton Grove.

Goshen Church, on the Goshen-Keener Charge in Sampson County, reports a successful revival March 16-21, with the Rev. John R. Poe, of Fuquay Springs, as visiting evangelist. As a result of the meeting 14 new members were added to the membership on profession of faith.

Fairgrove Church, Statesville District, has let the contract for a \$75,000 building and work will begin April 28. It is expected that the construction will be completed by Christmas, according to the pastor, the Rev. F. S. McFarland. The new sanctuary will be of modern architecture. Dr. R. C. Flowers is chairman of the building committee, and Claude Heffner, treasurer. Mr. MacFarland is district director for the ADVOCATE.

First Methodist Church, Granite Falls, announces the appointment of Mrs. Shirley McCall as educational assistant. Mrs. McCall, a native of China Grove, will graduate in June from Pfeiffer College with an A.B. degree in Religious Education, and will assume her new duties on June 15. David Yount, a ministerial student member of First Church, will be co-worker with Mrs. McCall in its summer activities.

Two major administrative changes in the staff of the Division of World Missions of the Board of Missions of the Methodist Church were approved by the executive committee of the Board April 17 in New York. The Rev. Dr. James K. Mathews, of Montclair, N. J., was designated as the full-time associate general secretary of the World Division and will no longer have direct administrative responsibility for Methodist work in Southern Asia (India, Pakistan and Nepal). The Rev. Dr. Roland W. Scott, of Ridgewood, N. J., was elected executive secretary for Southern Asia and will give full-time to those duties.

Samuel Wyndham Anderson, member of the Whitakers Methodist Church, and a former MYF president, was recently licensed to preach. He is a member of the Freshman class at the University of Richmond, and has been elected by the Religious Activities Council as delegate to the House of Representatives of the college's student government for next year. He is also one of twenty-five students from the United States who will participate in the eleven-week summer session of the Vermont Church Council. An accomplished organist, he frequently presides at the console, and when still a student of the Whitakers high school organized an MYF choir. He is the son of Mr. and Mrs. S. W. Anderson.

A united evangelistic crusade, under the leadership of Lawrence Lacour, was conducted April 27 through May 4 at the Asheboro High School and the First Presbyterian Church sanctuary. The crusade was sponsored jointly by the High School Youth and the Asheboro Ministerial Association. Special music was provided by choirs, harps and organs.

Pfeiffer College's 40-voice concert choir, under the direction of Glenn Draper and accompanied by Miss Barbara Leonard, presented a program of sacred music at the morning worship service of Central Church, Albemarle, on Sunday, April 27. The choir left the college recently on a North Carolina tour, to include appearances at Fayetteville high school, Hay Street Church, Fayetteville, First Church, Sanford, two Sanford schools, Campbell College, and Edenton Street Church, Raleigh.

Twelve U. S. Methodist ministers participated in a Methodist evangelistic mission to Costa Rica April 13-20. It was the first such mission to the country, though a Costa Rican city was included in one a few years ago. "Leaders of local churches in Costa Rica felt that one of the most important results of the mission was the training of 172 laymen in evangelistic visitation," said the Rev. Leslie J. Ross, Nashville, Tenn., who directed the mission. The mission was conducted in all 11 Methodist pastoral charges of the country.

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Faith makes all things possible, and love makes them easy.—Selected

The ADVOCATE records with sorrow the tragic death of Mr. M. G. Mann of Raleigh, a faithful and active Methodist layman. For many years he had been head of the Farmer's Co-operative Exchange and was nationally known for his achievements in the field of agricultural education. A member of the board of the Methodist Retirement Homes of Raleigh, he had given much time and money to the Methodist Church.

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The Wonderful Love of Mother

(Mother's Day Message)

By W. E. ISENHOUR

The love of a godly mother (and all mothers should be godly) is next to the love of God, in all probability. A real, true mother's love is very far-reaching. God has shed His love abroad in her heart and she reveals this in her life. Her love goes out toward her family across the years, even amidst the most severe tests and trials, and never fails. While the children are in the family circle she loves them, cares for them, protects and guards them, prays God's blessings upon their lives and souls, and is anxious that each one may have health and strength, peace and happiness, salvation and an education, and that their welfare for time and eternity may be the best possible. She longs to see them rise and climb in life, have good characters, clean and spotless, and go forth to fill a trustworthy place in life, making their mark in the world that they may bless mankind both while they live and after they pass into the beyond.

If one member of the family should go wrong, straying from God and the way heavenward, and should face failure and defeat, she may even bestow more love upon him, if possible, than those who make of life success. Her prayers go up to God for the wayward son or daughter and her love follows them unto the ends of the earth. While others may be sleeping during the quiet hours of the night she may be upon her knees praying for the one who has strayed far away from her heart and home, and from the fold of God. If he violates the law of the land and is brought into prison, and before the court for trial, maybe even as a murderer, Mother will visit him, love him, pray for him, and beg God to save his soul, even though he is guilty before God and man. She may follow him to his execution and beg God's mercy for his soul. She may weep for him until she can't weep, but God sees her tears, hears her sobs, regards her prayers, and the criminal may be saved and go to meet God in peace. No doubt such has been the case. Mother's love is indeed wonderful when it flows from a godly, Christian heart and soul.

Not only does a good mother love her family, and pray God's blessing upon their lives and souls, but she loves her neighbors and neighbors' children out of a tender, pure heart and prays earnestly and sincerely for them and stands by them in sickness and health, ups and downs, success and defeat, prosperity and poverty, fortunes and misfortunes, encouragements and discouragements, happiness and sorrow, sufferings and bereavement, anxious that the best may come to them for time and eternity. God bless such a wonderful mother. Her life is a jewel. She shines for God and her country day and night. The sunbeams of her life even penetrate into the darkness of human abode and print to the cross of Christ, showing how He suffered for all mankind, not willing that any should perish, but that all might come to repentance and live forever in Heaven.



Jean and Joan Bullard, twin daughters of Mr. and Mrs. S. M. Bullard of Pembroke, N. C., were presented for Infant Baptism at the morning worship service at the Prospect Methodist Church April 6, 1958. There have been thirteen babies baptized since July 1, 1957.

Then we should love such mothers, show them our deep appreciation, honor and respect them, pray for them, encourage them with our words of kindness, and help to keep the sunshine of joy, peace and happiness shining upon them along life's pathway until God calls them to their heavenly home. It is said that William McKinley, president of the United States, dearly loved his mother. When she became ill Mr. McKinley was immediately informed, and this was his message to her, "Tell Mother I'll be there." This message inspired Charles M. Fillmore and from it he wrote the song, "Tell Mother I'll Be There," which has been sung, doubtless, by millions of people, the chorus of which says:

"Tell mother I'll be there in answer to her prayer;
This message, blessed Savior, to her bear!
Tell mother I'll be there, heav'n's joys
with her to share;
Yes, tell my darling mother I'll be there."

My precious Mother has been gone for many years, but her memory is dear and sweet to me yet. For many years I made it a practice to write her once a week, and she looked for my letters and cards regularly. When word came to me that Mother was seriously ill I hastened to her bedside, but while on my way I told my wife that I had been good to Mother, and if she died, I had nothing to regret.

"The Widow's Mite" Today: A Parable

By C. L. SPOTTSWOOD
Kidapawan, Mindanao, Philippines

I recently visited a young Filipino mother in M'lang, Cotabato. Several years ago she was happily married to an outstanding young man, successful in his profession, so popular in the community that many were encouraging him to run for vice-mayor in that large town.

But Bruno—that was his name—heard the call of God to enter the ministry, and left his job and entered the Pastors' School at the Methodist Rural Center. His wonderful wife backed him up in that decision, in

spite of the fact that there were six children in the family.

Then tragedy struck. This courageous young man became ill with a dread disease, for which there is no cure. He died, of internal hemorrhage, and his wife was left without a farm, without land, without a salary—and with six children to support. There were no jobs available for her.

The only way she could earn food for her family was to be up by 4 a.m.—cook, wash, iron, pack lunches, and care for her children; then be out in a distant field helping her neighbors harvest to earn a small share of rice and corn for her family's needs. She worked hard, with desperate urgency for seven hard months after her husband died. Late at night, by the light of a flickering oily-rag lamp, she would still be mending, ironing or cooking for the next day.

And then—the pastor of her church began a tithing campaign! O! the struggle that raged in her breast! Her heart told her, as she prayed, that she must obey God's commands—and yet how hard it was to feed and clothe her young brood!

Many nights, as the little family slept all together on the floor under the one large mosquito net, she had lain awake long past midnight wondering how the little cash she had could be stretched to pay for a son's school registration, or for a new dress for her daughter, or for any of their many needs.

And now, the pastor was asking for one-tenth. It seemed impossible!

But when the next Sunday came, the day of the pledging toward the new church building, I was there in M'lang. I saw that this young widow, this young mother, was one of the very first to bring in her pledge. It was for \$8—for her an amazing amount. The average pledge from the other members was for only three to five dollars. The richest man in the church, who owned 100 acres of land, had pledged only \$15.

I learned a great lesson from this woman. I learned that it is not the amount of money we have but the depth of our commitment to Christ that determines how much we will give for Christ and His church.

Mother of Durham District Superintendent Dies

Mrs. Margaret Ann Barclift, 81, mother of Dr. C. D. Barclift, superintendent of the Durham District, died on April 22 following a heart attack.

Mrs. Barclift was a native of the Elizabeth City section of the state. Funeral services were held at New Hope Methodist Church there, with burial in the church cemetery.

Surviving are three daughters and a son.

♦ ♦ ♦

Bishop Marshall R. Reed of Detroit was named by his colleagues as fraternal delegate to the coming General Conference of the Christian Methodist Episcopal Church, to be held in his home city in May. The new name was adopted by the Colored Methodist Episcopal Church in 1956. This is one of three independent Negro Methodist bodies. It enrolls 392,167 members in 2,469 churches.

The Community Meeting

By HELEN E. LANCE

*"When the roll is called up yonder,
I'll be there."*

The soft summer winds seemed to catch up the refrain and waft it over the field of growing grain. The cornfields rippled the melody through the tassels, and the blades waved back and forth. The pines sighed in unison.

On the porch of the modest country home sat, in the gathering twilight, a "family band" playing the old hymn with mandolin, guitar and violin. In the semi-darkness around the house the people of the community had hushed their talking and were humming the refrain.

The husky farmer, who was usually too abashed to sing, except as he worked in his fields, now in the darkness was joyously humming in a deep bass and keeping time as he sang. The tired housewife sitting on the back steps with her babe in her arms, was singing the old hymn as a lullaby and rocking back and forth. The young people, surreptitiously holding hands, added their fresh young voices to the swelling melody.

The music wove a magic spell over the scene and suddenly there was gladness, and in the hearts, peace, as contentment and joy found an abiding place.

The ladies of the church had been busy through the week calling their neighbors and friends, inviting them and their families to a get-together meeting at the home of Mr. and Mrs. George Danieleley on Saturday night. The minister and his wife were not forgotten.

About dusk the ladies had brought cakes, boiled custard, ice-cream freezers and ice, and the husbands had turned the handles of the freezers until the custard had frozen, and the freezers had been packed with extra ice and set back until time to serve the guests.

Some of the people came walking, others in cars or trucks, but come they did. There was no set program and the house was thrown open to those who wished to come in. The porch was full, the house full, and they spilled over into the yards. The men sat on the wood-pile, and leaned against the trees.

It was too dark to see the groups in the yard, but a constant buzz and laughter told that the neighbors were having a merry time. The children were darting in and out as they played, and babies kicked contentedly on the beds. The band sat on the front porch and played through the evening.

"Turkey in the Straw" swelled the talking from the darkness. One old man jumped up and "cut the pigeon wing," with a clapping of hands and laughter. "My Old Kentucky Home" was greeted only with muted silence. The darkness gave forth in perfect melody as they sang "The Lily of the Valley," and there was an earnestness in the tones as they joined in on "The Old Rugged Cross."

The music was put by while all the people were served cake and heaping saucers of cream. They sat and talked some more, then the band came back on the porch and played and sang "When the Saints Go

Marching In" to the accompanied humming from the darkness. The minister stood on the porch and gave a benediction and the crowds began to disperse. Mr. and Mrs. Danieleley, happy and proud, sat on the porch and bade their neighbors good night.

There were many calls of "See you in church tomorrow" as they drove away, and war-whoops from the children floated back on the air.

Mitchell's Grove Church Opens New Sanctuary

An overflow crowd attended the first service in the new sanctuary of the Mitchell's Grove Methodist Church in High Point on Sunday afternoon, April 20. Mr. Walter F. Anderson of Raleigh brought the principal address of the afternoon. Others taking part in the service were Dr. Clay Madison, district superintendent; Mayor Jesse W. Washburn of High Point; and the Rev. Arlo F. Newell, president of High Point Ministerial Alliance. Pastors and members of neighboring churches were also present for the occasion.

Ground for the new church was broken in September, and work progressed unusually well considering the long, hard winter. Much credit is due to Mr. S. E. Trogdon, general contractor, of Asheboro; Mr. D. L. Kersey, chairman of the building committee; and Mr. Glenn Misenheimer, chairman of the official board; for their very fine co-operation in bringing about such a beautiful building at a figure well below most structures of a similar nature. The building, estimated to be of \$60,000 value, has been built and furnished at a cost of approximately \$54,000. The congregation of 200 has raised in cash including the \$6,000 for furnishings, \$34,000 of this amount. The Greensboro District Mission Society gave a grant of \$2,000, and Duke Endowment has promised its customary grant.

The building, which has a seating capacity of 375 is constructed of brick, block and steel, along colonial lines, with an impressive 40 foot copper sheathed steeple. The sanctuary, which is beautiful in its simplicity, is painted in two tones of rose beige, and the oak finished floors are carpeted to match. All furnishings are of

limed oak finish. The stained glass windows and the memorials, feature the symbols of the Christian faith. One very impressive feature of the sanctuary is the cross plastered into the wall above the chancel.

The new church, which is in a fast growing urban area of greater High Point, answers a long-felt need for additional room. The old sanctuary is to be converted into badly needed educational facilities. During the current conference year the congregation has raised for all purposes \$25,000 which is a very high per capita rate of giving for its 200 members. The Rev. Roy Grant, is completing his second year as pastor of the church.

Noted Leaders to Speak in Washington, July 3-6

Twenty-one Methodist bishops, a British scientist, a U. S. Air Force major general, and a little Korean lady who is president of what is said to be "the biggest women's school on earth" will be among those on the program of the National Methodist Convocation on Local Church Evangelism July 3-6 at Uline Arena, Washington, D. C.

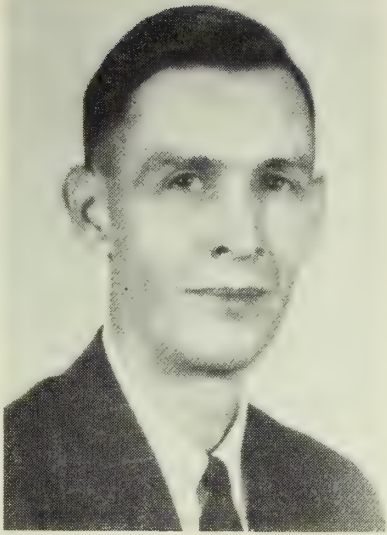
The British scientist is Dr. Charles A. Coulson, internationally known professor at Oxford University in England. A fellow of the Royal Scientific Society, he has written books and articles on science and religion.

The air force general is Major General Charles I. Carpenter, Washington, D. C., chief of chaplains, U. S. Air Force.

The Korean educator is Dr. Helen Kim, president of Ewha University, Seoul, Korea, which has about 5,000 women enrolled and is related to the Woman's Division of Christian Service of The Methodist Church. She is a special representative from the Republic of Korea to the United Nations.



Mitchell's Grove Church



Pine Grove Methodist Church, on the Parkway-Pine Grove Charge, will conduct its spring revival May 25 through June 1. Dr. John R. Church, Conference Evangelist, pictured above, will preach each morning at 10:00 and each evening at 7:30, Monday through Friday. The church is located 3 miles from Albemarle on the Charlotte Road.

Thomasville Church Holds Interdenominational Services

Designed to provide a spiritual contribution to the community as well as their own congregation and to encourage worship and fellowship across denominational lines, First Methodist Church in Thomasville is conducting five special Sunday evening services to be known as Community Spiritual Enrichment Services. Beginning on Sunday evening, April 20th, they will continue each Sunday night through May 18th at 7:30 p.m. This is the first time such a series has been held by the church.

Guest preachers at these services include outstanding ministers from various denominations. On Sunday, April 20th, the preacher was Dr. John A. Redhead, Jr., minister of First Presbyterian Church in Greensboro. Providing special music at this service was the Pilot High School A Cappella Glee Club from Pilot High School in Thomasville. The Rev. David C. Moss of the First Presbyterian Church in Thomasville assisted in the service.

On Sunday night, April 27th, the congregation of First Church united with the congregation of Memorial Methodist Church to hear Dr. David A. MacLennan, minister of Brick Presbyterian Church in Rochester, N. Y., who was preaching at Memorial Church throughout that week.

On Sunday, May 4th, the guest preacher was Dr. Casper C. Warren, Southern Baptist leader of Charlotte. Dr. Warren is past president of the Southern Baptist Convention and recently resigned his pastorate of First Baptist Church in Charlotte to direct the movement within his denomination to establish 30,000 new preaching posts. He preached on the topic, "Declarations of This Day." Special music at this service was provided by the Ledford High School Choir under the direction of Mrs. M. E. Buchanan. The Rev. F. M. Powell, industrial Chaplain of Erwin-Lambeth Inc., Thomasville, assisted in the service.

On May 11th Dr. Mark Depp, minister

of Centenary Methodist Church in Winston-Salem, will preach on "Religion for Our World." The visiting choral group will be the Thomasville High School Choir, and the assisting minister will be the Rev. Albert W. Wellons, minister of Fair Grove Methodist Church near Thomasville.

The last service on Sunday night, May 18th, will feature Bishop M. George Henry, of the Episcopal Diocese of Western North Carolina, with residence in Asheville. Special music will be furnished by the High Point High School Choir under the direction of Miss Nancy Staley. Assisting in the service will be the Rev. Robert L. Ladehoff, rector of Saint Paul's Episcopal Church in Thomasville.

Arrangements for the services were made by the pastor, the Rev. Orion N. Hutchinson, Jr., who will officiate at each service, and James D. Lewis, chairman of the Membership and Evangelism Commission of the church.

"Message from Washington"

Some 1,900 recordings of a "Message from Washington" have been mailed to Methodist district and conference secretaries of evangelism and other church leaders across the country.

The message, from Bishop W. Angie Smith of Oklahoma City, president of the Methodist Board of Evangelism, urges Methodists to attend the National Convocation on Local Church Evangelism, July 3-6 in Washington.

"God has given us a charge to keep, and the only way to keep it is to give it to others," Bishop Smith says.

With its emphasis on the work of the local church, the convocation is expected to attract more than 6,000 delegates.

The record is designed to be played in homes or churches for the information of individuals and committees having responsibilities for evangelism.

Sacred Mother's Day Memories

As we happily and humbly prepare for another blessed Mothers' Day together, we realize more fully than ever before, the sacredness of the love of God our Father; the love of Christ our risen Saviour, and the precious love of our Mothers, all blended together as one, in perfect unity.

When we consider the Sunday our Mothers bore us lovingly as babes in arms to be christened, and promised to rear us in the admonition and love of God; the times they so proudly took us to Sunday school, and their happiest day of all, when, having been duly instructed, we were inducted into complete, active church membership on our own, we come to a much better understanding of the deep spiritual devotion our Mothers have for us.

While carefully ministering to our daily needs, Mother's greatest hope and desire is to teach us to become respected Christian men and women and that our main goal for living should be to become worthy of acceptance into the life eternal when our stay on Mother Earth ends.

It was Mother who taught us, "Now I lay me down to sleep,"—"Our Father in Heaven we thank Thee for this food." It was Mother who made clear to us the meaning of our Lord's Prayer, stressing each and every word of it as the basic foundation of our daily prayers, to cover all our hopes and desires for others as well as for ourselves.

All Mothers are desirous that their children live by the principles of God's own Ten Commandments, to be accepted everywhere as honest, true, normal boys, girls, men and women.

It was Mother who explained the comforts and blessings of the Twenty-third Psalm, and joined us in singing our favorite hymns, that rise to our lips from happy hearts, often sub-consciously.

Mother was happy with us in our joys; comforted us in our sorrows; nursed us in our illnesses; assisted us when loss or need seemed about to overwhelm us; in short, Mother was ever ready to serve in any eventuality.

It is a natural law that even Mothers are called to their Heavenly Homes to be with Jesus, his saints and angels. When this becomes our portion to bear, we can still love and revere their memory in our minds, hearts and prayers. If you are still blessed with your Mother's presence here, tell her over and over how much you love her, for Mothers thrive best on their children's unstinted expressions of love. When away from her, write her early and often; every word you write will come back to you as a multiple blessing. And be certain to thank God every day of your lives, for having loaned her to you for a little while, to direct you to Him.

Let us resolve to honor our Mothers this day and every other until another Mothers' Day arrives. We honor ourselves also by so doing.

—WILLIAM ARTHUR SCHERER

The Methodist Home
Charlotte, North Carolina

Methodist Women Would Ban Nuclear Tests

The Woman's Division of Christian Service, Board of Missions of the Methodist Church, representing 1,800,000 Methodist women, has called on the United States government "to abandon its inflexible position on disarmament and to explore the possibility of dealing separately with ways of ending nuclear weapons tests."

The statement was adopted by the executive committee of the Woman's Division meeting in New York City (April 17). The Division represents Methodist women in 31,000 local Woman's Societies of Christian Service in as many churches across the country.

"The proposal by Harold Stassen, former disarmament advisor to President Eisenhower, suggests a useful possible first step in a new direction," the statement said. The Stassen proposal, as commended by the Woman's Division, consisted of four points: agreement to suspend nuclear tests for a two-year trial period; establishment of a United Nations inspection agency; installation of inspection posts inside and outside the United States and Russia; creation of a group to work out additional disarmament steps.

The Woman's Division instructed its president, Mrs. J. Fount Tillman, of Lewisburg, Tenn., to communicate its action to President Eisenhower, Secretary of State Dulles, and House and Senate committees handling disarmament. The Division also urged all Methodist women to study the nuclear tests question and to write their senators and representatives about it.

Methodist Women to Aid Clothing Drive

The national women's organization of the Methodist Church has endorsed a nationwide drive for 50,000,000 pounds of clothing to be conducted by Protestant churches over the next five years.

Meeting in New York April 15-17, the executive committee of the Woman's Division of Christian Service has voted to participate in the interdenominational effort to collect clothing for millions of refugees around the world. The Division, which is a part of the Board of Missions of the Methodist Church, represents 1,800,000 women in 31,000 local Woman's Societies of Christian Service.

The clothing drive was launched recently in New York at a meeting of the men's and women's organizations and the relief agencies of the National Council of Churches and several denominations. The over-all co-ordinating agency for the drive is Church World Service, relief arm of the National Council.

Methodist participation will be guided by the Methodist Committee for Overseas Relief. The Woman's Division and the Methodist women it represents will co-operate with MCOR in the undertaking. In its action, the Woman's Division did not spell out how it will co-operate but voted to "indicate our readiness to participate in this drive in co-operation with our local churches."

Methodism Advances in Costa Rica

By MARION DERBY
Executive Secretary, Woman's Division of Christian Service

Methodism is making a real advance in Costa Rica. The enthusiasm of the younger missionaries and their Costa Rican co-workers—many of them untrained laymen—is contagious.

Our time there coincided with the visit of Bishop George A. Miller (90-year-old retired bishop who was responsible for the work here in its early years) and his daughter and son-in-law. The bishop's wife, who died fairly recently, left \$10,000 toward the establishment of a training school for Christian workers, with the stipulation that provision be made for the training of young women as well as young men.

Bishop Miller himself had given \$12,000 for the purchase of property for the school and had come down to help in the choice of location. We found a very nice piece of land just outside the town of Alajuela where there is an active Methodist church—about an hour's drive from San Jose, the capital. Everyone was happy that the negotiations could be completed while he was there.

The training school was started last year with a student body of five young women and six young men. They lived in the parsonage and improvised quarters on Division of World Missions' property and had classes in the educational unit of the Alajuela

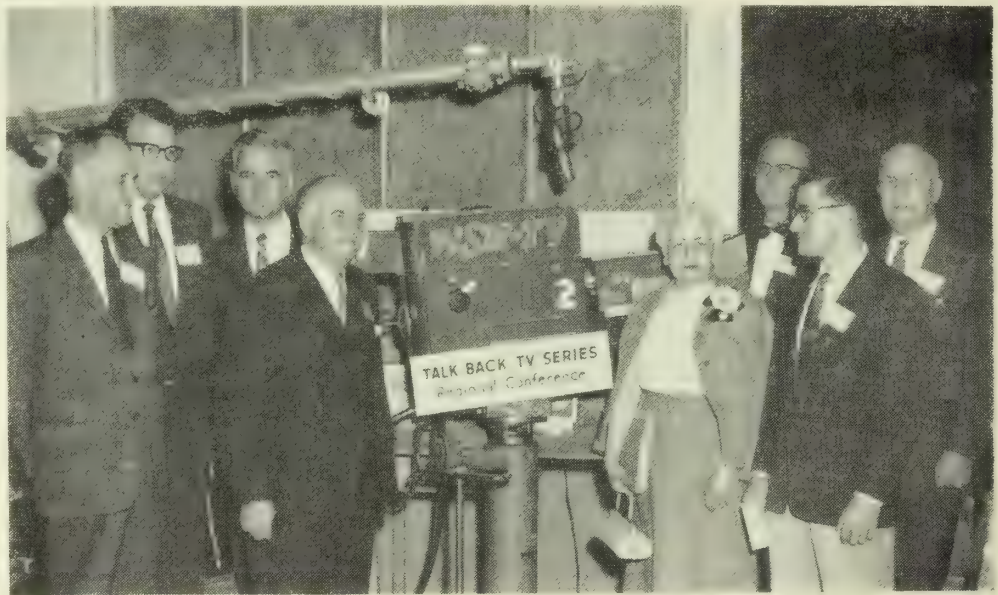
church. While we were there, all eleven returned for the second year and there were eleven more (five girls and six boys) for the first year class. They were a fine looking group. The students from last year had been assigned to summer work and came back with enthusiastic reports—fourteen vacation Bible schools, church services in isolated rural areas, visitation programs in city churches.

Center Church, Welcome, Plans Building Program

Center Methodist Church, Welcome, recently conducted a successful building fund campaign under the direction of the Rev. Rollin Gibbs, of the Conference Board of Missions and Church Extension.

The plans include the construction of a new education building and the renovating and enlarging of the sanctuary, to cost approximately \$75,000. Of this total, \$40,000 was set as a goal to be reached during the four-day campaign. However, cash and pledges exceeded this amount at the banquet on the opening night.

In expressing appreciation for the excellent leadership of the campaign, the Rev. Clarence E. Williams, pastor of the church, states: "We heartily recommend Rollin Gibbs. He does a magnificent job and leaves such a fine spirit. He should be kept busy, and others should be trained by him, as it is impossible for him to get to all the churches that need his program."



Shown above are those from the Virginia and North Carolina Conferences who participated in the TALK BACK Television Series Regional Training Conference in Nashville, Tennessee, April 16-18. Right of camera (front row): Mrs. Elmore Brown, Richmond; the Rev. Harold Minor, Durham; (back row) the Rev. W. Carlisle Walton, Raleigh; Dr. Owen T. Kelly, Charlottesville. Left of camera: the Rev. Forest H. Mead, Alexandria; Donald B. Vest, Station WRVA-TV, Richmond; Dr. Landis S. Bennett, N. C. State College, Raleigh; the Rev. O. L. Hathaway, Fayetteville.

The participants were instructed in the presentation of the new television series, TALK BACK, which will be presented for public service broadcasting by the National Council of Churches in October 1958. TALK BACK is

being produced and contributed by the Methodist Television Ministry. Participants in the training conference were trained in production and placement, promotion, and co-ordination of church and community participation.

The programs of the TALK BACK series have been planned so that the viewer will be encouraged to discuss the message presented.

Each of the programs will begin with a 12-15 minute filmed drama showing a human problem or need. During the remainder of the half-hour TV broadcast, religious leaders in the community will discuss questions raised in the film. This will be a "live presentation" from the TV studio to relate the Christian faith to the problems of daily life. They will also suggest methods of further participation by the viewers.

Boys and Girls

ELIZABETH WHISNER
Editor



The Loveliest Gift

By JOAN WILDER

It was the day before Mother's Day, and the Abbott children were discussing the gifts they wished they could give their mother.

"I wish I could buy her those carnations at Bard's," said Tom. "But they cost fifty cents, and all I have is eighteen."

Debby looked at the coins she had laid out on the table. "Thirteen cents," she announced, "and that key case at the dime store is thirty-five."

Sue sat watching her brother and sister. She rarely had any money left from her tiny allowance after she had put aside her nickel for Sunday school and bought an occasional lollipop.

Then there had been the special Sunday school Easter offering. Sue, Tom and Debby all had given their savings to help children in China. That was why their purses were so slim.

"I'm sure," said Tom at last, "that Mother would rather we gave our money to buy shoes and medicine for boys and girls in China than to buy her a present this year."

Suddenly Sue spoke. "Why can't we do something for Mother tomorrow instead of buying her presents?" she suggested.

Tom brightened. "Say, that's an idea, isn't it, Debby?"

Debby hesitated. "Well, yes and no. A Mother's Day gift should be something very special. You see, we help Mother very day, all of us."

"But," said Sue, unwilling to give up her idea, "why can't all of us help her all day instead of doing just the things we usually do?"

"That's right, Sue," agreed Tom. "We can give her ourselves for a whole day, beginning first thing in the morning."

"We can even help with dinner," Sue added. "Set the table, clean the vegetables, wash dishes."

And since we're going to be gifts," said Debby, her imagination beginning to work, "of course we should be tied up in fancy paper with a card inside."

"I don't know about that," objected practical Tom. "It would take a lot of paper, and besides, it would be hard to make us into neat looking bundles."

"At least we can try," insisted Debby.

And so the next morning early, before Mother and Daddy were even awake, the children were up and dressed. There was much stifled giggling as they met in Debby's room which was farthest from Mother's.

First they cut long strips of colored tissue paper, and then helping each other, they

wound the strips around themselves from neck to waist. After that they tied the paper securely with bands of ribbon and made big bows in front.

Still giggling, they went downstairs to the kitchen where by this time Mother was starting breakfast. There they stood in a row, waiting for her to notice them.

"Ahem!" Tom cleared his throat.

"Ahem!" repeated Debby and Sue.

"Well, for goodness sake!" exclaimed Mother, looking up. "What do we have here?"

"We're your Mother's Day gifts," explained Sue.

"Oh, dear!" said Mother, with a happy little laugh. "And very precious gifts, too."

"But you don't understand yet," said Tom. "Unwrap us."

So Mother untied Sue's big pink bow, and unwound the crinkley blue paper. Then

THE COOKIE JAR

*A house should have a cookie jar,
For when it's half-past three,
And children hurry home from school
As hungry as can be,
There's nothing quite so splendid
In filling youngsters up
As spicy, fluffy ginger cakes,
And sweet milk in a cup.*

*A house should have a mother
Waiting with a hug,
No matter what a boy brings home—
A puppy or a bug.
For children only loiter,
When the bell rings "dismiss,"
If no one's home to greet them
With a cookie or a kiss.*

—R & R MAGAZINE

she opened the envelope pinned to Sue's dress and read the card inside. It said: "To Mother—Me, to help you all day."

Next Mother untied Debby's fluffy yellow ribbon, and turning her round and round, she took off the strips of green paper. There was a little envelope pinned to her dress, too.

Last of all, she removed the sturdy red bow and white paper from around Tom, and read his card.

All the time the children were watching her eagerly to hear what she would say.

"Well!" said Mother, putting her arms around the shoulders of all three children, and smiling happily, "You are the loveliest gifts I've ever received, and this will be the happiest Mother's Day ever." And she placed a kiss on each sunny face.

IN MOTHER'S HEART

A story is told of a little girl as she sat on her mother's knee. She was very fond of her mother, and called her her "very own."

Like one who rejoices over very precious treasures, she was touching, one after the other, the features of her mother's face with her little fingers—her lips, her eyes, her cheeks, her hair. After a while she said, "Mummy, can I see your heart?"

The mother replied, "I don't know about that, my dear, but you can look into my eyes and see if you can see anything special."

The child climbed up and peered into her mother's eyes, and then cried out gleefully, "I can see your heart, Mummy, and there's a wee girl in there—and it's me!"

—Clipped

LITTLE STORIES

One day a school teacher told her class to write an essay on "Income Tax."

A small boy thought long and hard, and at last he wrote the following:

"I have a dog, an' his name is Tax. I open the door, an'—in come Tax!"

—Copied

A little girl became lost in a large city. After walking up and down the crowded sidewalks for some time, she went up to a policeman standing on the corner, and asked,

"Mister, did you happen to see a lady going by without me?"

FOR MOTHERS

*Dear God, bless all the mothers
The whole wide world around,
The older ones, and young ones,
Wherever they are found.
And help us boys and girls to make
Them proud of us each day,
And may our lives be fine, like theirs,
And true to Thee, we pray. AMEN*

Bible Quiz

What parable of Jesus do you think of in connection with each of the following phrases?

1. Eating the husks.
2. "Away on the mountain, wild and drear."
3. Sweeping a floor.
4. "Some fell among thorns."
5. A dog licking someone's wounds.

Answers to Last Week's Quiz

1. N. (New Testament)—Luke 10:30-37.
2. N. (New Testament)—Matthew 25:1-13.
3. O. (Old Testament)—Genesis 6:13-22.
4. N. (New Testament)—Luke 15:11-32.
5. O. (Old Testament)—Daniel 3:11, 15.

Mother of Methodists

Susanna Wesley has often been called the Mother of Methodism. She was not that, of course, but only the mother of the two men who founded the Methodist movement. Susanna, although sympathetic with the aims of her sons, could not imagine such a thing as a Methodist Church. (And neither could her sons, for that matter, for they viewed with horror the very idea of any split with the Church of England.)

Just across the street from Wesley Chapel, in London, is the grave of the mother of John and Charles. It is in good company, for here are buried famous non-conformist ministers and writers, John Bunyan, Daniel Defoe, Isaac Watts and William Blake. The simple marker over her resting place has been renewed many times since it was placed there. On it is the incorrect spelling of her name, Susannah, despite the fact that she always insisted on Susanna.

When Mrs. Wesley died, in 1742, Wesley Chapel had not been built, nor had the house of John Wesley which now stands beside it. One surmises that it might have been a gesture of filial devotion which prompted John to build his headquarters, some twenty years later, just across the street from his mother's grave.

Susanna Wesley is famous as the mother of nineteen children, but that was not unusual in her day. What is unusual is that out of those nineteen children two became England's greatest contribution to the religious life of the world.

Books have been written about the mother of the Wesleys and some of these would make of her a paragon of all virtues. She was not that, perhaps, but she was an unusual woman, both in intellect and in Christian spirit.

Breakfast With Jesus

We sometimes hear it said that we should place less emphasis upon the "supper room" and more upon the "upper room." And yet there is a sense in which the fellowship meal is just as important as the prayer meeting.

Read through the gospels and you will find that many of Jesus' most important conferences took place around the dinner table. We read that he went home with a Pharisee for dinner, took supper with Mary and Martha, fed the five thousand, and ate the Passover Supper. And one of his last appearances was at a breakfast on the shores of Galilee.

Our English friends are somewhat surprised to see the elaborate kitchens of our modern churches, but they, too, make much of the fellowship around the table, although they usually make it a stand-up affair, with tea and biscuits, instead of a regular meal.

A Prayer for Writers

Deliver us, O Lord, from having skill to write with nothing to write about; from caring for smooth expression more than for rugged truth; from having ready words upon our lips but sparse vocabulary of the soul. Show us that great communication comes from great conviction. Deepen our everyday life so that our opinions, our impressions, our sharing of the excitement of life, may all be prompted by our joy in knowing thee and witnessing to the manifold wonder and beauty, in Christ our Lord. Amen.

There is something very religious about eating together.

In the early days of the church, the disciples could never sit down to a meal without remembering Jesus, for it was on such occasions that they had felt so close to him. Whenever they broke the bread they thought of him; as they poured the wine, they heard him say, "This is my blood." The Agape was a fellowship meal, and for many of the first Christians it was almost as important as the Lord's Supper which often followed. As time went on, the Sacrament became a ceremony, to be carried out in a certain way and with unvarying actions and words. But the Agape was suffered to decline in importance, for the church became, in the minds of the people of the Middle Ages, not a fellowship of believers, but a hierarchy of priests which mediated the benefits of Christ's death to the people.

It was left for the little groups of reformers, the followers of Wycliffe, Huss, Zinzendorf, and others, to restore to Christianity the original idea of fellowship with Jesus and with each other.

Modern Methodists, with their church suppers and family parties, are in good apostolic succession when they emphasize this element in the Christian life. True, it can be over-emphasized, to the detriment of the more important elements, but, properly used, such church suppers, Easter breakfasts, and fellowship dinners can be of great help to the cause of Christian fellowship.

The next time you attend a church supper, think of the gathering on the shores of Galilee, when Jesus served breakfast for his friends. Think of the scene there, as the disciples came ashore at the call of the beloved voice, bringing with them the fish that they had caught and heard him say, "Come and have breakfast," as he gave them the food that he had prepared.

But church suppers for the purpose of raising money are in a different category, and should be considered carefully in the light of the gospel. We can easily imagine Jesus donning an apron and serving in the kitchen, but we just can't see him taking tickets at the door!

Somewhere in This Tragedy Is a Sermon on the Christian Home

Hollywood—and the nation as a whole—is shocked by a murder committed by a 14-year-old girl. News services are giving a day-by-day account of the tragic event and it is not necessary to recount the lurid details here. But it is quite revealing to go behind the scenes and try to determine why Cheryl Crane killed a man who had been romancing with her mother, Lana Turner, for several months.

It is necessary to start at the beginning, as they say, and go back to Miss Turner's childhood. Her own mother eloped at the age of 15. Her father, a miner and sometime bootlegger, was killed on a San Francisco street after cleaning up in a game of dice. Miss Turner was only nine at the time and for the next six years she and her mother had a tough time of it. Endowed with physical attractions that Hollywood likes, she was able to get a bit part in a movie at the age of 15. On her 19th birthday, she had a date with Artie Shaw, a bandleader whom she hardly knew. Before the night was over, they had flown to Las Vegas to get married.

Divorce came in five months and two years later she married handsome Steven Crane. Then came the discovery that Crane's Mexican divorce from a previous wife was not final and the marriage was annulled. Learning that she was going to have a child, a remarriage was arranged but it lasted only through a few months after the child's birth. The child was Cheryl Christine Crane whose mother was to marry two more times. In between marriages, there were romances, real or rumored. Her latest romance was with a close associate of underworld characters. His name was Johnny Stompanato.

Cheryl knew what was going on and for a sensitive teenager it was hard to take. Just a year ago, when she was 13, she ran away from a fashionable boarding home and was found wandering in Los Angeles's Skid Row district. But this incident was smoothed over and Cheryl was sent to another school. She came home for the Easter weekend and her mother's male friend was there. Upon hearing a violent argument between them, she grabbed a butcher knife and stabbed Stompanato in the abdomen. In the police station, observing her mother sobbing uncontrollably, Cheryl said quietly to a police matron, "I wish I could be like mother. I wish I could cry."

In view of her mother's life—before and after she was born—is it any surprise that tragedy has entered the life of Cheryl? Somewhere in her terrifying experiences ought to be a powerful sermon on the Christian Home.—*Charity and Children*

Your Home—A Household for God

By BISHOP HAZEN G. WERNER

Household is a warm term. It speaks of an enveloping affection, of persons small or full grown kept secure. Since time began, human life has gravitated toward a family pattern—a household.

If the home is to be a household for God, family life must be lived in the pattern of his life and way. The possibilities of glorious experience of God in the home in dimensions of mature life are predicated upon maturity in the lives of parents. Nothing can take the place of the security given by parents who walk with God through the length and breadth and feeling of every experience, who attempt to live by God's will and plan.

If the home is to be a household for God, parents must be conscious of a divine vocation in the rearing of their children. Older members of the family are to make it plain by their living that trust in God and the practice of the way of Jesus is possible daily. The conversations in the home will be in keeping with God's spirit and will be a part of the total stewardship of the life of the home.

If the home is to be a household for God, parents must aid their children in the understanding of him and of his way of life for us. The fifty minutes of instruction on Sunday mornings must be integrated with a program seven days of the week, in which lessons are recalled and applied.

When the household is for God, the members of the family are daily made able for all that life brings to them.

The Secret of Inner Peace

By D. J. REID

The *Secret* of inner peace is faith—faith expressed through prayer. And faith is trust—trust in the wisdom and goodness of a Heavenly Father who knows and understands all things. Prayer is no magic formula to extract favors from an unwilling Deity. Prayer is the language of faith. Prayer is what we say when we put our hand in God's hand, as the little child puts his hand in his father's.

And when I put my faith in God, I am not averting my eyes from the needs and ills of the world. I am making myself God's co-worker and partner. I am committing myself to co-operate with Him when I pray, "Thy kingdom come; Thy will be done on earth as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us."

Many people nowadays are jittery because of the atomic bomb and its menace to our future security. How shall one attain inner peace under such circumstances?

Well, first of all, we are obligated to pray and work for human brotherhood in Christ—the one thing that can control the irresponsible use of the A-bomb or the H-bomb for destructive ends. But even so,

Christ and His Mother

*Son of God and Son of Mary,
Thou alone who art all-good,
By Thy sacred incarnation
Thou didst glorify Motherhood.
Grant young Mothers holy wisdom
Training children thru childhood!*

*By Thy loving sweet obedience
To Thy Mother as a boy
Thou didst leave a perfect pattern,
Filled Thy Mother's heart with joy.
Mothers' guide, youth's loving counselor
Be when problems harsh annoy!*

*Thy first miracle Thou wroughtest
At Thy Mother's mild behest
By Thy presence Thou didst hallow
Cana's lowly wedding feast.
With our Mothers we would honor
Thee, an ever-welcome Guest.*

*On the cross, in death's deep anguish
Thou wert still the loving Son
Charged Thy best-belov'd disciple
Keep Thy Mother as his own.
God's good gift to Thee—a Mother,
He has given us—every one!*

—L.B.P.

(May be sung to tune of RHONDA (God of Grace and God of Glory) or REGENT SQUARE.)



it may be urged, we have no guarantee that we shall not suffer destruction from such irresponsible use of the bomb. No, of course not.

But after all, this is God's world, though man does his utmost to mar it. And what was that the Psalmist said? "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." And what was that our Savior said? "Peace I leave with you, My peace I give unto you. Not as the world giveth, give I unto you . . . Let not your heart be troubled, neither let it be afraid. Ye believe in God; believe also in Me. In My Father's house are many mansions . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also."

Do we really believe in Him and trust in Him? Are we so earthbound that we can find no peace and strength in our Christian faith in the resurrection of the dead and our Christian hope of immortality?

Faith—trust—prayer—complete co-operation with the will of God. There is the secret of inner peace. God can be trusted. And in that trust we find our peace of mind and soul.

One of the great texts of the Old Testament is the text from Isaiah XXVI, verses 3 and 4. No wonder that great English statesman and no less great English churchman, William Ewart Gladstone, hung it over his bed. And how does this great text read?

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

He Is Not Yet Ascended

By O. K. INGRAM

Church members stick around pretty good during Lent while they are looking forward to the celebration of the Resurrection of Jesus, but immediately after Easter they relax and attendance begins to slump. This is a reversal of the attitude of the disciples. Before the Lord rose on Easter they dispersed and some of them went fishing. The embryonic church was in such low cotton it couldn't muster a corporal's guard. But, when word spread that Jesus was alive, Peter, who was preparing to row out to his favorite fishing hole, ran all the way to the tomb, although John was a better sprinter and beat him there. Congregations began to pick up after the Resurrection until forty days later at the time of the Ascension there were one hundred and twenty on hand. And ten days thereafter on the day of Pentecost Peter preached to what must have been a sizeable crowd, for three thousand of them believed and were baptized.

Folks who commence to take church attendance lightly after Easter can find no support for their indifference in the history of what transpired after the Resurrection. To the disciples this was no signal to take "time out," but a trumpet blast calling them to get on the ball. The presence of the Risen Jesus in their number was taken as a guarantee that their "labors were not in vain in the Lord." If they had ever had doubts that Jesus' way was the right way, those doubts were now vanquished. If they had lost heart, they found a new courage. With what eagerness they must have seized every word of instruction as soldiers who take strategy from a general who is sure to win.

No, this is not the time to ease up. We are not yet ready to celebrate the Lord's Ascension, for we are still celebrating the fact that He is alive and with us and instructing us. Can we not be faithful during these forty days of His glorious presence?

Be a Good Forgetter

Life is too short to remember that which prevents one from doing his best, "Forgetting the things that are behind, I press forward," said a brave man in the first century. The successful man forgets. He knows the past is irrevocable. He lets the dead past bury its dead. He is running a race. He cannot afford to look behind. His eye is on the winning post. The magnanimous man forgets. He is too big to let little things disturb him. He forgets quickly, and forgets easily. If any one does him wrong, he keeps sweet. It is only the small man who cherishes a low revenge. Be a good forgetter. Business dictates it, and success demands it.

—Selected



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

May Day

For weeks our halls have been merry with music, as plans have progressed for the annual May Day program under the direction of Mrs. Louise Wilson. When the rehearsals moved to the parking area in front of the Vann Building, we knew May Day was almost here. And then—came the day!

On May 1 at 6:30 p.m., the King of Heart's Birthday Ball was celebrated! The setting was a garden, where thrones for the King and Queen of Hearts were erected among the flowers, in honor of the King's birthday. The villagers were gathered to entertain them, with songs and dances.

The queen was Miriana Nicks, and the king, Frankie Edwards, both of our sixth grade. Maid of Honor was Bonnie Messer, who was escorted by Pat McGee. Attendants were Nancy Lou Nicks, escorted by Carroll Gardner, and Vickie Faircloth, escorted by Russell Futch. Flower girl was Linda Poole.

As Mother Goose (Esther Bland) characters arrived at the party, they entertained the King and Queen, while Nimble Toes (Paula Holmes), after "jumping over the candle stick" for "his" act, served as Master of Ceremonies. Tandra Hicks as Bo Peep arrived on the scene with some of her beautiful shepherd maidens, while Nimble Toes all but swooned with delight at their loveliness.

King Cole (Bob Bostrum), and his friends appeared, and while his friends entertained the King of Hearts, King Cole sat on the steps. Polly, played by Peggy Humphrey, arrived breathlessly to announce that all the tarts were gone. Benny Holeman, alias Jack Horner, was put to work on the case, and shortly had it solved! The Jack O' Hearts (Tommy Andrews) had given them to poor little Miss Muffet (Bobbie Moss)!

With the winding of the Maypole, the birthday party came to an end, and Nimble Toes announced refreshments—wonderful tarts made by the Queen!

This annual occasion, under the superb direction of Mrs. Louise Wilson, will be one of the events genuinely missed when our campus is quiet during the school hours next year. For her sincere interest in the musical training of our boys and girls, and for her untiring efforts in preparing so many programs for our pleasure, our grateful thanks.

Educational Exchange

Art work from our Methodist-Lewis School is going to travel this year! For, as a part of an educational exchange program with Japan, seven of our best pieces have been selected to "visit" there. From Mrs. Walker's first grade, Bobby Bailey and Jeannine Grissom from town will have their work exhibited. Gwynn Moore of our Home,

and David Hicks and Ronald Hart from town, will be representing Miss Williams' second grade; and Gregory Upchurch of Raleigh, and our own Linda Loth of Mrs. Madison's third grade will also be "on exhibit." We are mighty proud of our young artists and this participation in an international educational exchange program.

Sidewalk Art Exhibit

Friday, April 18, dawned bright and clear for the opening day of the annual Sidewalk Art Exhibit held in Cameron Village. Participating stores had their windows lined with etchings, paintings and handwork done by elementary school children, college students and craft class members in the upper age brackets. A tour of the exhibit was certainly worth the effort, and Methodist-Lewis School was well represented, with selections posted from each room.

Arts Festival at Broughton High

The "beginning of the end" of the school years seems in sight whenever an exhibit of the year's work is prepared and presented. Thus we can see the "handwriting on the wall" in connection with Needham B. Broughton Senior High School's Arts Festival held in their gymnasium on April 21.

In conjunction with the last P. T. A. meeting of the school year 1957-58, the household arts, graphic arts and industrial arts departments displayed their wares, the results of nearly thirty weeks of progress and endeavor in the classrooms.

Arylene Pridgen, our senior girl, has developed into a fine seamstress, and modeled a chic dress that she had fashioned in her household arts class. Another of her frocks was on display, for its fine workmanship.

Gail Jennings, a sophomore, served as a hostess in the baby-care section of the household arts department. And from Garris Cottage, Henry Spence, a junior, demonstrated the various machines used in the graphic arts department.

Several others of our students also had items on display which they had made as part of their class work projects.

Getting Ready for School

Yes, you read the caption right! As with the saying, "The king is dead. Long live the king," with an unbroken line of rulers in an empire, so the school year seems to continue the same lineage.

Miss Mary Ferree has seven "graduates" from her kindergarten class, who are preparing for first grade in the fall. They are Bobby Barmer, Gene Boyd, Steve Trotter, Susie Boyd, Terry Ellis, Theresa Rose Ferguson and Mary Zienkowicz.

Pre-school inoculations were the reason

for a visit to the doctor's recently, for small pox vaccinations and tuberculosis tests, in preparation for *school opening* in the fall. All of the children were brave, and later were quite proud of their "prick" marks.

Have you ever been inoculated for "skeeters"? Well, these youngsters have, or so they think. For when the doctor prepared them for the "pin prick" for the t.b. test, he told them it would feel like a mosquito bite, and the fantasy pleased them so much that they wear the weensy scar (now about gone) like a badge of honor. Let's hope the mosquitoes co-operate and do not destroy their faith in the "skeeter shot" later on this summer!

Methodist-Lewis Teachers Honored

In honor of our beloved teachers at Methodist-Lewis School, the P. T. A. entertained them at dinner at Warlick's in Cameron Village on April 25. Since there will be no school, except kindergarten, on our campus next year, our teachers will go to other schools to teach in the fall.

The invocation was given by Mr. Blaine Madison. Mrs. G. C. Goddard, Jr., P. T. A. president, extended a welcome to the guests, and a response was made by Mrs. Madison.

A tasty dinner was served, consisting of tomato juice, roast beef, green beans, potatoes, tossed salad, rolls, cherry pie and coffee. Following dinner, there were expressions of appreciation and recognition of guests, and informal singing.

Mr. G. C. Goddard, Jr., introduced the speaker, Mr. Raymond J. Jeffreys, author and lecturer, who now lives here in Raleigh. Mr. Jeffreys is a very interesting personality and a highly entertaining speaker. He has spent most of his life in the writing field. He has published his own newspaper, and served as editor on others, as well as with magazines. Mr. Jeffreys has written seven books, two of which were Book-of-the-Month selections. They were "God Is My Landlord" and "The Fabulous Dutch Zellers."

His talk was a delightful highlight of the evening, to make the occasion memorable for our teachers, parents and staff.

Study Committee Visits Home

We were pleased to have a Study Committee visit our Home recently, composed of Miss Lena J. Martin, Director of Child Care, National Board of Hospitals and Homes of The Methodist Church; Dr. F. Reid Isaacs of the Board of Child Care, Baltimore, Maryland; and Mr. William I. Lacy, former Superintendent of Children's Village, and Consultant of National Board of Hospitals and Homes.

This committee studied the physical plant of the Methodist Home for Children, its personnel, present program of services, and the cost of operation in relation to the present and future needs for services rendered for children.

Their study included the needs of children in group care, and also surveying the needs of a program of adoptive and foster boarding home care for children.

It was our privilege and pleasure to have these people on our campus to help determine how we may strengthen and improve our services.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Annual Guild Conference Held

The 263 representatives of the 64 Wesleyan Service Guilds in the North Carolina Conference, meeting at the Trinity Methodist Church, Durham, April 19-20, were challenged to a more diligent and consecrated service in making real the conference theme, "Prepare Ye the Way."

"One emphasis for 1958-59 is membership," Mrs. Norman C. Wood, the Conference Guild secretary, declared. "We must seek to gain new members and hold those women who are already members."

Guest Speakers

"The Japanese women are grateful to the women of America for helping them get back on their feet since the war." This was the greeting brought from Japan by Miss Mary Douglas Finch. Miss Finch, a missionary at the Hiroshima Girls' School, Hiroshima, Japan, spoke at the first session on Saturday afternoon on the topic, "Preparing the Way in the Foreign Field." She gave a graphic description of the various areas of work of the Woman's Division of Christian Service in Japan. "We rejoice that a new way of life is coming to the people of Japan," she said. "We can show the Japanese people the way and thus help strengthen Christianity there. We must pray that nothing in our personal life may hinder the ongoing of God's Kingdom on earth."

Mrs. Marjorie Fort Hereford, dean of women at Elon College, also speaking at the Saturday afternoon session, told the group that in preparing the way on the home front the first thing we can do is love and understand people. "We can pray, give, and work, and if they are all tied together with love, then we will understand people," she asserted. "There is nothing impossible for us to do as Christians if we place our hands in God's hands and work with Him."

At the banquet on Saturday evening, featuring an address by Mrs. Ira Shelley, secretary Wesleyan Service Guild, Western N. C. Conference, the Guilders were challenged to be Guild members of such nature who will make others beneficiaries of their Guilds. "Your Guild can be no better than the individual member," she said. "If women like you do not go out and witness for Jesus Christ, then our organization is not the organization that we claim it to be."

Miss Elsie Parker, the N. C. Conference Guild's own missionary, described the ways in which the Methodist Church is spreading the gospel in Brazil. "The Methodist Church in Brazil is said to be the fastest growing church in the world," she declared. Citing the need for more missionaries, Miss Parker said: "Communism and other isms are prevalent in Brazil today. It can be for Brazil Communism or one of these other isms, or it can be Jesus Christ—what will it be? The fields are ripe unto harvest, but the laborers are few."

Reports and Pledge Service

The reports of the chairmen of the lines of work were given in a panel discussion, with Mrs. Norman Wood, as the moderator. Chairmen reporting included Miss Estelle Jenkins, Pinetops, Christian social relations; Mrs. George Bullock, New Bern, missionary education and service; Miss Lillie Smith, Burlington, status of women; Mrs. Harriett Fralix, Fayetteville, supply work. Also reporting was Mrs. L. C. Vereen, treasurer.

During the pledge service, conducted by Mrs. Vereen, the nine district secretaries or their representatives, made pledges to the Woman's Division for 1958-59 totaling \$13,000. The districts and their pledges are: Burlington, \$1,025; Durham, \$1,500; Elizabeth City, \$1,000; Fayetteville, \$1,600; Goldsboro, \$1,025; New Bern, \$1,700; Raleigh, \$3,800; Rocky Mount, \$1,025; Wilmington, \$425.

The conference voted to continue the support of the work of Miss Elsie Parker for the ensuing conference year, the funds for which purpose are derived from a special offering of \$1.00 from each Guild member in the conference. Having recently returned from a three and one-half term as a missionary in Brazil, Miss Parker is now serving at the Bethlehem Community House, Chattanooga, Tenn.

Honors Awarded

Honorary Life Membership pins and certificates were presented to Mrs. Norman C. Wood, Mrs. Grace Carraway, Farmville; Miss Louise Clements, Fayetteville. Mrs. George Bullock, New Bern, was presented an Adult Life Membership pin and certificate, and her infant daughter, Mary Pleasant Bullock, was the recipient of an Honorary Baby Life Membership.

Sundau Sessions

Arising early, the Guilders began their activities on Sunday morning with a brief period of fellowship over coffee cups at the Washington Duke Hotel before assembling in the Julian S. Carr Bible Class room at the host church for the Morning Watch. The highly inspirational message given at the Morning Watch by Miss Elizabeth Whisner, editorial assistant, N. C. CHRISTIAN ADVOCATE, was a most fitting preparation for the Service of Holy Communion which followed in the church sanctuary. The Sacrament of Holy Communion was administered by Dr. C. D. Barclift, superintendent of the Durham District; the Rev. M. W. Lawrence, pastor of the Trinity Methodist Church, and the church's assistant pastors, the Rev. L. M. Hall, and the Rev. S. D. McMillan, Jr.

Love gifts totaling \$219.41 were laid on the altar for the Methodist Student Center, East Carolina College, Greenville.

New Officers Installed

Mrs. Harriett Fralix, Fayetteville, was installed as the newly elected conference secretary of Wesleyan Service Guild. Also

installed at the installation service, conducted by Mrs. H. A. Davis, treasurer, Southeastern Jurisdiction Woman's Society of Christian Service, and a member-at-large of the N. C. Conference Wesleyan Service Guild, were two newly elected chairmen of lines of work. These are Miss Juanita Stott, Raleigh, missionary education and service; and Mrs. D. C. Fussell, Raleigh, supply work. Miss Sarah Godfrey, the new chairman of the Committee on Nominations, was unable to be present.

The 1959 Annual Guild Weekend will be held in the First Methodist Church, Wilson.

Mrs. Maddrey Honored

The Eighteenth Annual Report of the N. C. Conference Woman's Society of Christian Service is dedicated to Mrs. Henry W. Maddrey, of Severn.

During the past four years Mrs. Maddrey has served the conference most loyally and efficiently as its secretary of promotion. Her talent for originality, and her enthusiasm for the work have born much fruit, the true value of which is inestimable. Those who have been privileged to work with her have received great blessings. We have the feeling that Mrs. Maddrey is in no sense retiring from the work of the Woman's Society—the work so dear to her heart.

Explanation and Appreciation

Since some of the readers of this page have inquired concerning the reasons for the sometimes irregularity of the schedule for the page, we are offering this explanation for them, as well as for any others who may be interested:

On occasions the editors of the N. C. CHRISTIAN ADVOCATE find it expedient to use the entire issue for accumulated feature stories and articles, thus necessitating the omission of all conference pages in those particular issues. The dates for these issues sometimes fall on the time for the regular schedule for the N. C. Conference woman's page.

We have relinquished our scheduled page for the May 22 issue to the Western N. C. Conference Woman's Society in order that they may have that time for their special Annual Meeting edition. Their editor, Mrs. John C. Wright graciously relinquished the March 6 edition of their page this year for our special Annual Meeting edition of this conference. There will be no departmental pages in the May 29 issue.

We are confident that the women throughout the N. C. Conference are cognizant and appreciative of the privilege of having the woman's page for the dissemination of missionary news, and for the courtesies extended by the editors of the N. C. CHRISTIAN ADVOCATE.

♦ ♦ ♦

Things Money Can't Buy

Money can't buy real friendship—friendship must be earned.

Money can't buy a clear conscience—square dealing is the price tag.

Money can't buy happiness—happiness is a mental attitude and one may be as happy in a cottage as in a mansion.

Money can't buy inward peace—peace is the result of a constructive philosophy of life.

SUMMER OPPORTUNITIES FOR ADULTS

N. C. Conference, The Methodist Church

C. P. MORRIS, *Executive Secretary*

HAROLD D. MINOR, *Director, Adult Work and Family Life*

Young Adult Workshop

Camp Don-Lee — June 6-8

Theme: "The Dynamics of Churchmanship"

Speaker: Dr. Allen P. Brantley

Cost: \$10.00 (includes \$2 registration fee)

Registration Deadline: May 15

For: All Young Adults, and Leaders of Young Adults



DR. BRANTLEY

Adult Convocation

Duke University — August 8-10

Theme: "My Job — Purpose, Planning, Performance"

Speaker: Dr. A. J. Walton, Duke Divinity School

Cost: \$11.00 (includes \$2 registration fee)

Registration Deadline: August 1

For: Superintendents of Adult Divisions, Teachers, Officers, Members of Adult Classes, Leaders of Older Adults, Chairmen of Family Life Committees, Chairmen of Commissions



DR. WALTON

Older Youth — Single Young Adult Assembly

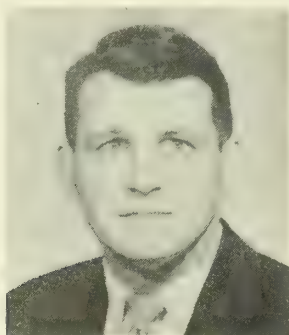
Camp Don-Lee — July 9-13

Theme: "The Christian Faith Faces the Brave New World"

Speaker: Dr. Tom Langford, Duke University

Cost: \$13, including \$3 pre-registration fee

Send to Methodist Youth Assemblies, Box 6667, College Station, Durham, N. C.



DR. LANGFORD

Family Camps I and II

Camp Don-Lee — August 17-20, and 20-23

Theme: "Growing Together in the Family"

Cost: \$7.50 each adult; \$5.00 each child 12 or over; \$3.00 first two children under 12; \$1.50 each additional child.

Registration Deadline: August 11 (Fee, \$5)

For: Twenty-four families in each camp
Laymen or ministers' families



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Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Very Successful Christian Witness Mission Held in Goldsboro

Over eighty young people from the Raleigh, Wilmington, and Goldsboro Districts met in Goldsboro at St. Paul Methodist Church, April 18-20, for the annual Tri-District Christian Witness Mission. These youth did a wonderful work in the area of witnessing for Christ and inviting unchurched and inactive youth to church. During the weekend, 173 personal visits were made; 51 youth made first professions of faith; 6 renewed their vows; 3 transferred their membership to the Methodist Church; and 105 new members were obtained for the Goldsboro MYF. This was quite a wonderful record. The Rev. Hiram King of Raleigh and the Rev. Robert McKenzie, Jr., headed the executive committee for planning this well-prepared mission. Because of illness, our speaker for the Mission, the Rev. Howard W. Ellis, director of Youth Evangelism of the Methodist Church, was unable to attend. The Rev. Troy Barrett, the Rev. Allen Wentz, Mr. McKenzie, and Mr. King led the instruction periods. The Rev. Bill Howard, pastor of Jarvis Memorial Church in Greenville, was the guest speaker at the Sunday morning services at the host church, St. Paul. The WSCS of St. Paul served Friday night supper; the WSCS of St. Luke, Saturday dinner; and the WSCS of surrounding churches served a picnic lunch Saturday night. Francis Bradshaw, Conference Witness Chairman, was with us on Saturday and Sunday. He spoke to the group on the importance of continuing such a wonderful work throughout the Conference. He stressed the need of more successful missions, even in local churches, and how to keep these new members interested. From all reports of the visitors, the main oppositions to the prospects were drinking, parents' objections, and hesitation to decide. On behalf of the Goldsboro MYF subdistrict, I wish to thank each of the young people and adult leaders who participated in this mission and made it such a wonderful success.

Long Memorial Church Host to Durham District Rally

Six hundred youth, adult counselors, and pastors, representing over 85 churches in five counties, attended the Durham District Spring Rally, held at Long Memorial Methodist Church in Durham. The meeting opened with a welcome and devotional by Everett Thompson, host MYF president, and the five-hour session closed with a worship service featuring the Rev. Jack Page, pastor of Fairmont Methodist Church, Raleigh, speaking on "Christ and Your Life." Morris Williams, Jr., Durham District president, presided over an afternoon period of promotions of summer camps and assemblies, special interest projects, youth publications, and the Methodist Youth Fund. The five subdistrict groups made dramatic presentations describing these activities. Anne Stuart Barnett of Roxboro and Ann Cole Rose of Durham directed fellowship

singing and recreation during the supper hour, at which time a picnic lunch was spread. Special music for the worship service was provided by the Roxboro High School Advanced Chorus, under the direction of Mrs. George Berger. These young people certainly had a wonderful Christian experience at this District Rally. They were so enthused and interested in their MYF that they arrived in motorcades and charter busses of three organized caravans.

United Christian Youth Movement Training Conference Set for August

The Annual United Christian Youth Movement (UCYM) Training Conference will be held August 16-23 at Quaker Lake Camp at Climax, N. C. (near Greensboro). The purpose of this Conference is to offer you a vital experience in the larger Christian fellowship, to help you study the real problems of young people where you live, to prepare you for inter-church leadership in your church, community, and state, and to help you make a stronger Christian Witness in your church and community. Program highlights include personal experience in one phase of the ecumenical movement; wider fellowship including Christian leaders and young people of several denominations, races, and nations; united study approach to community problems; specific help for organization and leadership of UCYM Councils; study of Bible, Christian heritage, and the ecumenical movement; experience in interdenominational project planning; and study of commission area planning in interdenominational youth work.

Cost of the Conference is \$28.00, and due to limited space, the Conference will be delegated—two young people and one adult from each local or county UCYM Council and two young people and one adult from each state denominational group. Plan now to send your delegates to Training Conference this summer.

After June, if there is extra room the Conference will be open for additional delegates. Mark your calendar now for August 16-23.

Union Chapel Methodist Youth Fellowship Presents Easter Pageant

The members of the Union Chapel Methodist Youth Fellowship of Kittrell, N. C. presented an Easter Pageant entitled, "This Is Daybreak," in the church sanctuary on Easter Sunday night. The pageant, directed by the pastor's wife, Mrs. R. A. McLean, was a great success and attended by a large congregation. The Choral Angels' Choir rendered several special Easter selections. "Lead Me to Calvary" was sung as they marched in with lighted candles. Other songs used during the candle-light service

were: "Christ Arose," "Were You There?" and "He Lives." The choir members were: Pat McLean, Virginia Lloyd, Bonnie Lou Huff, Mildred Keith, Teresea Abbott, Larry Deake, Roger Johnson, Hartwell Garrett, Irma Jean Nutt, Bernice Stanton, and Edith Garrett. The following made up the characters of the pageant: A Youth, Margaret McLean; Roman Soldier, Ernest Woodlief; Pilate's Wife, Nancy Crocker; Simon Peter, David Mustian; Mary Magdalene, Ruby Finch; Mother of Jesus, Frances Staton; Reader, Jo Anna Newton; Cleopas, Bernard Stanton; Joel, Ronnie Deake; Margaret McLean was the pianist, and Mrs. R. M. Huff, organist, furnished the background music. Carl Finch and Carlton Brown were the ushers for the evening. Background Scripture was read by Bernice Stanton, and Edith Garrett. Background scenery included small pines and a very realistic sun shining through at daybreak. A blue spotlight was used as a special aid in the pageant. In addition to this, the MYF held a very worshipful Sunrise Service at 6 p.m. on Easter morning. A wonderful way to begin their day! Mrs. E. L. Mustian is counselor of this group, and the Rev. R. A. McLean is the pastor.

We Graduate 88 Christian Girls

By PEARLE MCCAIN
Nishinomiya, Japan

At Seiwa Joshi Tanki Daigaku (Seiwa Junior College for Christian Workers), in Nishinomiya, Japan, we graduated eighty-eight young women in March (1958). They will go out into places of Christian service throughout Japan and into Okinawa.

One part of our commencement activities may seem new. The day after graduation, the new graduates entertain the teachers and staff with a "sha-on-kai," which literally means a "thanksgiving for blessings meeting." It is usually a dinner party here at the college, with an interesting program which they have prepared. I think it is a lovely custom.

Contacts with our graduates is a source of joy and satisfaction. Some of them teach in kindergartens (many churches in Japan have week-day kindergartens); others work in educational programs in local churches or areas, in orphanages, in Christian schools, in YWCA's, rural evangelism, industrial evangelism, social settlements. Recently, we were thrilled, at a class reunion, to hear about the things being done by members of that class and to see their radiant joy.

One Sunday a few weeks ago, one of our graduates, who gives some of her time to girls in a factory, brought one group out here. They worshipped in the morning in a church near here; then came over here for dinner with us. It was the first time any of the girls had been on a college campus. We had a time of fine fellowship together. A few weeks earlier I had gone with Makiko to a meeting, in the factory, with this group and had the privilege of talking with them about Christ and the deeper things of life and of having friendly, informal recreation with them. So they did not feel like strangers. This being Makiko's Alma Mater, too, made them feel "at home."

President: PHIL CARLTON
922 W. Johnson St., Raleigh
Publicity Superintendent: JENNY BUTLER
Route 3, Goldsboro
Director of Youth Work: ROBERT MCKENZIE, JR.
Box 6667, College Sta., Durham

God's People Tested

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Numbers 13:30-14:3, 19-24.

The theme of our discussion is the well-known story of the Hebrews, standing on the brink of the promised land and yet lacking the courage to enter. It is a parable of the human race confronted hundreds of times by the choice of bold adventure into new and untried ways rich with promise; yet, because of fear and hesitation, condemned to further centuries of agony and fear.

In the material cited for our study we have much food for serious thought. There is Caleb, the man who was more aware of the strength of his own people than he was afraid of the size of the opposition. We notice, too, that the people who were opposed to the attack upon Canaan said "we seemed to ourselves like grasshoppers, and so we seemed to them" (the Canaanites). This reminds us of the homely proverb; "It's not the size of the dog in the fight that is important; it's the size of the fight in the dog." A review of history will show that dedicated and determined minorities have more than once tipped the scales in favor of human freedom. If our founding fathers had waited for the results of a Gallup poll before they resisted England in 1776 we might never have become a nation!

In Numbers 14:1-3 there is the record of a discontented and discouraged people who were so fearful of the future that they preferred the security of slavery to the adventure of freedom. How descriptive this is of our world today! Millions of human beings are willing to ask no further questions of a government if only it can provide security from the cradle to the grave. If the nations which are still free yield to this pressure and swap their freedom for "bread and circuses" they will awake one day to find they neither have freedom nor security. "Eternal vigilance is the price of liberty" is a saying from the past that we can ill afford to forget. In the case of Moses and the Hebrew people we see an inspired and determined leader engaged in converting former slaves into a people worthy of the destiny God had in store for them. But at the first test of their character they revealed a fatal weakness. It was this: while actually free from Egyptian bondage, they were still slaves to their own fears.

One of the amazing things about the early history of the Hebrews is the persistent faith Moses had in his people, even when there seemed to be little evidence for such faith. In Numbers 14:19-24 Moses begs God to forgive the cowardice of the people. God's answer is that he will indeed forgive them; however, they will not be spared the consequences of their disobedience. Here is revealed at once the mercy and the judgment of God. While they will be pardoned for their lack of faith they will have to die in the wilderness. Their entrance into the land of promise has to wait for a generation with more courage. They had their chance, but they failed to measure up. Every opportunity is, at the same time, a crisis. Shakespeare's words describe exactly the results of failure to grasp the possibilities of a great opportunity. "There is a tide in the affairs of men which, taken at the flood, leads on to fortune; omitted, all the voyage of their lives is bound in shallows and miseries."

There was one man however, who was exempt from the judgment—that was Caleb. Why was he allowed to enter the promised land? Re-read Numbers 14:24: "But my servant Caleb, because he was of a different spirit and has followed me fully, I will bring him into the land . . ." It is that "different spirit" which singled out Caleb for his reward. It is a "different spirit" which we still need if we are to realize our destiny as persons and as a nation.

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Book Reviews

PRACTICAL BOOKS FOR CHURCH WORKERS

Church Music for the Glory of God, by Gunnar Urang. (Christian Service Foundation. \$3)

One sign of the change which is taking place in church worship is the publication of such books as this. Written by a man who has evidently spent most of his adult life in the atmosphere of evangelistic campaigns in fundamentalistic, or at least conservative, churches, it shows the trend toward worship in even these denominations. Some years ago such a book would have been received with denunciations from the more conservative preachers. Now, one suspects, it will be acclaimed. It should be.

To one who, like Mr. Urang, once "led the singing" at Sunday school, in evangelistic meetings and religious whoopee gatherings of all sorts, the book comes as a surprise. I did not know that things had changed so much. But the author has produced a book which should be very valuable to almost all Protestant musical directors and pastors.

Intensely practical, and often delightfully humorous, the book deals with problems which are common to all churches: How to select hymns, how to lead the singing (He thinks there is too much arm-waving and too little explanation of the meaning of the hymns), how to handle children's choirs, what kind of "special music" is needed, if any. And there are many other problems which come up for discussion.

I was especially impressed by his advice to organists about playing the introduction to the hymns. Play them at the same tempo which is to be used in singing, he says. Too often the organist hustles through the introduction as fast as possible, explaining that "they'll slow down enough, anyway." He also suggests that the song leader and organist try to find out just about the tempo which is comfortable for the particular congregation.

I am reminded of the bishop who would not allow an organist on the premises during Annual Conference. The organists didn't understand, but I think I do. Preachers are usually song-leaders and when they get going they can't be changed by a director or accompanist. As the accompanist is usually just as set in her ways as the preachers, the result is a tug of war which is unedifying, to say the least.

The bishop had a good idea, but he was too drastic. What should be done is to suggest to the organist that she play the first stanza through with the congregation, without trying to set the tempo, but listening to the tempo which the congregation sets itself. Then she would follow that tempo, without attempting to run ahead and make them ashamed of themselves. Of course, this advice is particularly for the benefit of church musicians who have the job of playing for a group of preachers. At times, in her own church, she may have to tactfully lead the singing.

I would especially compliment Mr. Urang on his analysis of music with a "kick." He says that once after he had played a violin arrangement of a gypsy dance, a young person came to him and exclaimed, "I got a real blessing out of that number!" He replied, "You didn't get a blessing; you got a kick!"

There is room for music with a kick, but it is not in the morning worship service.—R.P.M.

When You Build Your Church, by John R. Scotford. Channel Press, \$3.50

Church architecture is a popular field nowadays; church building is booming. But there are pitfalls for the unwary, and not all so-called church architects know their job.

Each church building committee should have a clear view of what is wanted and, more important, what is needed. There is a book, just out in a revised edition which will help them, and we unhesitatingly recommend it to pastors and laymen who are interested in building a church.

When You Build Your Church, will be immeasurably helpful in answering the questions of those who would avoid pitfalls and prepare for adequate service to the congregation and community. One chapter, entitled, *If We Move*, will be particularly helpful to

congregations which face a problem of re-location. As an example of the up-to-date character of the book, take the chapter, *First Comes Parking*, which if read, would save thousands of dollars and prevent some of the terrible mistakes which are now limiting the usefulness of city churches. Dr. Scotford points out that any new church in these days must prepare for adequate parking or expect to be stranded without a congregation.

The small details, as well as the large problems, are covered adequately in this excellent book by an expert in the field. —R.P.M.

Announcements

The Board of Hospitals and Homes of the Western North Carolina Conference, will meet at 11:00 a.m., Thursday, May 8, at The Methodist Home in Charlotte. All members are urged to be present.

W. T. Medlin, Jr.,
Secretary

The Ministers' Wives of the Western North Carolina Conference will hold their annual luncheon on Saturday, June 7, at the Waynesville High School Building at 1 o'clock. The price of the luncheon is \$1.75. Please send your reservations to Mrs. F. C. Smathers, Box # 522, Lake Junaluska, N. C.

Letters

COMMENDS S. S. LESSONS

To the Editor:

One of the best regular features of the *Advocate* is the Sunday school lesson by Dr. Raymond Smith. I find it one of the finest commentaries on the lesson anywhere and a great help to me in teaching an adult class.

Sincerely,
William N. H. Jones

Raleigh

ANOTHER PAT ON THE BACK

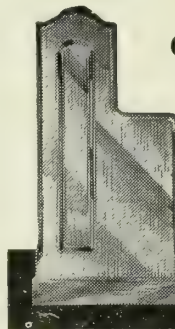
To the Editor:

Inclosed is my check for renewal I think (the *Advocate*) is a wonderful publication, and it seems to be improving all the time. It is inspirational and informative.

Best wishes for your continued success.

(Miss) Amey Womble

Sanford, N. C.



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Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 3 West 9th, Dept. L507C, Kansas City, Mo.

IN PASSING

They Were Cedars!

We made another goof. In writing about Plymouth, we made the mistake of calling the beautiful trees around the church pines instead of cedars. Our apologies to the cedars and our thanks to Jesse Lanning and Dwight Fouts, pastor and former pastor, who called the mistake to our attention. Also, we misspelled the mayor's name. It's Riddle, instead of Riddell.

We're Moving Too Fast

The editor must be moving too fast these days, for he can't catch up with his reports on his travels. Actually the trouble is that, due to the large amount of special material which has come in recently, "In Passing" has been crowded out for two weeks, while we have been covering the ground at our usual fast pace.

There wasn't room to tell of our visit to Walnut Cove and the three services held there in one morning, or the meeting of the Associated Church Press in Chicago which brought together 140 editors and religious press representatives.

One significant fact we learned in Chicago. Out of the 158 religious publications in the Association, only one operates without help from some sponsoring organization. That is the N. C. CHRISTIAN ADVOCATE. All the rest, as far as we can learn, receive some sort of subsidy from conferences, church groups, or financial "angels."

Our friends wanted to know how we got along without help. We had to answer that we were just barely making ends meet most of the time, and that it looked like we wouldn't be able to do that, if prices continued to increase.

"Won't your conferences give you a subsidy?" asked a fellow-editor, whose publication gets \$15,000 a year from its backers.

"I suppose they would," we answered, "but nobody has asked them yet."

While at the meeting, we learned a great many things about the problems of church papers. After listening to the other editors talk about their difficulties, we were very happy that we have such a co-operative Board of Publication.

We Visit Aberdeen

"You won't get lost in Aberdeen," said Pastor Carl Johnson, as he invited me to preach there recently. He was right, but it was nip-and-tuck for a moment or two. I didn't know what the church looked like and almost headed up the hill for the tall-steeped Baptist house of worship.

Page Memorial is a lively church, but it has traditions, too. Built in memory of the family of Walter Hines Page, a native son who became one of America's greatest diplomats and statesmen, it was, in its early years, one of the nicest buildings in that section of the state. No fault could be found with the congregation which greeted me on that Sunday morning, for it was not only a large one, which filled the downstairs and

most of the balcony, but it was most attentive.

I was not too much flattered by the fine crowd, for I soon learned that many of the people there had come, not to hear the editor, but to listen to the lovely voices of the high school glee club. The service was broadcast, and afterwards, as I passed down the street a little girl called to me and said, "I hear! you over the radio."

Aberdeen is one of the loveliest towns in the state, and the people are wonderful. I had dinner with Mr. G. C. Seymour and had the pleasure of the company of Mrs. Bowman, who, although near 80, is as lively as a cricket and full of wit. We vied with each other in telling stories about Methodist preachers and churches. Then Brother Johnson took me to see Miss Mary Page, the sister of Walter Hines Page. We found her next door, visiting a sick neighbor, and thus had the opportunity of feeling like a pastor again, as we talked to a Presbyterian lady, who was somewhat surprised to find herself entertaining two Methodist preachers.

A Cat Tale

I wonder if my reputation for truth-telling will survive the tale I told about my Siamese cat. But it is the truth, so help me. See what you think of it.

Last Christmas I got a little gift for the head of the house, but with my usual absentmindedness forgot where I had hidden it. The night before Christmas I began to look for the missing article and asked my son if he had seen it. "No, Dad," he replied. "I haven't, and if I know you, it may never come to light again."

During this repartee, our cat, Poco, sat on the floor, listening intently and looking from one to the other. Suddenly she got up and walked with a business-like air into the "den." I followed, wondering what she was going to do.

To my surprise, she sat down in front of a cabinet and looked at it. "Me-ow!" she said in a loud voice, then reached up and



SPRINGTIME AND GOD

*Out of the death of the winter,
What can the warming winds bring?
Well, open your eyes every morning
And see the sweet coming of spring.*

*Following long winter silence,
What for your joy can you hear?
Well, listen on every day's dawning
At a million birds singing with cheer.*

*Then, with arrival of springtime,
How about God do you feel?
Well, somehow through all the spring beauty
Your God says to you that He's real.*

*After the coldness of winter,
Out of the once frozen sod,
Each one of the lovely things growing
Announces the presence of God.*

—ERNEST C. DURHAM

hooked a paw under the door and pulled. When it came open, she stood on her hind legs and put her paw inside. "Me-ow!" she said, and grinned at me.

I got up and looked. There on the shelf was the missing parcel!

Believe it or not!

See you next time—in passing.

The **World Service** fund makes possible a world-wide ministry through specialized agencies—a ministry of preaching, teaching, healing, and saving.

World Service is the basic benevolence program of the Church. Apportionments represent minimum needs in a period of rising costs. Meeting these needs is now our first concern.

The World Service program of The Methodist Church for the coming fiscal year is dependent on the money which is received from local churches

by

YEAR'S END

MAY 31, 1958



COMMISSION ON PROMOTION AND CULTIVATION

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MAY 16 1958

DURHAM, N. C.

Christian Advocate

May 15, 1958

Volume 103

Number 20



BETHANY CHURCH

Bethany Methodist Church, on the Bethany-Gray's Chapel Charge, will be dedicated Sunday, May 18. The annual Memorial Service will be observed in the morning, with the dedicatory service in the afternoon.

Bethany Methodist Church was organized in 1875 by the Rev. W. H. Peoples, with eighteen charter members. Campmeetings were held for several years before the first church building was completed.

A second building was completed and dedicated in 1904, when the Rev. John H. Bowman, father of the present pastor, was pastor. Under the pastorate of the Rev. George L. Reynolds, six Sunday School rooms were added. Five more Sunday School rooms were completed in 1954 while the Rev. C. F. Pennigar was pastor. Recently the sanctuary has been enlarged and the whole church brick veneered under the leadership and pastorate of the Rev. James T. Bowman, Sr.



News Briefs about Methodists and Methodism

The adult choir of First Church, Randleman, has accepted an invitation to sing in the Pfeiffer College Choir Festival on Sunday evening, June 1.

The Rev. and Mrs. Robert J. Goldston, of West End Church, Thomasville, announce the birth of a baby boy, David Brian, on March 20.

A fire of incendiary origin almost destroyed a small building on the campus of Pfeiffer College recently, according to newspaper reports.

The Annual Meeting of the Board of Publication of the N. C. CHRISTIAN ADVOCATE will be held in the ADVOCATE office on Thursday, May 22.

Randolph Norton, of the Charlotte Observer staff, was guest speaker at the April meeting of the Men's Club of Lowell Methodist Church. Men of Ebenezer Church were guests of the Lowell club.

Dr. C. C. Herbert, Jr., pastor of Wesley Memorial Church, High Point, has been appointed Grand Orator of the Grand Lodge of North Carolina, A.F. & A.M., for 1958.

The Rev. Robert L. Nicks, superintendent of the Methodist Home for Children, Raleigh, was guest minister at the 11 o'clock worship service at Centenary Church, Smithfield, on Sunday, May 4.

Dr. Fletcher Nelson, director of the Western N. C. Conference Commission on Christian Higher Education, was guest speaker at the morning worship service of Central Church, Mount Airy, on Sunday, April 27.

Dr. Herbert Peterson, a returned missionary from Malaya, was guest speaker for the evening service at First Methodist Church, Liberty, on Sunday, May 11. Dr. Peterson is now on the staff of High Point College.

Methodist ministers and their families of the Vance-Warren subdistrict met recently for an evening of fellowship at First Church in Henderson. Mrs. A. S. Parker, wife of the pastor of this church, was hostess to the group.

Mr. and Mrs. A. C. Lindsay, of Newton Grove, announce the marriage of their daughter, Willa Dean Lindsay, to Mr. H. W. Smith, Jr., on May 10 at Goshen Methodist Church, Newton Grove. Miss Lindsay is serving the Glendon Charge as rural church and community worker under the Woman's Division of the Board of Missions.

The Rev. Ed Smith, missionary in the Central Congo Methodist Conference, Africa, now on furlough, was guest speaker at the evening service at Carr Methodist Church, Durham, on Sunday, May 4. Mr. Smith served for two years as director of a co-educational school at Tunda, and later was appointed director of the pastoral school at the Wembo Nyama mission station.

The Brevard College Glee Club, on May 10, began their annual spring tour which took them to six Methodist churches and five high schools throughout western and piedmont North Carolina. The 27-voice group is under the direction of Professor Nelson F. Adams.

Providence Church, Charlotte, conducted a series of evangelistic services during the week of May 5. Dr. Wilson O. Weldon, pastor of First Church, Gastonia, was guest minister, and Mr. Glenn Draper, member of the music department of Pfeiffer College, directed the music.

The Rev. Steve Hunter, missionary to Ecuador home on furlough, was guest speaker at the morning service of Salem Church, Lowesville Charge, on Sunday, May 4. Mr. Hunter spoke that evening at Hill's Chapel on the same Charge in the last session of its series of mission studies.

A pageant, "The Gardener," was presented at Harlowe Church on Easter Sunday by a group from Harlowe and Oak Grove churches. The principal parts were taken by John Ives and Miss Sue Ward. (The editor regrets that the beautiful color prints sent us could not be reproduced.)

A group of Brevard College students presented a program of music for the evening worship hour at Central Church, Canton, on Sunday, May 4. Professor Nelson F. Adams, head of the college music department directed the group, and Miss Elizabeth Whisenant, sophomore student from Maiden, was accompanist.

The Rev. J. D. Murray, pastor of Groce Methodist Church, Asheville, was guest minister during the series of revival services at Grace Church, Charlotte, May 4 through 7. Fourteen neighborhood prayer groups met the preceding week for special prayer and support for this spiritual life mission.

Bess Chapel Church, Cherryville, celebrated its 100th anniversary on Sunday, May 11. The pastor, the Rev. A. G. Perkins, was speaker at the 10 o'clock memorial service, and Dr. James G. Huggin, Jr., superintendent of the Gastonia District, brought the message at the 11 o'clock worship service. A picnic dinner was served on the grounds.

Dr. Alvin C. Eurich, of New York City, vice-president of the Fund for the Advancement of Education, will deliver the address at the 85th commencement exercises at Bennett College on Monday, June 2. Baccalaureate speaker on Sunday, June 11, will be Dr. George D. Kelsey, professor of Christian Ethics at Drew University, Madison, N. J.

Miss Thelma Albright, dean of students at Queens College, Charlotte, has resigned her position to give her full time to teaching in the English department. Miss Albright is a daughter of the Rev. and Mrs. W. T. Albright of Greensboro, who gave many years of service to the WNC Conference. One of seven girls in the family,

Miss Albright recently paid tribute to the advantages of being the daughter of a Methodist preacher. "Being born and brought up in any minister's family is a blessing," she said. The current issue of the Queens College Annual is dedicated to her and she was recently made a member of Sigma Upsilon, a national writing fraternity.

Dr. C. E. Rozzelle, retired minister living in Winston-Salem, was guest minister for the series of revival services at Coburn Memorial Church, Salisbury, during the week of May 4.

The Rev. L. R. Akers, pastor of Calvary Church, Charlotte, was guest minister for the revival services during the week of May 4, at Cold Springs Church, Salisbury District.

St. Paul Church, Tabor City, will celebrate its 50th Anniversary with all-day home-coming services on Sunday, May 25. Two former pastors will preach, the Rev. Joseph F. Coble, superintendent of the Methodist Retirement Homes, Durham, in the morning, and Dr. T. B. Hough, pastor of Chestnut Street Church, Lumberton, in the afternoon. All former pastors, members, and friends are invited. The church was organized in 1908 by the Rev. L. E. Sawyer, with eight charter members, one of whom, Mrs. J. Leon Lewis, is still living in Tabor City. The Rev. Martin R. Chambers is the present pastor.

Mrs. Fannie Hines Glenn, widow of the late Rev. E. C. Glenn, observed her 80th birthday on April 23 at the home of her sister and brother-in-law, Mr. and Mrs. I. P. Davis, in Murfreesboro. Mrs. Glenn enjoyed a family birthday dinner, with large birthday cake, and received many congratulatory cards and gifts from friends and relatives. The Rev. and Mrs. Glenn did pastorate and evangelistic work in the N. C. Conference for many years prior to his death in 1946. Mrs. Glenn served as organist, and continues to play the piano for prayer service at the Home. She was one of the first residents of the Methodist Retirement Home.

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An Advocate Reader For Eighty-Five Years

Miss Mary Page of Aberdeen certainly holds the distinction of having been a reader of the *ADVOCATE* for the longest number of years. Miss Mary learned to read from the pages of the North Carolina church paper in 1873 when she was four years old and she recently celebrated her 89th birthday.

Born in what she calls "merely a wide place in the road," which now is the town of Cary, N. C., Miss Mary was a member of the family which has had such a large part in the development of the state. The most noted member of that family was her brother, Walter Hines Page, who achieved fame as United States ambassador to England during World War I. Several of his letters to Miss Mary, written while he was in England, have been preserved in the book, "Life and Letters of Walter Hines Page."

Another brother, Robert, was United States congressman from North Carolina, and Henry Allison Page served in the State Legislature for many years and was chairman of the board of trustees of Duke University. Frank Page was the first chairman of the State Highway Commission and was the builder of the highway system. Miss Emma Page was professor of Bible at Greensboro College for many years. Chris Page was president of the Aberdeen and Asheboro Railroad, which was operated by the Page family, and Miss Mary served as treasurer of the railroad.

The father of the famous family, Allison Francis Page, with his wife, Catherine, moved from Cary to Aberdeen in 1881, when Miss Mary was twelve years old. This was nine years before the organization of the first Methodist Church in Aberdeen. At the age of fifteen, Miss Mary entered Greensboro College and it was during her



Miss Mary poses for a picture with her pastor, the Rev. Carl Johnson

stay there that she joined West Market Street Church.

When the Aberdeen church was organized in 1820, Miss Mary was a charter member and is the only one of the group now living. Page Memorial Church, which now houses the congregation, was built in memory of her parents in 1914.

When the editor visited Aberdeen on a recent Sunday, Miss Mary greeted him at the front door of the church. "You're the only editor who ever discontinued my subscription," she remarked with a smile. And then she explained that she had neglected,

for once, to send in her renewal. When the editor learned that she had been receiving the paper for 85 years he resolved to make sure it never missed being delivered in the future!

And, speaking of missing, Miss Mary's pastor, the Rev. Carl Johnson, says that she has missed but two Sunday morning services in the past two years, and on these occasions she was confined to her home on doctor's orders.

An honorary steward of the church, president of the WSCS, she is also president of the church's birthday fund, which brings in money for repairs.

Until three months ago, Miss Mary drove her own automobile.

Mr. Johnson paid tribute to his oldest member in these words, "Her continued interest in the affairs of her church and community is a great inspiration to her pastor and to all who know her."

Methodism Needs Weekly Journal, Says Denman

The Methodist Church needs a national "weekly editorial and forum journal," said Dr. Harry Denman, Nashville, Tenn., in his annual report to the Methodist General Board of Evangelism, which met there April 22-24. He is general secretary of the board.

"For the first time in our history," said Dr. Denman, "we do not have a weekly editorial and forum journal."

"Think of the great issues before us—integration of race, the jurisdictional system, satellites and peace, juvenile crime, population explosion, the 1960 General Conference—and no means or opportunity for Methodist to express their views to the church," he said.

His statement continued:

"The General Conference in 1956 abolished the weekly *Christian Advocate* and created *The New Christian Advocate*, which is a monthly journal for ministers. It has a circulation of about 35,000, which shows that perhaps a few laymen subscribe to it.

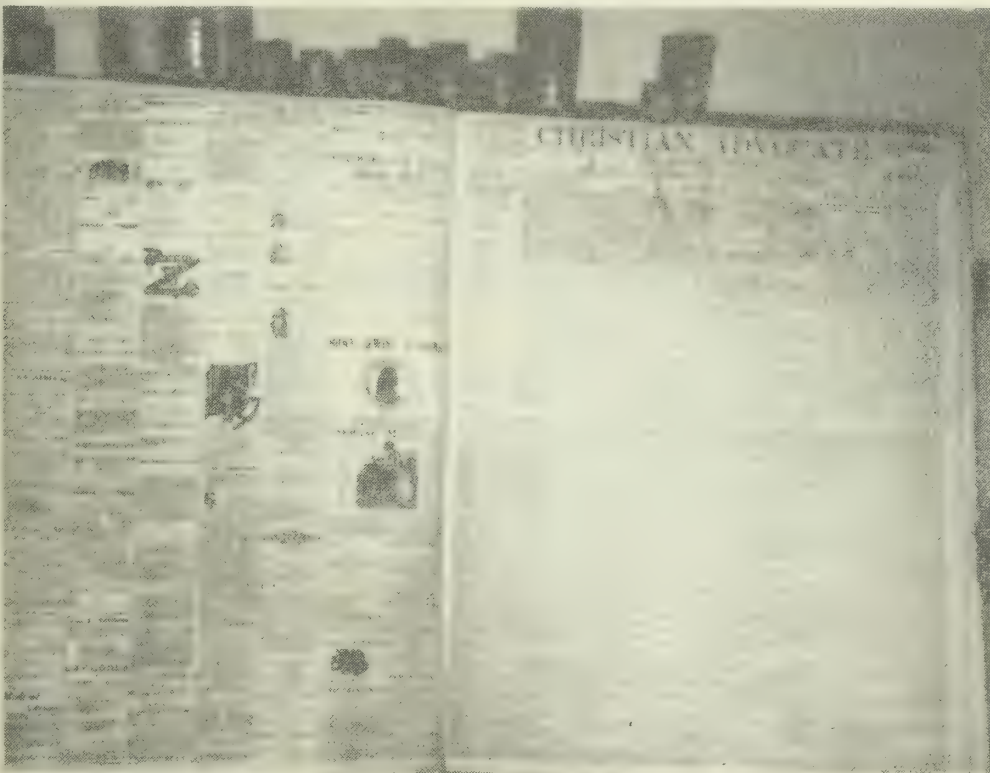
"The General Conference approved the issuing of a monthly family magazine named *Together*. It is a beautiful magazine and is serving a need; but it is a family magazine and does not provide a place for a forum for questions before the nation and the church.

"The General Conference created a program journal for the local church. It is *The Methodist Story*, which is a monthly and goes to nine leaders of each local church. Because it is a program journal, it does not provide editorials or a forum for the problems facing us today.

"We have no quarrel with the General Conference. This is the legislative body of The Methodist Church and is made up of our strongest and wisest men and women from our annual conferences. I am only pointing out a situation in which, if anyone has something to say to the church, it must be said at a board meeting or sent out by mail."

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The power of little things to give instruction and happiness should be the first lesson in life, and should be inculcated deeply.—Russell H. Conwell



The *CHRISTIAN ADVOCATE* of 1873, from the pages of which Miss Mary learned to read. She has read it ever since.

Program

Western North Carolina Annual Conference

June 5-8, 1958

Bishop Nolan B. Harmon, presiding

Lake Junaluska, North Carolina

Wednesday, June 4, 1958

- 2:00 p.m. Registration opens.
- 2:30 p.m. Meeting of Boards, Commissions and Committees as called.
- 7:30 p.m. Conference Historical Society—Address: Dr. Albert D. Betts, Columbia, S. C.

Thursday, June 5, 1958

- 9:00 a.m. Opening of Conference—Devotions: Bishop Nolan B. Harmon.
- 9:30 a.m. Organization and Welcoming Ceremonies
- 10:30 a.m. Board of Hospitals and Homes—Address: Dr. Russell Dicks, Duke University.
- 11:15 a.m. Recognition of Retiring Men.
- 11:30 a.m. Board of Pensions.
- 11:45 a.m. Special Causes.
- 12:00 noon Board of Evangelism—Address: Dr. J. H. Chitwood, Birmingham, Ala.
- 1:00 p.m. Adjournment.
- 2:30 p.m. Television, Radio and Film Commission—Speaker: Mr. Morton R. Kurtz, Durham, N. C.
- 3:00 p.m. Hour of Preaching—Dr. George A. Buttrick, Harvard University.
- 7:30 p.m. Commission on Town and Country Work—Sermon: Dr. Buttrick.

Friday, June 6, 1958

- 9:00 a.m. Memorial Service—Sermon: Dr. Buttrick.
- 9:45 a.m. Board of Ministerial Training and Qualifications.
- 10:30 a.m. Commission on Christian Vocations.
- 10:45 a.m. Board of Temperance—Address: Dr. Lynn H. Corson, Haddonfield, N. J.
- 11:30 a.m. Conference Brotherhood.
- 11:45 a.m. Board of Missions—Woman's Society of Christian Service—Address: Bishop J. Waskom Pickett.
- 1:00 p.m. Adjournment.
- 2:30 p.m. Board of Education.
- 3:00 p.m. Consecration of Deacons—Hour of Preaching—Sermon: Dr. Buttrick.
- 7:30 p.m. Ordination of Deacons.
- 8:30 p.m. Board of World Peace—Address: Mr. George V. Allen, Washington, D.C.

Saturday, June 7, 1958

- 9:00 a.m. Devotions and Reception of Class into Full Connection by Bishop Harmon.
- 9:45 a.m. Commission on Minimum Salary.
- 10:00 a.m. Commission on World Service and Finance.
- 10:15 a.m. Quadrennial Emphasis on Higher Education. Participating: Dr. Wilson O. Weldon, Dr. Fletcher Nelson, Mr. Holt McPherson, Dr. H. F. Reinherdt, Bishop Harmon.
- 11:45 a.m. Board of Social and Economic Relations—Address: Dr. Roy Pearson, Andover-Newton Theological School.
- 12:15 p.m. Board of Lay Activities—Address: Mr. A. G. Jefferson, Lynchburg, Virginia.
- 1:00 p.m. Adjournment.
- 2:30 p.m. Report of Statistician—E. Paul Hamilton;
Report of Treasurer—F. D. Russell;
Report of Committee on Conference Center;
Report of Committee on Redistricting;
- 4:30 p.m. Ordination of Elders—Memorial Chapel.
- 7:30 p.m. Young Adult Rally—Address: Dr. Theodore H. Palmquist, Washington, D. C.

Sunday, June 8, 1958

- 9:00 a.m. Holy Communion—Memorial Chapel.
- 10:30 a.m. Morning Worship—Sermon: Bishop Harmon. Reading of the Appointments for 1958-1959. Adjournment at will.

SPECIAL EVENTS

June 4, 1958

- 6:00 p.m. Conference Brotherhood Dinner—Lake Junaluska Cafeteria Dining Room.

June 5, 1958

- 1:45 p.m. Town and Country Conference Luncheon—Waynesville High School Cafeteria.
- 4:00 p.m. Pfeiffer College "drop-in" at the Gibson Cottage.
- 5:30 p.m. High Point College Dinner—Waynesville High School Cafeteria.

June 6, 1958

- 1:00 p.m. The Emory Meal—Hazelwood School.
- 5:30 p.m. Duke Dinner—Waynesville High School Cafeteria.

June 7, 1958

- 8:00 a.m. Chaplain's Breakfast—Waynesville High School Cafeteria.
- 1:00 p.m. Ministers' Wives Luncheon—Waynesville High School Cafeteria.
- 1:00 p.m. Layman's Luncheon—Hazelwood School.
- 5:45 p.m. Asbury College and Seminary Alumni Club Dinner—Waynesville High School Cafeteria.

Advocate Library Receives Gift of Historic Picture

The historical library of the N. C. CHRISTIAN ADVOCATE was recently given a copy of a colored engraving of the famous painting of John Street Church, New York City, the original of which is on exhibit at the Brussels World Fair.

The gift was made by the proprietors of the Art Shop in Greensboro, Mr. and Mrs. Charles Farrell, and Mrs. Mary Hedrick, who selected and supervised the framing.

The engraving is one of the many copies made many years ago and is a beautiful example of the engraver's art. It will be on exhibit in the offices of the ADVOCATE, along with the steel engraving of the picture of the ordination of Bishop Francis Asbury, which was given to the library some months ago by the Rev. Ralph Reed of Kannapolis.

"The Invisible Fire" to Be Televised May 25

An oratorio, "The Invisible Fire," which is about John and Charles Wesley, will be broadcast on the nation-wide television network of the Columbia Broadcasting System from 10 to 11 a.m. (EDT) Sunday, May 25.

Announcement of the television broadcast was made by Miss Pamela Ilott, New York City, director of religious broadcasting for CBS.

May 25 will be observed as Pentecost Sunday. Saturday, May 24, will be the anniversary of the "heart-warming" experience of John Wesley, founder of Methodism. Charles Wesley was John Wesley's brother and is known chiefly as a prolific hymn-writer. Both lived in England in the 1700's.

One of the most significant projects ever undertaken by the National Methodist Student Movement, the oratorio was commissioned jointly by the MSM and the National Council of Churches. It was written by Tom F. Driver, New York City, and composed by Cecil Effinger, Boulder, Colo.

Student Preachers Conduct Mission Services In Detroit

A least 129 Methodist theological students are expected to participate in an evangelism workshop and mission in the "inner city" section of Detroit June 11-25.

The workshop training sessions will be at Boulevard Temple Methodist Church, Detroit, and 17 other Methodist churches in the same section of the city will cooperate in the mission.

The mission will consist of preaching services, visitation evangelism, conversation groups in homes, and other features.

The General Board of Evangelism of The Methodist Church is sponsoring the workshop and mission in cooperation with Methodist Bishop Marshall R. Reed, Detroit, and the Rev. Joseph Edwards, Detroit, director of evangelism for the Michigan Area of The Methodist Church.



HOW TO SELL THE ADVOCATE: Mrs. Wesley Morrow, chairman of the Christian Literature Committee of Plymouth Church, tries out her sales technic on the editor. According to Mrs. Morrow, the best sales method is the personal approach. Photo by Lucinda Lanning.

Churches Ask Probe Of Synagogue Bombings

The National Council of Churches announced recently that it had asked the FBI to investigate the bombings of Jewish synagogues in various parts of the country.

In a telegram sent to Atty. Gen. William P. Rogers, on April 30, President Edwin T. Dahlberg, a St. Louis Baptist minister, said:

"The National Council of Churches has noted reports of the bombings of a Negro school and a Jewish center at Jacksonville, Fla., and the attempted bombing of Temple Beth-El at Birmingham, Ala.

"When the recent bombings at Miami, Fla., and Nashville, Tenn., are also considered, these events suggest that there may be concerted action involving people in several states to commit violence against religious institutions.

"We feel that this situation warrants a thorough investigation by the FBI.

"We now believe that those responsible for these acts of violence, who are unapprehended, are increasingly extending their vicious activities to include religious institutions in many states."

Theology Honor Society At Emory University

Thirteen seniors and one faculty member were initiated recently as charter members of Theta Phi, theology honor society, at Emory University.

Bishop Ivan Lee Holt, of St. Louis Episcopal Area, Methodist Church, inaugurated the new chapter of the International Society of Theta Phi. Two faculty members, Dr. Mack B. Stokes and Dr. G. Ray Jordan, served as sponsoring members of the honorary, and Dr. William R. Cannon, theology dean, was initiated as a faculty member.

The honor society for ministers and religious workers is comparable to Phi Beta Kappa in its emphasis on scholarship. Purpose of the honorary is to encourage scholarship in the ministerial profession, and to raise the standards in theology education, according to Bishop Holt.

Robert S. Pullman, of Durham, and Melvin D. McIntosh, of Charlotte, were among those initiated as charter members.

Dr. Denman Urges 'Dynamic Decade'

Beginning in 1960, The Methodist Church should have a "Decade of Dynamic Discipleship," Dr. Harry Denman believes. In his annual report to the Board of Evangelism, which met April 22-24 in Nashville, general secretary said that that Methodists should increase their numbers by 50,000 each year of the next decade. Other goals he listed were: 500 new churches a year and a net increase annually of 100 ministers and 25 missionaries. "We need a decade that will be given to discipleship, deeds, and doctrine," he declared. In response to his request, the board authorized a committee to study evangelistic needs for 1960 to 1975.

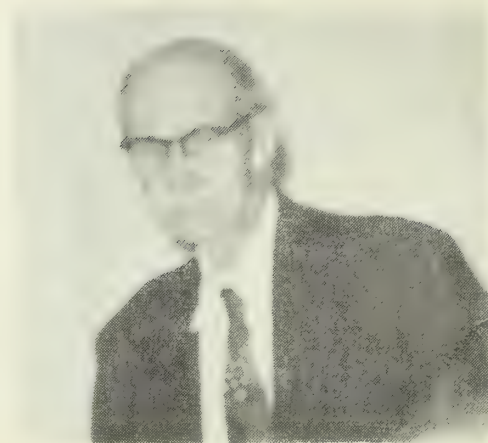
W. C. Walton, Jr., Joins TRAFCO Staff

The Rev. W. Carlisle Walton, Jr., Raleigh, N. C., will join the staff of the Methodist Television, Radio and Film Commission (TRAFCO) in Nashville, Tenn., in June as director of Television Ministry Development.

Mr. Walton, pastor of Longview Methodist Church, Raleigh, for the last six years, has been serving as chairman of the North Carolina Methodist Conference Television, Radio and Film Commission in addition to his pastoral duties.

In the newly created position, Mr. Walton's duties will include working with the TRAFCO organizations of Methodist annual conferences in developing the TV ministry. He will work with the rest of the General TRAFCO staff in carrying out this responsibility, said the Rev. Dr. Harry C. Spencer, Nashville, TRAFCO general secretary.

Mr. Walton has served as pastor of other North Carolina churches, and he has a bachelor of divinity degree from The Divinity School of Duke University, Durham, N. C. A native of Memphis, Tenn., he is a graduate of Maryville (Tenn.) College and has studied meteorology at the New York University Graduate School of Engineering.



Mr. Millard H. Norris of Bethelview Church on the Boone Circuit, has been teaching the adult class for about 60 years, and, despite his 85 years, he is still regular in attendance. Members of the class sent his picture to the *ADVOCATE* and commended his loyalty and faithfulness. For 36 years Mr. Norris was a teacher in the public schools of Watauga and Ashe counties. A native of Watauga county, he and Mrs. Norris recently celebrated their 63rd wedding anniversary.

He served in the U. S. Air Force from 1942 to 1946 and is presently a major in the Air Force Reserve. After World War II, he worked in the Industrial Relations Division of the Western Electric Company, doing research and making recommendations for the solution of management problems.

He and Mrs. Walton and their four children will move to Nashville, where the TRAFCO national headquarters is located.

Mr. Walton was elected to his new position by the TRAFCO executive committee, with Bishop Paul N. Garber, Richmond, Va., who presides over the North Carolina Conference, concurring.

♦ ♦ ♦

The secret of acceptance as a leader lies in having established a reputation for sincere interest and friendliness, honest dealing, humility and responsibility.

—Wallace Jamie



Shown above is architect's drawing of the new sanctuary of the Saint James Methodist Church in Newport. Ground was broken on Palm Sunday, under the leadership of Dr. A. J. Hobbs, superintendent of the New Bern District, the Rev. J. H. Waldrop, Jr., of Clinton, a former pastor, and the Rev. Ralph L. Fleming, Jr., the present pastor.

This new church of contemporary design, on which construction is under way, will join the existing education building. The estimated cost of the project, including furnishings and brick veneering the education building, is \$60,000. The architect is R. H. Stephens, of New Bern.

Members of the building committee are: E. F. Carraway, chairman; R. K. Montague, Mrs. Parker Guthrie, Mrs. Alfred Reynolds, Gerald Merrill, Milton Warren, Lloyd Garner, Wilbur V. Garner, Mrs. D. Ira Garner, Charles Hill, C. H. Lockey, and the Rev. Ralph Fleming, Jr.

Brevard College Trustees Adopt \$479,000 Budget

Brevard College is enjoying a most successful year and anticipates an even more successful one in 1958-59, according to reports submitted at the spring meeting of the board of trustees held on May 3.

An enrollment of at least 400 full-time students next fall seems to be assured and a budget of \$479,000 for the ensuing year was adopted.

Thirteen board members whose terms are expiring this year were re-elected.

The nomination of ten new members to the board was approved. Nominations will be submitted to the WNC Methodist Conference for approval.

They are as follows: Leslie S. Grogan, manager of the new Dupont plant of Brevard and a member of the Brevard Methodist Church; W. C. Stanback of Salisbury, vice-president of the Stanback Company and in charge of publicity and public relations; Dr. A. Craig Phillips, Superintendent of Education, City of Winston-Salem; Hugh Massie, merchant and prominent Methodist layman of Waynesville; Phillip C. Brownell of Pisgah Forest, manager of the Olin-Mathieson plant of Brevard; Grier Beam, a prominent Methodist layman and industrialist at Cherryville; Bishop Nolan B. Harmon; and, ex officio, the superintendents of the Asheville, Waynesville and Marion Districts.

The board now has a total membership of 51, the highest in the history of the college. Thirty-four attended the meeting.

Edwin L. Jones of Charlotte was re-elected chairman of the board, Col. W. Bryan Moore of Wadesboro, re-elected vice-chairman; Clifford Sperry of Winston-Salem, elected vice-chairman; and the Rev. James B. McLarty, re-elected secretary.

Named to the executive committee were Jonathan Woody, Waynesville; Allen Sims, Gastonia; Clarence Morgan, Asheville; and Cary C. Boshamer, Gastonia. By resolution, the executive committee will be increased to 15.

Inauguration exercises for the new pres-

ident of the college, the Rev. Emmett K. McLarty Jr., will be held in October. The fall meeting of the board is to be held then.

Vice-President Stamey reported that an extensive building program has been carried on since 1951 and that over a million dollars have been invested in new buildings and remodeling of old ones.

The institution's endowment resources now total over a half of a million, and income from endowment last year amounted to \$32,000, the board also was told.

The trustees adopted a new seal for the college with a motto, "Cognosce ut Prosis" ("learn to do good").

Faculty members for the ensuing year were elected and standing committees made reports.

News of Methodism . . .

Calvary Memorial Church, Snow Hill, has recently received two special recognitions. The Garrett Biblical Institute, Evanston, Illinois, has informed the pastor, the Rev. James H. Miller, Jr., that the church has been nominated as one of the most effective town and country churches in the N. C. Conference. The church has also been commended by the General Board of Education for what it is doing in its midweek Bible study.

. . .

The Rev. Dr. Donald F. Ebright, Kiowa, Kan., a former Methodist missionary to India, has been elected the first president of the new Alaska Methodist University to be established in Anchorage. Dr. Ebright, who currently is on the staff of the Federated Theological Faculty of the University of Chicago, was chosen for the position April 25 by the university's board of trustees meeting in Seattle, Wash. He is to assume his duties September 1, 1958.



Shown here is the Statesville District parsonage at Statesville dedicated by Bishop Nolan B. Harmon on Saturday afternoon, May 3. The parsonage was built under the leadership of the Rev. Ralph H. Taylor during 1954, at a cost of slightly over \$31,000, and is now the residence of Dr. J. Elwood Carroll and family. The residence has proved to be so suitable for a district parsonage that one like it is being currently erected in North Wilkesboro to serve that area of the church.



GREENSBORO DISTRICT FAMILY OF THE YEAR: Mr. and Mrs. Clewell Robert Surratt, and their two children Catherine Anne, 16, and Robert Earl, 14, have been selected by a committee of independent judges to represent the Greensboro District in the Family of the Year competition sponsored by "Together" magazine. They will be in competition with families from all over the U. S.

Mr. and Mrs. Surratt and their children are active members of Bessemer Methodist Church, Greensboro. In nominating them, the official board of the church said, "Through unselfish service to the church and community, willingness of each member to help plan and to direct and execute such plans, and their ability to work together as a team" they have been of great help to the church. "This family excels in the work of our church and community for youth. They assist with the total youth program . . ."

Mr. Surratt is a certified public accountant. Mrs. Surratt is the daughter of the late Rev. R. C. Kirk, a former member of the WNC Conference, and Mrs. Kirk lives with the family.

The pastor is the Rev. D. L. Stubbs, Jr.

Methodist Named "Air Force Chaplain of the Year"

A Methodist chaplain, Lt. Col. Roy M. Terry of Scott Air Force Base, Ill., has been named "Air Force Chaplain of the Year" by the Reserve Officers Association.

He received a plaque for "outstanding contributions to the spiritual and civic life among military and civilian communities wherever he has been stationed."

Loan to Wesleyan College Given Approval

A federal loan of \$450,000 to Wesleyan College, a Methodist institution in Macon, Ga., has been approved by the government's Community Facilities Administration.

The money is to be used for construction of a three-story dormitory to house 102 women students, and a student infirmary.

The 122-year-old college, first in the United States to be chartered for women, has a capacity enrollment of 476 students. Dr. B. Joseph Martin is president.

Boys and Girls

ELIZABETH WHISNER
Editor



Shoes Full of Holes

BY HARRY M. SAVACOO

Mary felt very unhappy. She knew she was being laughed at and she didn't like it. Right in Sunday School, too! Of all places to be laughed at!

The junior girls' class of the church was made up of a dozen girls. It was Mary's first Sunday at the Sunday School. Her father had bought a lot on which to build a house, and they were living in a trailer on the lot. Her father was going to build the house himself in his spare time.

Mary knew that her dress was old and faded and that there were big holes in her shoes. She hadn't wanted to go to Sunday School because of her poor clothes.

"But, Mary," her mother had said, "you must go to Sunday School. No one will notice if your dress and shoes are badly worn. It will take Daddy a long time to build the house. It will cost so much for materials that we will have to wear poor clothes until it is finished. It will be hard, but it will be worth it to have a nice new home."

Now Mary knew that her mother had been wrong when she said no one would notice her shabby clothes. When she came into the class everyone looked at her curiously. Then the teacher introduced her to the class and everyone looked her over. Every person but she had on nice new-looking clothes and shiny shoes. She saw a couple of the best dressed girls nudge each other and giggle. She saw several of them looking right at her worn-out shoes.

As the class went on Mary heard little of what was being said. She was saying over and over to herself, "I won't come here again! I hate these snobs! I'll never go to Sunday School again!"

Then Sunday School was over. Quickly she grabbed her coat from the rack and rushed out of the door. A couple of titters behind her hurried her on. She almost pushed the teacher aside when she tried to speak to her. She knew her mother would be ashamed of her rudeness, but she was frantic to get out and away from these nicely dressed little girls who laughed at her.

She was hurrying along toward home with tears in her eyes when she heard running footsteps behind her and someone calling, "Mary! Mary!"

The next instant someone was by her side. It was one of the girls from the class. Mary noticed bitterly that she wore a nice frock and shiny new shoes.

"Mary, I am Ruth Moore. I go your way

and would like to walk with you. The street number you gave the teacher is out beyond our house. We can be friends and walk to church and Sunday School together. I will take you to junior choir rehearsal Thursday. Why, Mary! Whatever is the matter? You're crying!"

"I don't intend to go again. They don't want me. I saw them laughing at my old clothes," said Mary bitterly.

"Oh, don't say that, Mary!" said Ruth. "The two girls who were laughing are not Christians, anyway. They always make trouble. My mother says her prayer group is praying for them to be saved. I saw several of the girls looking at you, but you ran out so quickly they couldn't speak to you. I will wait for you Thursday. You can go with me to choir."

"No!" said Mary stubbornly. "I won't go to anything. Nobody wants me with my old clothes."

"Yes, we do want you, Mary. I'll go with you next Sunday. If you will go I'll wear my school clothes. I know my mother will

MARY'S GARDEN

*Mary's garden grows very well,
For when she plants a seed
She's careful it's a pretty flower—
She never plants a weed.*

*And if a naughty weed pops up,
Our Mary with her hoe
Quite carefully will chop it down
Before it starts to grow.*

*"As a frown upon a pretty face,"
Said thoughtful little Mary,
"A weed among my marigolds
It is likewise quite contrary."*

—SOPHIE ROWE

want me to. We are Christians at our house, and I know Mother will want me to help you feel at home in our church."

The next Sunday morning Mary and Ruth walked into the class together. Mary had on the same old dress and shoes. With her was Ruth Moore in her oldest and most faded dress and her oldest shoes. A strange silence fell upon the room. Even the teacher seemed choked up as she tried to talk to the class. Shame was written on the faces of the two girls who had laughed the Sunday before.

When the class was over all the girls flocked around Mary and Ruth except the two who had laughed. Ruth saw that they were talking earnestly with the teacher. She was happy when she saw them close their eyes in prayer with her.

When Ruth reached home she was quick to tell her mother that the prayers of her prayer group were being answered. And Mary learned that Christians are not ashamed of worn-out shoes.—*My Pleasure.*

SHORT STORIES

The minister had arrived to have dinner with one of the families of his congregation.

When they were seated at the table, the father turned to his young son and said, "Now Johnny, what is it we always say before we begin a meal?"

"Go easy on the butter—it's sixty cents a pound," he replied.

Mother was absent from the dinner table, so Dorothy, age 8, sat in her chair and pretended to take her place.

Father was watching the child's solemn assumption of grown-up airs with amusement, when her brother said:

"So you're Mother tonight? Well, if you're Mother, tell me—how much is 6 times 9?"

Calmly and with a slight shrug, Dorothy replied, "I'm busy. Ask your father."

HAD YOU HEARD?

About the little shoe who left home because his father was a loafer and his mother was a sneaker?

ON THE WITNESS STAND

A young boy was on the witness stand in an important lawsuit. A lawyer cross-examined him, and then delivered what he thought was a crushing blow to his testimony.

"Your father has been telling you how to testify, hasn't he?"

"Yes," replied the lad without hesitation.

"Now," said the lawyer, "just tell us how your father told you to testify."

"Well," replied the boy modestly, "Father told me the lawyers would try to tangle me up in what I said, but if I would just be careful to tell the truth I could repeat the same thing every time.—Selected.

CHUCKLE

Two-year-old: "The cow says Moo-Moo, the dog says Bow-Bow, the duck says Quack-Quack, and—Mommie says No! No!"

Bible Quiz

Right or Wrong?

1. God gave Moses twelve commandments. _____
2. Peter was a friend of Jesus. _____
3. David could play the harp. _____
4. The Bible was originally written in English. _____
5. Joseph was cast into the lion's den. _____

Answers to Last Week's Quiz

1. The Prodigal Son—Luke 15:11-32.
2. The Lost Sheep—Matthew 18:12-14.
3. The Lost Coin—Luke 15:8-10.
4. The Sower—Mark 4:1-34.
5. The Rich Man and Lazarus—Luke 16:19-31.

(Be sure to read Bible references)

Presbyterians Retain Predestination Paragraphs

At the recent meeting of the General Assembly of the Presbyterian Church, U. S., held in Charlotte, the delegates voted to retain three controversial paragraphs in the Confession of Faith which some had asked to be deleted. The paragraphs spell out in plain words the belief that some are predestined to be saved and others are equally predestined to be damned. This doctrine, which was for many years the distinguishing feature of Presbyterian faith, was criticized by some delegates as being outmoded and a hindrance to the church. But conservative forces prevailed and the three harsh paragraphs are still kept in the Confession.

Arguing against deletion, Dr. George Aiken Taylor of Alexandria, La., protested that changing the church's emphasis upon foreordination would "remove our church from the main stream line of that particular religious thought which has stood for 20 centuries."

How hard it is to change the teachings of a church—at least on paper! It is doubtful if one in ten thousand Presbyterians believes the doctrine in question, but the guardians of the status quo will fight to the last ditch to preserve it in the Confession of Faith. Which brings up the question as to what purpose is served by asking people to assent to something which they do not believe.

Of course, there is some merit to the argument of one delegate who said that deleting three paragraphs would not "eradicate the doctrine that some men are fore-ordained to damnation." That doctrine is a part of Presbyterian heritage, and to remove it would mean more than deleting three paragraphs. Perhaps the only solution is to re-state the whole position in the light of present-day theological teaching—and in the light of the gospel.

Presbyterians are in a difficult position. On one hand they are attempting to be evangelistic and social-minded, and on the other they are forced to hold a doctrine which, if brought to its logical conclusion, would effectively negate all evangelism and social action. If the number of the saved and the lost is irrevocably fixed and cannot be changed, then it would seem that there is little use trying to evangelize or to improve conditions. The Primitive Baptists of a century ago were more logical. They accepted the doctrine and put it into practice, thus they had no Sunday Schools, no missionary work and no evangelism.

With strange logic the Assembly voted to retain the strong statement adopted in 1954 which endorsed integration. It would seem that a strict adherence to the doctrine of predestination would make unnecessary any attempts to change conditions.

★

This same doctrine has been used by the Calvinistic Dutch church in South Africa to justify its stand against allowing the natives to vote, to be educated, or to have any part in the government of their own country. Their position has been that if God had wanted the Africans to be anything but ignorant savages, He would have made them white.

Thus there is no consistency in the Presbyterian action. But this is not surprising. Who is consistent? All the denominations find themselves in conflict between their best impulses and their ossified doctrinal standards, for men are often better than their creeds.



An Ascension Day Prayer

O God, our Father, the Father of the ascended Lord and of all created spirits; even as our Lord Jesus Christ ascended into the heavens, so may we also in heart and mind ascend into the heavenly realm of thy Spirit, and with him continually dwell, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.
—From the Book of Worship.



Ascension Day, The Forgotten Festival

Forty days after Easter comes Ascension Day. This year it falls upon Thursday, May 15, and today many Christians will be remembering the Ascension of our Lord.

But among Methodists the day passes without a thought, for we have seemingly forgotten it.

What is the significance of this ancient celebration?

Ascension Day reminds us of the ever-present Christ, who although he ascended into heaven, still abides with his Church. It reminds us of the Christian's marching orders which the Master gave as he gathered his disciples around him on the mountain for a farewell meeting. "All authority," he said "in heaven and in earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matt. 28:18-20).

Ascension Day reminds us also of the promise of the Holy Spirit. It was upon the Mount of Ascension that Jesus said, "You shall receive power when the Holy Spirit

has come upon you; and you shall be my witnesses in Jerusalem . . . and to the end of the earth." (Acts 1:8).

In the early days of the Church, Ascension Day was celebrated by the Christians in Jerusalem by a march out from the city to the Mount of Olives and there, where Jesus ascended to the Father, worshippers would sing and pray as they remembered the scene described in the Book of Acts.

Someone has suggested that modern Christians might make this day a time when families would gather together under the leadership of the pastor and take a walk out into the country, there to hold a service of prayer and song on some hillside.

He Didn't Name Names

Bishop Vincent S. Waters of the Catholic diocese of Raleigh has issued a statement warning against "certain influential newspapers" who, in his words, "have abandoned their high calling of devotion to truth, to decency, and to goodness, becoming purveyors of filth and tempters of the innocence of youth. They have become hucksters of the garbage of the foul world and have the insolence to try to sell this filth to us and to our children."

Some of our readers may wonder what the bishop is talking about, for most of the daily newspapers have not deserved such a caustic criticism. But others, who read a certain daily which has, in times past, been a force for good in the life of the state, will know what he is talking about. It may be just as well that the bishop did not name names, and we shall follow his example. But he was fully justified in his criticism of the paper and its new policy of detailing dirt and publishing pornography on the front page in the guise of news.

There can be no justification for the lapse of good taste shown by this newspaper—unless we are to assume that the editor did not know what was going into his columns. Nothing in any of the most lurid sex magazines could sink lower in the scale of decency than a recent front-page report of a trial. Such cases are often heard by the judge behind closed doors because of the nature of the evidence offered. How can a newspaper explain its action in spreading this matter out for public consumption? To say that they were only printing the news is to beg the question. Have they no standard of good taste or of decency?

While criticizing the offenders, we should express our appreciation of the many newspapers which do not offend in this manner. We do not read all of them, of course, but out of the thirty or more which come to our desk, only one has been guilty of such mishandling of the news.

DEVOTIONAL

HOME

Tell me not of stately mansions,
Massive columns, ponderous doors;
Tell me not of graceful arches,
Frescoed walls or polished floors;
Tell me not of costly hangings,
Winding stairs or shining dome;
Though you have the wealth of Croesus,
All of these can't make a home.

Home's a place we find a welcome,
When the work of day is through;
Whether mansion or a cottage,
Whether building old or new;
Where we find a loving mother,
Or a father true and kind;
Where we meet with sister, brother,
Where we rest and comfort find.

Where sympathy and understanding,
For each other lifts the load;
Sharing sorrow, joy, or pleasure,
As we meet them on life's road.
Where awaits the loved companion,
As she greets you with a smile;
Where the happy children meet you,
And you feel that life's worth while.

Though complete in all appointments
That the wealthy can afford,
If there is no love or kindness,
With it all you would be bored.
But with mutual affection,
If throughout the earth you roam,
You'll return in precious memories
To the sacred place called home.

—JAMES A. GOODEN



ADORATION

Tune: "Hyfrydol"

Dweller in the utmost spaces,
Who built the universal frame,
Ruler of all men and nations,
We adore Thy glorious name.
Author of all laws that govern,
Judge of generations all,
Giver of all gifts abundant,
Humbly at Thy feet we fall.

Actor in the cosmic drama,
Worker in the human play,
Guide toward ends we may not vision,
Hold us in Thy righteous sway.
Leader of Thy hosts forever,
God of life and God of light,
Of Thyself, Thy will revealer,
Arm us by Thy Spirit's might.

Father of Thy erring children,
Shepherd of Thy wandering sheep,
Helper of the poor and needy,
In Thy care enfold and keep.
All the years to be abiding,
Ever present everywhere,
Dwell within and all around us,
Life in fulness with us share.

—BEN MALCOLM SMITH

North Wilkesboro



GOD IS THE ANSWER

When gone the sun, and sky is gray
And every friend seems miles away
When you are lonely, sad, and blue,
And hardly know just what to do:
God Is the Answer Then!

From morn 'till night, at steady pace
You try to fill your little place,
But no one seems to understand
You only get a reprimand;
God Is the Answer Then!

When things go wrong and you are down
And pain and trouble doth abound,
With broken heart and troubled mind,
A comfort sure you'd like to find;
God Is the Answer Then!

When you are tossed by stormy-wind
With soul condemned because you've
sinned,
No peace, no joy, no rest, no sleep,
The upward road seems all too steep
God Is the Answer Then!

Afraid of man, afraid of beast
If they do come from west or east,
Afraid of all that passeth by
Afraid to live, afraid to die;
God Is the Answer Then!

When the future looks so very dark,
With trembling hand you loose your
barque,
From shores unknown you steer away
And long for a Guide to show the way;
God Is the Answer Then!
—M. B. LEE



PROGRESS FOR PETER GILL

There is the place, on yonder hill,
Bordered by cedar and forest pine;
You can see the homeplace of Peter Gill . . .
Three silver roofs and a kudzu vine.

Close by mimosa, the hives are set
Where a gap in abelia shows two red
hens,
And little boy Peter, not seven yet,
Scattering corn 'round the low, gray
pens.

'Round-Clock labor by big Pete's dad
On uphill terrace and down-grade clay
Descended to Peter, when just a lad,
And set him to planning the better way.

And He who planted the knowledge tree,
Guiding the talents in every soil,
Has fashioned an emblem for all to see
In Peter's homestead of hope and toil.

The road shall be open for future sons!
Hear the groan of a tractor, the growl
of gears,
As they level the might of a thousand tons
And cover the mud of a hundred years!

—DORIS K. SUTCLIFFE

WHITHER?

Nobody has told me, nor have I read
From prophetic message or word from
the dead,
(That the Master will put each one in his
place
We know, regardless of station or race).
Where in the vastness of glories we paint
Will be the abode of earth's stingy saint?

Will they all be together in some storied
isle,
Where gold is so plenteous it isn't worth-
while
To shovel it up and bank it away
For that proverbial dark rainy day?
Or will they look earthward with uneasy
mind
And wonder who's spending what's left
behind

Sure, it is serious to think about,
And it might be wise as we think—to
shell out!

—HOMER CASTO



MY CHURCH

The Cross stands high above my church,
And draws my heart to worship there;
To rest my soul, and to receive
His blessing as I kneel in prayer.

My church enfolds me, and I'm safe
Where in His presence I abide;
Within its walls I've peace and joy,
And confidence whate'er betide.

Surrounded by its beauty rare,
I lift my eyes to Him above,
And in the quietness I'm drawn
In wonder to His heart of love.

—CORINNA SANDERS



WHY?

Have you ever wondered why
The flowers bloom in spring?
Or just who set to music
The song the robins sing?
Have you ever wondered why
There's dawn, a day, and night?
Have you ever wondered why
There's dark as well as light!

If you've ever seen a sunrise,
Or heard a bluebird's call,
Or seen the roses climbing up
The crumbling garden wall;
If you've ever heard the singing wind
Or seen a falling star,
You shouldn't ever wonder why
Things are like they are.

—ANN CAROL SANDERS

Four Oaks, N. C.

Christian Education, Recreation, Child Welfare, Crafts Feature Home News

Training School

We have just had a most helpful and interesting experience, under the leadership of Mrs. W. R. Reed, in a training school, taught by her, on our campus. Mrs. Reed was sent to us by Dr. Carl King, Executive Director of the Conference Board of Education. The school ran from 9:30 to 11:15 each day, Monday through Thursday, of this week.

Mrs. Reed was most complimentary of the interest shown by the active participation of the members of our staff in the school. The total number of persons attending was thirty. Of this number twenty-five received certificates, and twenty-two had perfect attendance.

We found Mrs. Reed to be a most thorough and interesting teacher. All of us felt that it was not only an informing and interesting experience, but, also, a most inspirational one. Mrs. Reed knows the church school program thoroughly, and she is a very practical person.

The theme for the course was "Teaching In The School." We covered methods and procedures, and devoted quite a lot of time to the problem of materials. It was satisfying to know that Mr. Francisco and Miss Stephens had already secured for us a great many of these aids.

Play Day

The first annual Play Day for girls, sponsored by the Western North Carolina Athletic Association, was scheduled to be held at Mooresville on Saturday, May 3. Because of the heavy rains of the week, it was necessary to postpone this event until Saturday, May 10. The Play Day is an idea following very closely the program once sponsored by Woman's College in Greensboro. It has been planned by our Mr. Clary (W. C.), Executive Secretary of the Western North Carolina Athletic Association. Thirty-one of our girls have planned to take part in the event.

Conference of Child Welfare League of America

Mrs. Lambeth and I were delighted to have an opportunity to attend the meeting of the Child Welfare League of America in Miami, April 24-26. We spent most of our time in the section having to do with "The Children's Institution—A Means of Growth and Development." The leader of our section was Miss Claire E. Stone, Director, Social Service Department, The Leake and Watts Children's Home, Yonkers, New York. Miss Stone proved to be a most capable leader. She has a great store of knowledge and was most adept as a leader in our deliberations. We were concerned to try to determine what children can profit most from institutional placement, and how to meet the needs of children in our institutions. Then, considerable time was spent on the question of returning children to the community. The conference was widely attended by representatives from the Southern Regional Conference. This conference

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference
M. T. LAMBETH, Editor
BEULAH TAYLOR, Assistant Editor

serves the states of Alabama, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, and Tennessee.

School News

Much testing has been going on in our school for the past several weeks. Achievement tests, general intelligence tests, and Kuder Preference tests have been given our students. The only reason for having a testing program is to better acquaint the teachers with any specific weakness that might show up in the child's comprehension of subject matter. These weaknesses, then, can be strengthened. We are well pleased with the results we have received.

This spring marbles have been whizzing around the campus as thick as satellites around the earth. The end result is much good clean fun and a champion to represent our school in the City and County tournament. The eventual winner was James Sanders, age 14. James, an 8th grade student, will compete with other school champions. We wish James much luck.

Another champion was crowned in our school this week. Shirley Grant, a 7th grader, finally beat off the persistent challenge of Marsha Foster, a 6th grader, to win the spelling championship for the second straight year. Shirley, an honor roll student, has spent much of her leisure time

with a spelling book in her hand, studying words most of us have difficulty in pronouncing. She will be a worthy champion to represent us in further competition.

W. R. EDWARDS

The Picture

Setting up a four-harness hand loom for weaving a set of place mats requires a certain degree of skill and patience, plus the added enthusiasm necessary to carry through and finish the job. Brenda, at the loom, listens to suggestions by Beverly Cox, as Kay Stone looks over their shoulders to hear the discussion. All three girls belong to the class in weaving in the Industrial Arts class at The Children's Home School. At the present date, all classes in crafts are getting ready to close their projects for the Annual Open House at the close of the 1957-58 semester.

In addition to weaving, the girls doing crafts at the school will have completed exploratory units in ceramics, leather, enameling, and art metal work. Short units in art metal include copper tooling, aluminum and copper etching. Block printing and silk screening also help to fill in for short units in the Graphic Arts. It has been planned to give the students, as they go through the Junior High School, instruction and experience in as many areas as possible in order to help them find themselves, as well as to develop skills in working with as many materials as possible. An approach toward general education is one of the chief objectives of modern Industrial Arts in the Junior High Schools of today. Development of interests and an appreciation of materials used in local industries help in establishing in the young student a foundation for his future vocational work as he goes into Senior High School.

—T. G. HAMILTON





Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Asking For Supply Work

The women of the Western North Carolina Conference have two interesting projects in the department of Supply Work, says Mrs. G. E. Brown of Mount Airy—a library for the retired workers at the Brooks-Howell Home in Asheville and MORE good used clothing for the Cherokee Center, especially shoes for teen-agers and women, and baby clothing.

This Conference has been given the honor of starting a library for the Brooks-Howell Home for Retired Workers at 29 Spears Ave. in Asheville, because the home is located within the bounds of the Conference. The request is for GOOD used books—books that would provide interesting reading for the retired Christian workers.

There is a special postage rate on such books. Inquiry may be made at your local post office.

The Cherokee Center is always in need of good used clothing to be sold in their "Used Clothing Exchange." They have asked especially for some low-heeled shoes for teen-agers and women, and also some shoes for children. There is an even greater need for clothing for babies and children.

Mrs. Brown suggests that the women of the local societies adopt a project to make some baby things and some children's wearing apparel and to bring these gifts to the annual meeting at Lake Junaluska. Or they may be mailed directly to the Cherokee Center at Cherokee, N. C.

District Meetings

Charlotte—Mrs. Lyle L. Beman was elected president of the Woman's Society of Christian Service of the Charlotte District at their annual meeting held at the Mt. Zion Church at Cornelius on April 16th.

Mrs. Beman succeeds Mrs. W. A. Wilmer, who has served four years as president.

Mrs. Paul Erwin of Charlotte was chosen as vice-president of the district, Mrs. Gregory A. Smith, treasurer; Mrs. Glenn Hawfield, supply work; Mrs. John F. Ramsey, status of women; and Mrs. Seth Bowen, chairman of committee on nominations.

Mrs. Clarence C. Cranford, president of the Conference, conducted the installation service.

"Paths of Service" was the theme of the reports by the district officers. A large cross was placed at the front of the church with many colors of ribbons attached to the cross. Behind this was a large WSCS organizational chart. Each officer wore a ribbon corsage. When she had completed her report, she went to the cross, walking on a white runner, chose the ribbon matching the color she was wearing, and pinned her report to the chart.

The women voted to raise their pledge to missions to \$32.250 for the coming year and to raise the cultivation fund from 10 cents per member to 15 cents per member.

Mrs. W. W. Washam, president of the

hostess society, was honored with an Honorary Life Membership given by her daughter and her daughter's family, in loving recognition of the faithful service given by Mrs. Washam to the Woman's Society and to her family and friends. 44 churches in the district were represented at the meeting and the attendance reached 287 (including the 3 men who were present!)

Thomasville—Mrs. W. B. Landrum, field worker of the Woman's Division, was guest speaker at the meeting of the WSCS of the Thomasville District held at Central Church, in Denton in April.

Mrs. Landrum presented an inspirational message on "The Story of the Observance of the Feast of the Passover and the Lord's Supper."

Rev. John H. Carper, district superintendent, presented a vital challenge in his message, "The Woman's Society of Christian Service in the Local Church."

Six new officers were elected at the meeting. These were Mrs. Vernon Miller of Route 1, Mocksville, vice-president; Mrs. Knox Teague, secretary; Mrs. Reid H. Rich, secretary of promotion; Mrs. Fred Gray, literature and publications; Mrs. John H. Harper, youth work; and Mrs. Clarence E. Williams, missionary education.

Mrs. J. F. Spruill conducted the installation service.

The district paid tribute to Mrs. I. F. Craven, retiring vice-president, by presenting to her an honorary life membership. 300 women were present for the meeting. Mrs. Walter Gibson, president, was in charge.

Waynesville—Mrs. W. B. Harrill of Cullowhee was elected president of the Waynesville District at their meeting held on April 24 at the Cherokee Methodist Church.

Other officers chosen to serve during the coming year include Mrs. Carrie Link, treasurer; Mrs. Edwin Pleas, children's work; Mrs. Isabelle Walker, Christian social work; Mrs. Roy Fuller, supply work; Mrs. Evelyn Coward, spiritual life; Miss Laura Jones, missionary personnel; Mrs. Gilmer Jones, chairman of research committee.

Mrs. Rupert Crowell, vice-president of the WSCS of the Western North Carolina Conference, conducted the installation service.

Miss Lorena Kelly, missionary to the Belgian Congo, spoke on her work in Africa.

The Rev. Frank Smathers, district superintendent, took part on the program. Mrs. Dan K. Moore of Sylva, secretary of status of women of the Southeastern Jurisdiction, was in charge of the Memorial service. 186 women were present for the meeting.

North Wilkesboro—Mrs. Clarence C. Cranford, Conference president, was the featured speaker at the meeting of the WSCS of the North Wilkesboro District held on April 18 at the Wilkesboro Church.

Mrs. Cranford spoke on "Christ in the Lives of Women."

Miss Lorena Kelly, missionary, spoke on

"Christ in the Congo." She told of the urgent need for more Christian workers in the Congo and of the growing interest in Christianity and of the overcrowded condition of the schools.

Five new officers were elected. These were Mrs. G. M. Kirkpatrick, treasurer; Miss Evelyn Mitchell, youth work; Mrs. A. R. Gray, supply work; Mrs. Virgil Cox, co-chairman of the Wilkes-Alleghany Sub-district.

Rev. Garland Stafford, district superintendent, led the morning meditation, setting the theme, "Christ for the Whole World."

Mrs. J. Woodrow Payne of Liberty Methodist Church in Alexander County was a special guest at the meeting. Mrs. Payne and her family were chosen as the Master Farm Family for 1957 by the North Carolina Extension Service. 150 women were present for the meeting. Mrs. James Council, president, was in charge of the day's program.

One Hundred Per Cent Reporting!

A very sincere tribute is paid to the district secretaries of public relations. They have reported their District Meetings to the ADVOCATE—all eleven of them!

These women have served faithfully and well during all of the year, making the work of Methodist women known through the press, radio and television. Each has done a beautiful job.

Few people realize the importance of public relations. These eleven women speak through the press for 42,188 Methodist women in Western North Carolina.

Who are they? Here they are:

Charlotte—Mrs. M. M. Rose, Charlotte.

Gastonia—Mrs. Ora Biggerstaff, Route 2, Shelby.

Greensboro—Mrs. Cicero Groome, Route 3, Greensboro.

Marion—Mrs. A. T. Abernathy, Rutherford College.

North Wilkesboro—Mrs. Lawrence Critcher, Moravian Falls.

Salisbury—Mrs. Joel Walker, Salisbury.

Statesville—Mrs. B. F. Williams, Lenoir.

Thomasville—Mrs. Arnold Kirk, Cooleemee.

Winston-Salem—Mrs. Harvey White, Winston-Salem.

GOOD public relations is GOOD human relations!

Attention!

Be sure to read, "Women With the World on Their Minds," in the April 15th issue of TOGETHER. It's too good to miss!

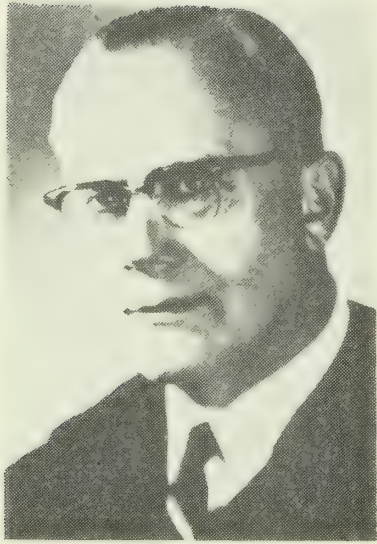
♦ ♦ ♦

Protestants in general are "neglecting their responsibility in and for political action," an Emory University professor charged at a meeting in Washington, D. C., March 11. "Too many of us assume that politics is a dirty business and wash our hands of it," Dr. E. Clinton Gardner declared at a National Seminar on Alcohol Problems, the Church and the Political Order, sponsored by the Board of Temperance. Protestant influence is not to be gained by "a self-righteous withdrawal from politics," he said. "What is needed is more concern and participation in political life by Christians."

INVITING ALL YOUNG ADULTS

The First

Western North Carolina Annual Conference



Dr. Palmquist

LAKE JUNALUSKA
Saturday, June 7
7:30 P. M.

YOUNG ADULT RALLY

THEME: *THE CHRISTIAN FAMILY*

Speaker Dr. Theodore H. Palmquist
Minister
Foundry Methodist Church
Washington, D. C.

Planned by the Conference Council of the
Young Adult Fellowship

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Ralph Fowler, Granite Falls	Kelly Smith, Lincolnton
Reid Davis, Newton	George Daniels, Kannapolis
Jim Barker, Gastonia	Hubert Starnes, Waxhaw
Marceline Burton, Greensboro	Dr. R. M. Maybin, Lawndale
Morgan Harbison, Glen Alpine	Leonard Leatherwood, Waynesville
Jim Duncan, Walnut Cove	Clarence Eidson, Statesville

CARL H. KING, *Executive Secretary*

GEORGE W. RUDISILL, *Director of Adult Work*

National Family Life Conference, Chicago, October 17-19, 1958



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

Following are two reports on the Washington-United Nations Seminar sponsored by the Western North Carolina Conference and held in Washington and New York the week of March 25-29. The reports have been prepared by two delegates—one a minister, and the other a youth member of our Youth Council.

All Districts Represented

Two hundred and seventy youths and their adult counselors representing every district of our conference, looked into the background of national and international affairs at the recent Washington-United Nations Seminar, March 25-29. Delegations formed at several points over Western North Carolina to fill seven large buses. This was the third such Seminar sponsored by the Committee on World Peace and the Youth Council of the Western North Carolina Conference.

The purpose of such Seminar was to give our youth the opportunity of visiting in the State Department and the United Nations, of hearing national and international leaders, of learning in part how foreign policy is determined and of deepening their own concern for and interest in world peace.

Washington Visit

In the State Department addresses were heard dealing with national and international affairs, the formation of foreign policy, accomplishments and problems of the United Nations, and the relations, and the relationship of our own government with other governments of the world. Our young people represented themselves well with intelligently framed questions when opportunity was given for discussion.

Seeing our government in action at the State Department, in the House of Representatives and in the Senate was a rare privilege. Too, opportunity was given for visits with some of our N. C. Representatives and to the offices of our Senators.

United Nations

A directed tour over and visits to conference chambers and other parts of the United Nations was a great thrill and joy to our delegates. Hearing the program and work of the United Nations described, sensing in part the tremendous task of the UN, feeling the pulse of such a wonderful organization for world peace, all helped to bring us closer to the other people of the world.

Seminar Extras

Programs and visits to points of historic interest in "ole" Virginia, Washington, our national capital, and in New York, with its teeming millions and almost as many problems, were planned carefully in order that the Seminar might reflect benefit to the delegates through lectures, carefully planned tours and deeply impressionable experiences.

Rev. Aubert M. Smith, Chairman

Conference Committee on World Affairs

Youth Evaluates: A Learning Experience

I would like to express my deep appreciation to the Conference Youth Council for making it possible for me to attend the World Peace Seminar. It was really a wonderful experience—an opportunity for learning; a vacation with a purpose.

It is always an inspiration to me to be with a large group of Methodist youth who

President: Martha Turnipseed
High Point College, High Point
Director of Youth Work: Paul H. Duckwall
Box 828, Salisbury

all have the same purpose—that being our motto, "Christ Above All."

Our bus took delegates from the Charlotte and Winston-Salem Districts. We arrived in Washington on Tuesday night, March 25. That night we did some sight-seeing (in the rain!).

Importance of Public Opinion

Our first seminar was held on Wednesday morning at the State Department. The auditorium was overflowing with youth—270 of us from the Western North Carolina Conference. Mr. Harry Seamans, a liaison officer who works with religious, business, and men's service groups, was our first speaker. He told us about the kind of world in which we live. Most of us are Asian, non-white, ill-fed, and poor. Mr. Seamans compared the annual \$2,000 per capita income in the United States to an amazingly low \$150 in other countries. He said that many countries look to the United States; we face the problem of being an oasis to the needy world. It was brought out that public opinion is the most important differing factor between a democracy and a dictatorship. Mr. Seamans said that the Methodist Church is to be commended for its concern in economic and social affairs.

We were told much about what our foreign policy is—who makes it—what we do—and how it's done. Foreign policy has become so important that there has been a 350 per cent increase in bills before Congress between 1932 and 1950 concerning foreign policy.

Our Interdependence

Another of our State Department speakers was Mr. Gilbert Cross. Mr. Cross is a public affairs officer who assists senior officers in preparing speeches. He mentioned how other nations are affected by our policy. Mr. Cross said that the independence of another man's country is just as important to us as it is to him.

Our last speaker at the State Department, Mr. Robert von Pagenhardt, a foreign affairs officer, touched on the achievements of the United Nations since its beginning at the San Francisco Conference in 1945. The UN started with 57 members; now it has 81 members. (Until recently this was 82. As you remember, two of the nations, Arabia and Egypt, have joined to become one nation—the United Arab Republic.)

With the conclusion of these talks, the floor was thrown open to the delegates for questions. We asked questions with relation to world affairs such as the admission of Red China to the UN, and the possibility of world government.

The UN—An Awakening

Thursday morning and afternoon were spent at the United Nations. First on our agenda was a seminar in one of the conference rooms. Rev. Aubert M. Smith, director of our seminar, opened the meeting with prayer. Dr. Charles F. Boss, Chairman of the Board of World Peace of the Methodist Church, introduced our main speaker, Dr. Agha M. Ashraf. Dr. Ashraf, from Pakistan, is chief of the working areas for non-

governmental organizations in the Department of Public Information. His topic was "The Peoples and The United Nations." All of us were tremendously impressed with Dr. Ashraf's talk. He said that we are starting a new chapter and are having an awakening in the history of mankind, and that the UN was the center for this awakening. It is a source of inspiration for the free world. The UN affects the thinking of the whole world. We, in the United States, have rights that millions of the world's citizens have never enjoyed. Dr. Ashraf said, "People all over the world are human beings, and there is need for human understanding." Our most important goal is working for peace for all humanity.

A \$50,000,000 Budget

Dr. Boss bought out facts concerning the financial side of the United Nations. Its annual budget is fifty million dollars. This is contributed by member nations in proportion to their capacity or ability to pay. The United States contributes one-third of the budget of the United Nations proper. The total amount the U. S. spends in one year in all UN efforts is the same as the amount paid for about 10 hours of World War II by this country.

According to Dr. Boss, the UN's greatest weapon is world opinion. Much of the responsibility of expressing it goes to us as Methodist Youth.

Commission On Human Rights

Following our very enlightening seminar, our group went to a meeting of the Commission on Human Rights. The topic under discussion concerned media of information in under-developed countries. The speeches were being simultaneously interpreted into the UN's five official languages—English, French, Spanish, Russian, and Chinese. We listened to the speakers at our seats with earphones which had been wired into a telephone dial system.

Just before lunch, we took a guided tour of the Headquarters. The guides are from all over the world, but ours just happened to be a one-time North Carolinian. The council rooms are very lovely; they are decorated by designers from the Scandinavian countries. Our guide gave explanations of exhibits on display and told us about the general work of the UN.

"The Wonder City of the World"

After leaving the UN, we split into interest groups for the afternoon and night's activities in "the wonder city of the world." I went with a group to Radio City Music Hall, and to the Broadway musical, "Li'l Abner."

Our last morning in New York was spent on a 4½ hour sight-seeing tour of Manhattan Island. We saw places such as The Cathedral of St. John The Divine, Chinatown, Madison Square Garden, Grant's Tomb, Harlem, The Bowery, and the Empire State Building.

The Challenge

We left New York Friday afternoon, arrived in Washington that night, and were home by Saturday night. All of us hated to leave; it had been a grand trip! Now it is up to us to put into practice what we have learned. We can work for world peace as individuals, through our church, and as government. We, as youth and adults, should become better informed about the program and work of the State Department and the United Nations. We should be in prayer for and give intelligent support to these powerful organizations which work for peace.

Miss Alice, Hobson, Associate Secretary, Western North Carolina Conference MYF Council

Living By God's Laws

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

SCRIPTURE: Deuteronomy 6:13; 11:18-21, 26-28

The Biblical selections cited above deal with (1) the importance of obedience to the laws of God (2) the obligation of teaching these laws to each generation and (3) the rewards of obedience contrasted with the penalties of disobedience. No people has ever been more devoted to the laws of their faith than have the Hebrews. As to their emphasis upon teaching, the scholar and teacher have always occupied a high and honored place in Judaism. This respect for the Law and the obligation to teach it have been among the important factors in the survival of these people, though scattered among the nations of the earth.

The Hebrew ideal of life was to live long, to have reasonable prosperity and to have children and grandchildren. These are among the promised rewards of obedience to God's laws. One may say that material rewards are not the highest motives. However, as Abingdon Commentary says: "Let it be remembered that the appeal is to the nation as a whole, and that perhaps the most impressive way to present the worth of goodness to a nation is to emphasize its concrete and material results. After all, there is truth in the saying, that sound morality and pure religion are good economics." Jesus' teaching was not very different: "Seek ye first the Kingdom and his righteousness and all these things shall be added unto you."

Of great significance is the method of teaching religion suggested in Deuteronomy 11:18-21. A careful study of this passage will show that the teaching of religion is not to be relegated to a certain day and a certain place but rather it is to pervade the atmosphere of the home. The teachings of faith are to be a part of the family conversation, of the table talk. The children are to hear this the first thing upon arising and the last thing before retiring. Copies of the law are to be posted in prominent places about the home and even at the entrances "the doorposts of your house and upon your gates."

Modern religious educators are coming to see what the Hebrews knew centuries ago—that no school of religion can be a substitute for parental influences. As a result, we are now witnessing a new and urgent emphasis on home and church school cooperation. The writer knew of a family who moved to a new city. They inquired about a church with a good program of Christian education. A certain church was recommended and the children were sent to church school. They came back with a "contract" which stated that the children could be enrolled only if the parents promised to carry on a supplementary program in the home. The newcomers were not prepared to make such a commitment and the children did not get the benefit of an excellent program of Christian education.

The third section of our Biblical material begins (see Deut. 11:26f): "Behold, I set before you this day a blessing and a curse." The choice belongs to the people. It is natural always to raise the question as to whether there is not some way to evade the demands of the law. In fact, we sometimes know or hear of instances when people violate civil laws and seem to "get away with it." But the moral law is different. It is written into the very structure of the universe. When we find it and obey it we realize the fullness of life. When we attempt to make our own rules and laws to suit our convenience, we discover sooner or later that it won't work.

We have a word from the book of James in which we may see one New Testament writer's view. We read: "But prove yourselves obedient to the word,

and do not be mere hearers of it, deluding yourselves. If any listens but does not obey he is like a man who carefully looks at his own face in a mirror; for although he looks carefully at himself, he goes away and immediately forgets what sort of man he was. He, however, looks closely into the perfect law of freedom and continues looking, being not a hearer who forgets, but an obedient doer, will find blessing in the very act of obedience."

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April 10-25

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First—Mt. Holly	17
Andrews—Andrews	30
Swannanoa—Swannanoa	9
First—Draper	17
Trinity—Fairmont	16

In Memoriam

MRS. JEWELL ALLEN WILLIAMS

We, the members of the Woman's Society of Christian Service of Seagrove Methodist Church, wish to pay tribute of love and respect to the memory of our departed friend and member, Mrs. Jewell Allen Williams, who entered into life eternal on April 14, 1958.

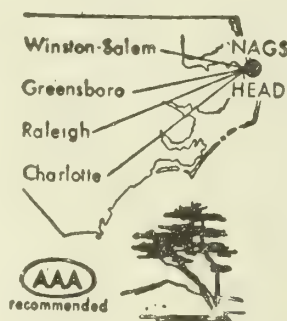
Mrs. Williams was always faithful and loyal to her church, of which she was a charter member.

We extend our deepest sympathy to her family, and may God's richest blessings rest and abide with them always.

It is our desire that a copy of this be sent to the North Carolina Christian Advocate, and to each member of the family, and entered into the records of the Woman's Society of Christian Service—Mrs. A. L. Ashburn, Jr., President.

WALDON STREET RICHARDSON

Waldron Street Richardson was born September 15, 1878 and died February 12, 1958. He was a lifelong and loyal Methodist. During the last year of his life he was an enthusiastic member of the Methodist Men. His plain, homely ways, his sense of humor, kindness and helpfulness will long be remembered by his fellow churchmen and use of the Methodist Men.—W. D. Sugg, Secretary, Beech Grove Methodist Men.



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LETTERS TO THE EDITOR

REGARDING ABC STORES

To The Editor:

From time to time the liquor users and advocates in various counties will circulate petitions seeking to establish ABC stores in their communities.

The supporters of prohibition will oppose such a move. Both wets and dries will admit that the use and sale of strong drink is a great evil. We are here to consider the pros and cons of the ABC, if there be any pros. However; that our minds may be refreshed as to the reputation of alcohol, let us go to the Bible for information. We read: "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." Also "look not on the wine when it is red when it giveth its color in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder.

It is said that more homes have been broken up and more lives destroyed by strong drink than by the wars of all times. In the light of these facts, how can any sane thinking man hesitate to condemn the curse of strong drink, much less vote to establish an ABC store in his county.

So much for the character of alcohol. Let us consider the contentions of the ABC advocates. They contend that prohibition does not prohibit 100 per cent and that much illegal trade is carried on under cover and that violators are numerous in prohibition territory. The dries will admit this but would answer, neither are the laws against murders, larceny, trespass and other crimes perfectly effective but we feel that prohibition is the best solution found so far. The dries will at least have the consolation of a clear conscience in that they have not compromised with a great evil but have thrown their influence against a great curse on humanity.

The ABC advocates also contend that local ABC stores will keep the sales tax money at home and

the adjoining counties will not continue to draw trade from their community and thereby reap the taxes on such trade. They argue that the money from the local ABC will help education facilities.

What kind of philosophy is this to lower the morals of a county to increase its intellectual status? Again the ABC proponents little realize that the liquor taxes thus secured probably will not offset the funds the county will have to give the welfare department to relieve the desperate situations the ABC has created.

Most communities where prohibition prevails have a healthy citizenship both material and spiritual. How can any sober minded people surrender its moral and spiritual values to a liquor guzzling element which would debauch man and woman, young and old.

Is the taste of strong drink so pleasing, its effects so stimulating, and education so dear, as to be purchased at the price of the souls of men. God forbid.

Let the church-going sober minded people of any community that is threatened by an ABC store rise up and fight this diabolical, ignoble, ignominious, reprehensible institution that would invade their homes and debauch their citizenship and low rate their county in the eyes of all thinking and self-respecting people.

Every man to his tent, "Oh Israel."

RONALD COVINGTON
Raeford, N. C.

Announcements

"Aldersgate Sunday" will be observed May 18 over Television Station WNCT-TV, Channel 9, Greenville, on the regular Sunday afternoon telecast of "The Circuit Rider." Pictures made last September in London and Oxford, England, by the Rev. J. Malloy Owen, minister of Greenville's St. James Church, will be shown as the story is told of the evangelical conversion of John Wesley on May 24, 1738, and of his brother Charles three days before. "The Singing Circuit Rider"

30-voice choir, directed by the Rev. Robert H. Gibbons of Duke University, will sing hymns of Charles Wesley. Broadcast time: 4:30.

* * *

The Annual High Point College Dinner of the Western North Carolina Conference will be held on Thursday, June 5th, at 5:30 P.M., in the Waynesville High School Cafeteria."

o o o

The Ministers' Wives of the Western North Carolina Conference will hold their annual luncheon on Saturday, June 7, at the Waynesville High School Building at 1 o'clock. The price of the luncheon is \$1.75. Please send your reservations to Mrs. F. C. Smathers, Box 522, Lake Junaluska, N. C.

◇ ◇ ◇

Not only to say the right thing in the right place, but far more difficult, to leave unsaid the wrong thing at the tempting moment.—Sala

◇ ◇ ◇

What is past is past. There is a future left to all men who have the virtue to repent, and the energy to atone.—Bulwer

OPPORTUNITIES

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IN PASSING

Another Great Achievement

Readers of this column sometimes wonder if the writer will ever run out of superlatives in reporting the visits which he makes around the state. They say that I have found at least fifteen "most beautiful" churches and as many parsonages.

Well, perhaps they get better all the time; at least, each one is remarkable in its own way.

April 27 found me dashing through a rainstorm to meet my appointment in Newton, where I was to preach for Grady Dulin at Abernethy Memorial. It was my first visit to the city and this time I found the Lutheran Church, instead of the Baptist. (You know, one of the reasons I have such a time locating Methodist churches is that they don't have signs on the highway. The next reason is that there aren't any filling stations open on Sunday morning and no one seems to be around to give directions.)

Abernethy was worth hunting for. With the beautiful park across the street (owned by the church), the lovely parsonage, sanctuary and connected education building, it was easy to find, when I got on the right street. The storm was still raging when I drove up and the congregation was small, but the hospitality of the Dulin family made up for the inconveniences of the trip.

That education building really is one of the finest I have seen anywhere. It was dedicated by Bishop Nolan B. Harmon last Sunday, (May 4) and that was, I am sure, a great occasion. It was not easy for this congregation to raise the money for such a building.

• • •

Scarlet Runner Beans

If the rain lets up any time soon, we're going to plant a garden consisting of five tomato plants and a row of scarlet runner beans. Now, there are few people in this country who are acquainted with this type of vegetable, but it is the glory of the English garden, and after listening to me rave about the beauty of these flowering vines, my English hostess promised me that she would see that I had some for my garden. It was too late to get seed when I was there last summer, but several weeks ago a package arrived at my office containing some of the precious seeds. I'm just waiting for the ground to dry out, and I hope that by next August my backyard fence will be decorated by the gorgeous scarlet blossoms and my table graced by the very edible beans.

And that reminds me that postmasters and customs officials must have had a jolly time with that parcel, for it bore a customs label which set forth candidly the contents of the package.

It read: "Contents. One letter, one package beans, pants, property of addressee, left behind when on holiday."

Can't you just hear the laughter in that little post-office in the English village as

the three lovely Methodist ladies who work there helped my hostess concoct that example of plain-speaking? Sounds as if I had left in a very great hurry!

But I was very happy to have my pants back and to hear the news of Potters Bar—not to mention the scarlet runner beans.

• • •

English Weather

What we have been having in the weather department can only be described as being typically British. If it keeps up, those boys at Duke University who have taken up the fashion of carrying rolled umbrellas will, no doubt, have company. During the past few days I have seen more umbrellas on the street than in a long time.

I was thinking today of my first experience with London weather. In six hours it rained six times. Just as I would pop up out of the underground or from the shelter of a doorway, the skies would darken again and the downpour would begin. I got used to it after a while, and went prepared, with a borrowed "bumbershoot" and topcoat. The topcoat belonged to my friend, Reginald Doherty, who is over six feet tall; so you can imagine what I looked like in it. I carried it with me for a month, and only relinquished it when I left England.

The beauty of England is due in large part to the constant rainfall. Flowers grow lushly and the grass is always green. But if it weren't that the weather was so cold, even in summer, the people would certainly mildew. They don't seem to mind, and you can see youngsters playing happily in the rain, clad in a minimum of clothing, while you shiver in 50-degree temperature.

• • •

Spring Ploughing

I make no claim to being a gardener, but when Spring comes around I remember the time when I was a small boy and Grandfather used to borrow a mule and a plow and turn the sod in the garden plot back of the house. I can see the jonquils and the daffodils in the side yard, and the long lane that led down to the barn. I can hear the old man's voice as he encouraged the very disconsolate mule, and the cry of jaybirds on the fence, and the sons of the mocking bird in the thorn tree by the gate.

And I remember the cool of the evening when I sat in Grandfather's lap and bumped back and forth in the straight-backed chair . . . the ticking of that old key-wound watch in his pocket . . . the tickle of his long, white beard as it swung to and fro over my face and gently brushed my nose . . . the baa'ing sheep on the hillside, the tinkle of cowbells, the sound of a distant horn and the baying of the foxhounds.

Of such are memories made, and I remember the words of a friend of mine which became the title of his book, "The heart remembers when the mind forgets."

See you again—in passing.

Ministers Of Evangelism Now Number 400

The Methodist Church now has about 400 workers who are serving as ministers of evangelism and visitation, mostly in large urban churches, and the number is growing rapidly.

This was reported at the first national workshop for ministers of evangelism and visitation by the Methodist General Board of Evangelism April 15-21 in Nashville, Tenn.

Fifty-three ministers of evangelism and visitation from 24 states attended the seven-day workshop to share techniques and experiences and to receive instruction and inspiration. Included were ordained ministers and laymen and women, all from large churches.

Though all who attended have full-time responsibility for evangelism and visitation, some have different job titles, such as associate pastor or director of evangelism.

In a findings report, the group said that "enlisting the laity in reaching more people in the community for Christ and His church is of paramount importance."

The findings report asked that another such workshop be held next year, and the General Board announced that one will be held April 13-17, 1959, in Nashville.

How to Get Rid of Your Minister

1. Look him straight in the eye when he is preaching, and say "Amen!" He'll preach himself to death within a few weeks.

2. Pat him on the back and brag on his good points. He'll work himself to death.

3. Start paying him a living wage. He's probably been on starvation wages so long he'll eat himself to death.

4. Re-dedicate your own life to Christ and ask him to give you a job. He'll die of heart failure.

5. Get the church to pray for the minister. He'll become so effective some larger church will take him off your hands.

—From *The Methodist Layman*

TEEN-AGE CURIOSITY ON DRINKING CITED

Teen-agers are more curious about why so many people drink than why they don't, a Yale University specialist in alcohol studies told a seminar sponsored by the Board of Temperance in Washington, D. C., March 13. This youthful curiosity may be one of the reasons why the rate of drinking among young people increases sharply from the ninth grade on, said Dr. Raymond G. McCarthy. Citing a survey of 3,000 high school students, he said that only 11 per cent approved of drinking, compared to 30 per cent who were neutral and 59 per cent who disapproved. Yet, 35 per cent admitted they drank sometimes, and an amazingly large number said they drank at home with their parents' permission.

♦ ♦ ♦

Humility coupled with perfection is a strange combination, yet perfection without humility is not perfection.—R. G. Tuttle

NORTH CAROLINA

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DURHAM, N. C.

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Number 21

CSA

SUSANNA WESLEY

(Portrait by Frank O. Salisbury, R.P.,
R.O.I., LL.D.)

The mother of John and Charles Wesley and wife of Samuel Wesley is presented in a new portrait by Britain's renowned painter of royalty, Frank O. Salisbury.

Commissioned by Dr. Elmer T. Clark, co-secretary of the World Methodist Council, the painting now hangs in the Council's American headquarters and Methodist archives building at Lake Junaluska, N. C.

Mrs. Wesley, one of 24 children and herself mother of 19, is best known for the genius with which she carried out her maternal duties in the rectory of St. Andrews Church, Epworth, England. Here her husband served as vicar for 39 years. Following his death she became an influential counselor and participant in the movement that her sons were building into the foundations of a world-wide church.

Salisbury, copying Susanna Wesley's features from contemporary paintings, reminds this generation of a quality less well-known. She was, according to Dr. Adam Clarke, "both graceful and beautiful." Sir Peter Lely painted a portrait of her elder sister, Judith Annesley. One who saw it said, "Beautiful as Miss Annesley appears, she is far from being as beautiful as Mrs. Wesley."

The artist, Mr. Salisbury, in his long career, has painted not only several generations of the British royal family and statesmen, but four U. S. presidents as well. Deeply interested in Methodism, he has done portraits of both the Wesleys, Bishop Francis Asbury, Dr. Thomas Coke (new) as well as several current leaders of the World Methodist Council. As guest of honor, he addressed a dinner meeting of the Council's executive committee in the House of Commons last July.

CSA



News Briefs about Methodists and Methodism

Mrs. Mary Stentz Brown of Concord has accepted the position of Minister of Music at Bethel Church, Midland. Mrs. Brown is an accomplished leader and conductor.

Dr. John R. Wilkins, head of the Department of Promotion and Cultivation of the Board of Missions, New York, was guest speaker for the morning service at First Church, Charlotte, on Sunday, May 18.

The Rev. F. W. Dowd Bangle, pastor of the Lowell Methodist Church, returned in April to Yale University Divinity School for the twentieth reunion of his class. Mrs. Bangle and daughter Kathy accompanied him.

Miss Martha Cronkhite, who will graduate from Pfeiffer College at the end of the school year, has been appointed Director of Christian Education at St. Paul's Methodist Church, Asheville. Miss Cronkhite will begin her new duties around June 10.

The Rev. and Mrs. J. Earl Richardson of Edenton announce the birth of a daughter, Bettie Brown, born April 3. Their other child, John Earl, Jr., was the first child to be born to parsonage parents in Edenton. Nearly two years old, he holds a life membership in the WSCS, granted at the recent meeting of the society.

New Hope Church, Monroe, on May 11 dedicated the new Time Chimes presented to the church by the Rev. Earl A. Cook, pastor of Bethel Church, Midland, as a memorial to his parents, Mr. and Mrs. T. B. Cook. The dedicatory service was conducted by Dr. Walter J. Miller, superintendent of the Charlotte District. Mr. Cook brought the morning message.

Union Grove Methodist Church, on the Chapel Hill Circuit, observed homecoming on Mother's Day, May 11. The annual memorial service was a part of the morning worship hour. Dr. R. P. Marshall, of Greensboro, editor of THE NORTH CAROLINA CHRISTIAN ADVOCATE, was guest minister. Picnic dinner was served on the grounds.

Eugene M. Rankin, of New York City, and son of Mr. T. P. Rankin of Lowell, was guest organist for Lowell Methodist Church on Sunday, May 4. Later in May and June Mr. Rankin will go as an accompanist to Anna Russell, soloist of England and New York, on a concert tour of the Pacific Ocean Area (Guam, Hong Kong, Australia, New Zealand, and Tasmania).

A young Methodist layman of Enid, Okla., Charles Ablard, 27, has been appointed to the new post of judicial officer for the U. S. Post Office to help combat "filth and fraud" in the mails. "The new procedures should give us more effective means of dealing with the growing number of smut purveyors and fraud artists," Postmaster General Summerfield said. He indicated that the Post Office Department will crack down especially hard on publishers of obscene magazines and pornographic materials who use the mails to distribute their products.



On Sunday, April 27, Bethlehem Church on the Wesley Memorial Charge dedicated its new parsonage following the morning worship service. Dr. Walter C. Ball, superintendent of the Rocky Mount District, led the dedication service. Shown in the picture are the pastor, the district superintendent, and members of the building committee. Left to right: B. L. Bateman, O. L. Erwin, the Rev. H. F. Crawley, G. R. Gurganus, and Dr. Walter C. Ball.

The Rev. J. J. Miller, pastor of Westford Church, Concord, was guest minister for the revival services at Midway Church, Kannapolis, May 11-18.

Sam Carter, of Winston-Salem, is one of eighteen students to receive a full tuition scholarship covering a year's study at the Emory University School of Theology, Atlanta.

Tabernacle Methodist Church, Greensboro, held its annual Memorial Day services at the 11 o'clock worship hour on Sunday, May 18. Walter F. Anderson, head of the State Bureau of Investigation, was guest speaker. Picnic dinner was served on the grounds following the service.

Harold G. Andrews, head of the Church Music Department of the School of Music, Greensboro College, gave an organ recital on the evening of May 9, in the sanctuary of Hay Street Church, Fayetteville. Mr. Andrews was presented by the American Guild of Organists. He has given recitals in a number of states.

Mrs. E. H. Ould, of Roanoke, was guest speaker for the Family Life Week observance at the morning service of West Market Street Church, Greensboro, on Sunday, May 11. Mrs. Ould is an accredited counselor of the Methodist Church, the National Council of Churches, and the Los Angeles Institute of Family Relations.

Fairgrove Church, in the Thomasville District, will observe homecoming Sunday morning, May 25. The Rev. A. James Clemmer, director of religious life at Pfeiffer College, and a former pastor of Fairgrove, will be guest minister. The pastor, the Rev. Albert Wellons, will be in charge of the service. Former pastors, members and friends of the church are invited to attend the homecoming occasion.

The Rev. C. W. Kirby, superintendent of of The Methodist Home, Charlotte, was guest minister for the morning service as Abernethy Memorial Church, Newton, on Sunday, May 11.

High Point College announces that Bishop Paul N. Garber of the Richmond Area and Mr. Eric Johnston, chairman of the Motion Picture Industries, will be commencement speakers this year. Bishop Garber will preach the baccalaureate sermon at 11 o'clock Sunday, May 25, and Mr. Johnston will deliver the commencement address at 3:30.

Hoyle Memorial Church, Shelby, has purchased an eight-room house, one block from the church, for its parsonage. It will be complete, with new furniture and rugs, and ready for occupancy by the time of Annual Conference. Hoyle Memorial was organized in 1944 as a mission project of Central Church, Shelby. The membership is 232, with a church plant valued at \$120,000. The Rev. W. C. Crummett is completing his third year as pastor.

The Fourth Quadrennial Convocation of The Methodist Church in the Southeastern Jurisdiction will be held in Wesley Memorial Church, Atlanta, Ga., Feb. 16-19, 1959. The invitation to the South-wide gathering of Methodists was extended by the Atlanta Methodist preachers meeting on behalf of all Atlanta Methodists. Preliminary plans for the convocation were made March 17 by the planning committee meeting in Atlanta.

Macedonia Church, on the North Brook Circuit, held its annual memorial day on Mother's Day, May 11, with sermon by the pastor, the Rev. Herman Billings, and impressive service in the cemetery. Macedonia reports extensive improvements to the building and grounds, including interior painting, new floors, pews, chairs, drapes, blinds, linoleum on class room floors, and new altar rail in the sanctuary. Memorial windows will be installed soon. Shrubbery has been planted, and a brick marker installed in front of the church.

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Eighteenth Annual Meeting

Woman's Society of Christian Service

of the

Western North Carolina Conference

GEORGE R. STUART AUDITORIUM

LAKE JUNALUSKA, N. C.

June 10th-12th, 1958

THEME: "Because He Has Set The World In Our Hearts"

MRS. CLARENCE C. CRANFORD, Asheville, President

The 18th Annual Meeting of the Woman's Society of Christian Service of the Western North Carolina Conference will be held at Lake Junaluska June 10 through June 12.

Outstanding speakers from the mission field and also the field of education have been chosen to give the keynote addresses. Dr. Willa Player, president of Bennett College at Greensboro, will speak to the group on Tuesday evening. Miss Lorena Kelly, missionary to the Congo Belge in Africa, will give the morning meditation, and Miss Josephine Abrams, missionary in Buenos Aires, Argentina, will present a message on missions.

Mrs. Clarence C. Cranford will give the president's address on Tuesday afternoon.

Each conference officer will present an annual report of the work in her department and will also conduct a meeting of the delegates who serve as officers in the departmental work in the local society or in district work.

Mrs. Rupert Crowell of Asheville, vice-president of the W.S.C.S. of the Western North Carolina Conference, is chairman of the program committee for the Annual Meeting.

TENTATIVE PROGRAM

Monday, June 9—Meeting of Enlarged Executive Committee at Lambuth Inn.

Evening—Meeting of Executive Committee, followed by Spiritual Enrichment and Dedication.

Tuesday, June 10—12 noon to 2:30 p.m.—registration. 2:30 p.m.—Opening session of Conference. Organization of Conference. President's address. Memorial Service. Fellowship Tea, with the women of the Asheville District as hostesses.

Evening—Dr. Willa Player as main speaker. Color slides of projects of the Woman's Division of Christian Service.

Wednesday, June 11—Morning meditation by Miss Lorena Kelly, missionary to the Congo Belge in Africa. Each secretary will have a one hour meeting, presenting her line of work to her own group and the same type of classes will be held in the afternoon from 2 p.m. to 3 p.m. Afternoon session will be devoted to business and reports by the officers.

The election of officers included in group No. 1 will be held. These are vice-president, recording secretary, secretary of promotion, secretary of youth, secretary of missionary education and service, secretary of literature and publications, secretary of status of women, and editor of the Woman's Page



MRS. CRANFORD

in the NORTH CAROLINA CHRISTIAN ADVOCATE.

Evening—Address by Miss Josephine Abrams, missionary in Argentina. Pledge Service. Treasurer's report and color slides of mission work.

Thursday, June 12—Business session. Recommendations of Conference. Closing meditation by Miss Lorena Kelly. Installation service for new officers.

The theme of the Conference, "Because He Has Set the World in Our Hearts," is taken from Ecclesiastes 3:11. It was used by Mrs. Paul Arrington in an address to the World Federation of Methodist Women. The theme is preceded in Ecclesiastes by the words, "He hath made everything beautiful in His time," which also fits into the Conference theme and setting at Lake Junaluska.

LOVE OFFERING TO GO TO BROOKS-HOWELL HOME

The committee on finance of the W.S.C.S. of the Western North Carolina Conference has decided that the love offering this year should be dedicated to the institution located in our own Conference, the Brooks-Howell Home for Retired Missionaries and Deaconesses, 29 Spears Ave., Asheville, N. C.

Miss Una Edwards, conference treasurer, says: "Many of you have heard about this

home, many of you have seen it, and all of us are interested in it. When you attend the meeting at Lake Junaluska you will hear more about this home for retired missionaries and deaconesses.

"On Wednesday, June 10, an offering will be received for the Home. Those attending the meeting will have an opportunity to join in the offering; those who cannot attend may send their offering direct to your Conference Treasurer, Miss Una Edwards, Rutherfordton, N. C.

"It is hoped that our offering this year will be generous and help to assure the expansion needed for those workers who have given years of loving sacrificial service in the work of the Kingdom. They have given so much—NOW we can make a gift for them."—Miss Una Edwards, Rutherfordton, N. C.

WHO MAKES UP THIS CONFERENCE OF OURS?

The question has been asked, "Who goes to Lake Junaluska to hear all these wonderful things about the work of Methodist women?"

First: One delegate from each local Woman's Society within the Conference. It has been said that ALL action begins and ends on the local level. So One Woman is elected by her local society to go to Junaluska, and listen to all the inspirational addresses—then go home and tell the others about it.

Second: All district officers. There are eleven districts and about 18 officers to the district.

Third: Conference officers, all chairmen of Conference standing committees, and all officers or members of the Woman's Division of Christian Service residing within the bounds of the Conference.

Fourth: Wesleyan Service Guild delegates stated in Constitution.

Visitors are welcome at each session.

VALUE OF FELLOWSHIP

One of the chief benefits of attending an Annual Meeting is the wonderful fellowship with women from other sections and other churches.

It is always amazing to see how women shed their attitudes about difference in age, in social backgrounds, in educational qualifications and meet on the common ground of, "I am a Methodist."

The delegates do not meet strangers at Conference. They meet fellow-workers, women who are doing the same things they are doing in a different church in a different locality, with different people. Always there is a smile, a lift and the shared fellowship of women with the same ideals and ideas.

It is also amazing how many ideas a delegate can get—not only from the sessions of the Conference itself, but also from the other women attending the meeting.

Perhaps the greatest benefit comes in the broadening of one's outlook. A local woman gets a real glimpse of the bigness of this organization to which she belongs. She realizes that whatever the pledge of her local society is, this is a part of the \$160,000 pledge to missions made by the women of the Western North Carolina Conference last year.



Pictured above are, top left: Miss Marlene Harmon, rural route No. 4, Gastonia, N. C. Miss Harmon will go to the Belgian Congo to do work in Christian education.

Top right: Miss Charlotte Whitfield, rural route No. 1, Garland, N. C. Miss Whitfield, who was commissioned a deaconess, is director of Christian education at the First Methodist Church, Siler City, N. C.

Center: Miss Sara Frances Hamilton, Troy, N. C. Miss Hamilton will go to India to do educational work.

Lower left: Miss Mary Vivian Simmons, rural route No. 3, Lenoir, N. C. Miss Simmons, who was commissioned a deaconess, is director of Christian education at the First Methodist Church, Salem, Va.

Lower right: Miss Olene Civils, rural route No. 3, Kinston, N. C. Miss Civils, who was commissioned a deaconess, is director of Christian education at the Central Avenue Methodist Church in Spartanburg, S. C.

These five young women are among 35 persons who were commissioned for Methodist missionary and deaconess service at the fifth Assembly of the Woman's Society of Christian Service of the Methodist Church, May 8, at St. Louis, Mo.

The candidates were commissioned during a "Service of Dedication of Lives and Gifts," which 10,000 women from throughout the United States attended. Bishop Richard C. Raines, Indianapolis, Ind., president of the Division of World Missions, Board of Missions of the Methodist Church, conducted the commissioning service. The candidates were presented for commissioning by Mrs. J. Fount Tillman, Lewisburg,

Tenn., president of the Woman's Division of Christian Service of the Board. Bishop Ivan Lee Holt (retired), St. Louis, led the overall service.

The group commissioned included 18 women who will serve overseas, 15 women who will serve as deaconesses in the United States and two men who will serve as home missionaries. All will work under the Woman's Division.

Born in Gastonia, Miss Harmon spent her early life there and attended Greensboro College, Greensboro, N. C., where she was graduated in 1954 with a bachelor of arts degree in religion and social studies. She currently is studying toward a master's de-

gree in religious education at Duke University, Durham, N. C.

From 1954 to 1957, Miss Harmon was a special term Methodist missionary to the Congo, where she was a teacher and did children's work in the city of Elisabethville. She is a member of the Bradley Memorial Methodist Church in Gastonia.

Born in Clinton, N. C., Miss Whitfield attended East Carolina College at Greenville, N. C., where she was graduated in 1954 with a bachelor of science degree in business education. She has done special study in Christian education at Scarritt College for Christian Workers in Nashville, Tenn.

A native of Montgomery County, N. C., Miss Hamilton spent her early life there and attended High Point College, High Point, N. C. She was graduated in 1955 with a bachelor of arts degree in social studies and religion. She currently is studying toward a master's degree at Teacher's College of Columbia University in New York.

For about two years, Miss Hamilton was director of Christian education at the Trinity Methodist Church, Kannapolis, N. C.

Born in Lenoir, Miss Simmons spent her early life there. She attended Brevard College, Brevard, N. C., and High Point College, High Point, N. C., where she was graduated in 1953 with a bachelor of arts degree in religion. She has done special study in Christian education at Scarritt College for Christian Workers, Nashville, Tenn.

For three years, Miss Simmons was church assistant at the Methodist Church in Conway, S. C.

Born in Lenoir County, N. C. Miss Civils spent her early life there and studied four years at East Carolina College at Greenville, N. C. She was graduated in 1954 with a bachelor of science degree in science. She has taken special training in Christian education at Scarritt College for Christian Workers, Nashville, Tenn.

Miss Civils has been a chemical laboratory technician in addition to her present work in Christian education.

"It's A Woman's World," Says Mrs. Tillman

ST. LOUIS, May 9—It's becoming more and more of "a woman's world" in business and community life, as well as in church work, the national president of Methodist women said here Friday night.

"The changing status of women is accompanied by a growing concern as to our responsibilities in this new day," Mrs. J. Fount Tillman of Lewisburg, Tenn., told 1,500 delegates to the quadrennial assembly of The Methodist Church's Wesleyan Service Guild.

Mr. Tillman, president of the Methodist Woman's Division of Christian Service, spoke at the opening session of the Guild's three-day meeting at the Sheraton-Jefferson hotel.

The Guild, numbering 5,492 local church chapters, is an organization for employed women and an auxiliary of the Woman's Division of the Methodist Board of Missions.

"Women are entering into new relationships socially and economically," Mrs.

Tillman said. She cited these facts on "Womanpower in the United States":

—In 1900 one-half the women were never employed in their lives, but today nine out of ten women hold a job at some time.

—In any given month, the nation's labor force includes one-third of all women 14 and older, and they earn one-fifth of the national income.

—Three out of every 10 married women work, as do two out of every five mothers of school-age children.

"Women are an important force in America's economy," Mrs. Tillman said. "They are the principal owners of business, the chief purchasing agents, and they are the largest property holders."

American women not only outlive men, she said, but they are the beneficiaries of about 80 per cent of all insurance, pay nearly 80 per cent of all inheritance taxes, and own nearly 75 per cent of all assets.

"The church is also feeling the effects of these changing relationships of women in our social order," Mrs. Tillman said. "With so many wives and mothers working outside the home, single business women are having to take more responsibility in church and community affairs."

WSCS Pledges Total of Nearly Eight Million

ST. LOUIS, Mo., May 9—The Woman's Society of Christian Service of The Methodist Church pledged \$7,970,143 for its missionary and other work in 32 countries next year at the final session of its quadrennial national assembly here today in the Kiel auditorium.

In a dramatic pledge service, women leaders representing 100 annual (regional) conferences of Methodism pledged the amount for missionary and other work at home and abroad.

The total amount pledged this morning is as follows, according to the church's jurisdictions:



Mrs. J. W. Fitzgerald, wife of the superintendent of the Asheville District, opens some of the gifts presented by the Methodist Ministers' Wives of the district at a recent luncheon in an Asheville Cafeteria. Mrs. Fitzgerald and her husband have been in the Asheville District for six years and expect to be assigned to new duties at the coming Annual Conference.

Watching the opening of the gifts are Mrs. C. G. Alspaugh, Mrs. W. T. Hawkins, Mrs. Pascal Waugh, and Mrs. Vernon Hall.

Southeastern	\$1,980,600
South Central	1,720,421
Central	75,000
North Central	2,294,154
Western	604,723
Northeastern	1,295,245
	<hr/>
	\$7,970,143

Total membership of the Woman's Society of Christian Service is 1,805,599, said Mrs. J. Fount Tillman, Lewisburg, Tenn., president of the Woman's Division. The mem-

bers represent 31,014 local church societies and 5,472 units of the Wesleyan Service Guild.

Other reports indicating the scope of the work of Methodist women around the world showed:

The Woman's Society supports 514 missionaries and hundreds of nationals in foreign fields, 482 deaconesses and home missionaries, and 1,500 other employed workers in home fields.

About 20,000 prayer groups and Bible study classes were sponsored by the Woman's Society last year. A total of 112 summer schools of missions and institutes were held, with about 49,000 enrolled in study classes and workshops.

Members from every state and Hawaii and Alaska visited the United Nations last year, and 1,814 Methodist women attended UN seminars.

World War II Chaplains to Get Posthumous Award

The Senate has approved the posthumous award of special medals of honor to four army chaplains who died arm-in-arm in World War II.

One of the chaplains was the Rev. George L. Fox, a Methodist of Cambridge, Vt. He and three fellow-chaplains—a Jew, Roman Catholic and another Protestant—perished on a torpedoed troopship in 1943 after giving their lifebelts to enlisted men.

If the Senate bill is passed by the House of Representatives, as is expected, the President would be authorized to present the unique medals and citations to the famed four chaplains' next of kin.



From left, with Rev. Dr. Frederick Brown Harris, Chaplain of the U. S. Senate, are the Rev. Dr. Frank B. Jordan, Thomasville, N. C., who delivered the opening prayer in the Senate on Monday just prior to the swearing-in of his brother as the new Senator from North Carolina; their sister, Mrs. Henry C. Sprinkle, wife of the editor of "World Outlook"; B. Everett Jordan, the new Senator; and another brother, Dr. Charles Edward Jordan, vice-president of Duke University, and member of the Board of the NORTH CAROLINA CHRISTIAN ADVOCATE. Photo by Seth House.



MR. HOYLE

Thomas C. Hoyle, Advocate Director for 48 Years

Forty-eight years ago a prominent Greensboro attorney and church worker was named to the Board of Publication of the NORTH CAROLINA CHRISTIAN ADVOCATE. Today, at the age of 89, he is still active in the work of that Board. Thomas C. Hoyle, whose life has encompassed much of the modern history of North Carolina, will celebrate his 90th birthday on August 30.

The son of a Methodist minister, Samuel V. Hoyle of Virginia and North Carolina, and Mary Simmons Hoyle, who died when he was six years old, Mr. Hoyle spent all but three years in this state, as his father moved here in 1871 and became a member of the North Carolina Conference, serving churches at Yanceyville, Warrenton, Oxford, Jonesboro, Morganton, Greenville, Mount Pleasant and Thomasville.

It was at the close of the Morganton pastorate that Thomas Hoyle, then a young boy of about 15, with his older brother, was given the job of driving the family carriage from Morganton to Greenville, a distance of more than 200 miles. The boys drove through forests and farmland, stopping each night wherever they could find shelter, and at the end of ten days came to their new home.

In 1878, Thomas joined the church in Jonesboro and since then he has given almost as much time to church work as to his professional career, serving as steward, superintendent and official board member of various churches. He was superintendent of the Sunday school in Bethel Church, Greensboro, for forty years.

Living in Greensboro since 1901, Mr. Hoyle has been active in community life, but the only political office he ever held was that of chairman of the board of elections of Guilford County. He was County Attorney from 1942 through 1957. He re-

tired from the latter job at the age of 89, but still continues his law practice in partnership with his two sons, T. C. Hoyle, Jr., and Lawrence T. Hoyle, who form the firm of Hoyle and Hoyle.

Mr. and Mrs. Hoyle have three children and six grandchildren, each son and the daughter, Mrs. Mary Hoyle Underwood of Clinton, S. C., having two sons apiece. Mr. Hoyle says proudly, "I am happy to say that all my children are active members of the Methodist Church, and two grandsons are students at Duke University."

Life was not easy for Methodist preachers when Thomas Hoyle grew up, and it was necessary for him to work his way through Trinity College by teaching in the public schools. After graduation, in 1894, he taught in private schools for a time and was licensed to practice law in 1900, while living in Burlington, and in 1901 he moved to Greensboro and began the career which has made him well-known in legal circles throughout the state.

Mrs. Hoyle is the former Lucy Wellfy, a Virginian whom he married in Bridgeport, Conn., and brought back to the South.

When the annual meeting of the Board of Publication is held on May 22, Mr. Hoyle will be the guest of honor. His advice and encouragement have helped the ADVOCATE through all of his 48 years of service to North Carolina Methodism.

S. T. Coburn Dies in Salisbury

Stuart Thomas Coburn, lifelong member of Coburn Memorial Methodist Church, Salisbury, died in Rowan Memorial Hospital in that city on May 10, following a long illness.

Mr. Coburn was the son of the late Rev. A. L. Coburn, founder of the church which bears his name. For many years he was a member of the official board, and held offices as secretary and treasurer of the church.

Surviving are his wife, Mrs. Mayte Bolan Coburn, and two daughters, Mrs. Frances Gibson of Daytona Beach, Fla., and Mrs. Betty Ruffy of Salisbury; three sisters, Mrs. B. F. Watson and Mrs. Mamie Brown of Charlotte, and Mrs. W. D. Watson of At-

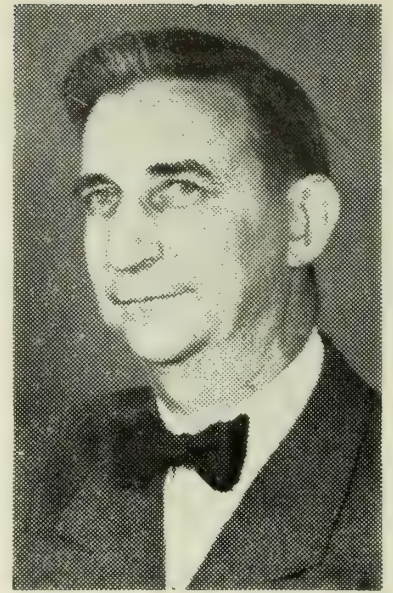
lanta; three grandchildren and one great-grandchild.

Funeral services were held at Coburn Memorial Church, with the pastor, the Rev. Courtney B. Ross, in charge, assisted by Dr. L. B. Hayes, of Waynesville, a former pastor. Interment was in the family plot in Chestnut Hill Cemetery, Salisbury.

Thursday evening, May 1, at 6:30 o'clock the ministers and lay leaders of the Asheville District surprised retiring District Superintendent Rev. J. W. Fitzgerald with a testimonial dinner at the S. & W. Cafeteria. Remarks were made by both preachers and laymen in regard to the work that had been accomplished in his six years as district superintendent.

At the conclusion of the meeting Mr. Fitzgerald was presented with a certificate for a suit at the Man Store, and a certificate signed by the ministers and lay leaders in appreciation for his labor and guidance.

Shown in the picture from left to right are Mr. Fitzgerald, John McWhorter, chairman of the Asheville District Ministers' Association; Carl Hyatt, district lay leader; and Pascal Waugh, vice-chairman of the ministers.



Brevard College announces that Dr. Henry C. Sprinkle, of New York City, will deliver the commencement sermon on Sunday, June 1, at 11 o'clock, in the new Brevard Methodist Church.

Dr. Sprinkle is a trustee of the college, a member of the Methodist Board of Missions, editor of "World Outlook" since 1952, and was a former editor of the NORTH CAROLINA CHRISTIAN ADVOCATE.

Further commencement plans announced by the college are the alumni luncheon and business meeting at 12:30 on Saturday, May 31, and the annual Glee Club concert in the auditorium at 8:00 o'clock that evening, under the direction of Professor Nelson F. Adams.

A Carillon recital will be given on Sunday afternoon at 3:00 o'clock, followed by the graduation exercises at 4:00. The commencement address will be delivered by Leslie S. Grogan, manager of the DuPont Silicon plant in Transylvania County.

There are 89 prospective graduates in the class of '58.



Boys and Girls

ELIZABETH WHISNER
Editor



Not Ashamed of Jesus

This is a true story about a ten-year-old boy who was a regular "customer" at a certain cafe in a Norwegian city. Usually he appeared just a few minutes before closing time. If there were any left-overs, he enjoyed a good meal. But he never paid for it—at least, not in money. He practiced the slogan, "Say it with flowers."

The lad was somewhat of a business man in his own right. Late every day he visited the market and spotted the flowers that were too badly wilted to be sold on the morrow. He had no trouble at all making friends with the salesladies. No one could fail to be charmed by his deep blue eyes and his happy smile. And as a result of this fellowship, he left the market with his arms full of flowers. Then he hurried to the cafe.

He promptly presented his flowers. And when some smiling attendant set out his supper for him, he bowed his head and thanked God for the food. He never thought of eating until he had done that.

"I see that you pray to Jesus," remarked one of the waitresses one day.

"Oh, yes I do," answered the little fellow. "And Mother prays with us all at home. I am sure God always listens."

"Do you know," he continued, "I asked Jesus to show me a place where I could get good foot to eat, because I want to grow big and well and strong. Then I can earn money and help my mother and father. And now, you see, He has heard my prayer."

"When my little sister was very sick, I asked God to make her well, and He did that, too."

"And what are you praying for now?" asked the waitress.

"I'm asking Jesus to help my father to get regular work. I know He will answer that prayer, too," replied the child.

Those who worked in the cafe, as well as some of the customers, listened quietly. It was a lesson of trust in the Heavenly Father such as they had not had for a long time.

One day, when the lad appeared, his face was flushed and his blue eyes danced with excitement. He had three large bouquets in his arms—one for each of the helpers in the kitchen.

"My father has found work!" he cried triumphantly. "Didn't I tell you that God would answer my prayer? Thank you all for helping me to pray. I think it happened sooner because you prayed, too." And with a gracious little bow, he delivered his somewhat faded bouquets.

Presently he was seated at his customary

place, with a big bowl of pea soup before him. As usual, he folded his hands, bowed his head, and offered his thanks to God.

The men sitting at the other tables stopped eating for a moment. Some tried to manage a smile, but this was no laughing matter. No doubt more than one had an uncomfortable feeling that he, too, should return thanks to the Giver of all good.

The little lad spoke for his Lord and Master day after day—though he never thought of it in that way at all. It was as natural for him to thank his Heavenly Father as to thank his earthly one. He was not ashamed to witness for Jesus.

From Gospel Banner



I SAW GOD WASH THE WORLD

*I saw God wash the world last night
With showers from on high;
And when the morning came,
He hung it out to dry.*

*He washed each tiny blade of grass
And every trembling tree;
He flung His showers against the hills
And swept the billowy sea.*

*The white rose is a cleaner white,
The red rose is more red,
Since God washed every fragrant flower
And put them all to bed.*

*There's not a bird, there's not a bee
That wings along the way,
But is a cleaner bird and bee
Than it was yesterday.*

*I saw God wash the world last night.
O, would He had washed me
As clean of all my dust and dirt
As that old white birch tree!*

—WILLIAM L. STIDGER



HOW PEOPLE USED TO TELL TIME

There is scarcely a home in our land that does not have a clock or watch in it. Think of the confusion there would be at the stores, banks, schools and churches if there were no timepieces. We would have to get up with the sun and go to bed when it sets, just as the birds do; and as far as the noon hour goes, our stomachs would have to tell us.

There was a time when there were no clocks such as we have. Jesus didn't have any in his home in Nazareth. The method of computing time in his day was by means of a sundial. Perhaps you have seen one—a flat, round slab with an upright rod in the center. When the sun shines the rod casts a shadow on a number on the slab. As the earth keeps turning the shadow

moves on, indicating the hour. But when the sun didn't shine, we wonder how the children of that day knew when to come home from the fields? How could one tell when it was five minutes of two or eighteen minutes after the hour?

The American Indians, in the early days of our country, reckoned time by the moon. When they had been away from a certain place for several months, they would say, "Many moons have passed since I was there." Sometimes they counted time with "wampum," or beads made with shells.

One old chief planned a war in which several tribes were to take part. These tribes lived many miles from each other. He visited each camp and gave each a bundle of sticks. "Throw one away every day," he said, "and when you have one left, meet me at my village and we will begin to fight."

King Alfred invented a different method. He lit a large candle that was marked with rings. As the candle burned from ring to ring, he noted the passing of the hours.

Then there was the water glass arrangement, in which water trickled from one vessel to another. Some were made to represent children crying, with water dripping from their eyes like tears. When the water stopped flowing, the measured time was up.

Our ancestors used hour glasses. There were two globes connected by a narrow tube. One was filled with sand which ran from the upper globe into the lower. When the sand was all out of the upper one an hour had passed.

These various methods were neither practical nor accurate, and so our modern clocks were invented. Just who did it is not known. The Chinese claim the honor as early as 2000 B.C., and the Germans in the eleventh century. The oldest clock of which we have complete description was set up in the tower of Charles the Fifth of France in 1379 by a German named Charles DeVick. Upon his principles most of our modern timepieces are constructed.



THOUGHT FOR TODAY

God has blessed the Lord's Day and hallowed it, making no exception for hot or cold or stormy days.

—Clipped



Bible Quiz

(By rearranging the letters you will discover their occupation.)

1. Adam was a RENGEARD.
2. Abel was a PRESEHDH.
3. Andrew was a HIRMANESF.
4. Luke was a TROOCD.
5. Matthew was a CILPBUAN.

Answers To Last Week's Quiz

1. Wrong. There were 10 Commandments.—Exodus 20:3-17.
2. Rikht.—Luke 6:13, 14.
3. Rikht.—1 Samuel 16:23.
4. Wrong. Old Testament in Hebrew New Testament in Greek.
5. Wrong. It was Daniel—Daniel 6:16.

It Happened at Aldersgate

By the Editor

GA

Wednesday, May 24, 1738, bade fair to be the usual sort of day in London. If there had been a weather forecast on that day it might have read something like the one which is heard so often over the BBC as to become a sort of joke among the English: "Cool and rainy, with alternating sunshine and showers over the midlands."

For a little Oxford don named John Wesley the day began, as usual, around four o'clock when he arose and said his morning prayers. He had started this custom a long time ago and allowed nothing to interfere with its practice. He would not, today, despite his discouragement and spiritual apathy. But he must have found it difficult to avoid giving way to tears as he thought of his sad plight. There he was, one of the most brilliant students ever to come from Christ Church College in Oxford, a Fellow, or tutor, in Lincoln College, honored by his university community, chosen by General Ogelthorpe to be his chaplain in the Georgia Colony . . . and yet he was a failure. He had, with his brother Charles, been instrumental in gathering together a small group of earnest students in Oxford and had led them into a very serious attempt to live a holy life by prayer, self-denial and charitable works; he had preached the gospel to the best of his considerable ability, to Englishmen and to Indians; he had endeavored to serve God and man with all his powers—yet he felt that he was not a true Christian in the fullest sense.

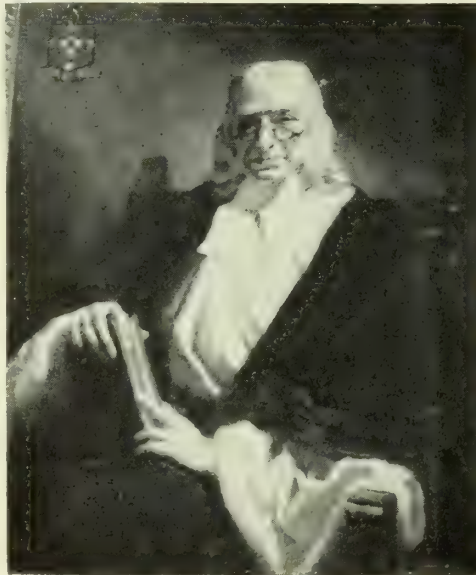
Perhaps he thought, that morning, of the words which he had recorded in his *Journal* a few weeks before, on arriving back in London after an interval of more than two years spent in Georgia. Then he had said, "I am fallen short of the glory of God, . . . my whole heart is altogether corrupt and abominable . . . the faith I want is 'a sure and certain confidence in God, that through the merits of Christ my sins are forgiven, and I reconciled to the favor of God.' I want that faith which St. Paul recommends to all the world . . . in his epistle to the Romans; that faith which enables every one that has it to cry out, 'I live not, but Christ liveth in me; and the life that I now live, I live by faith in the Son of God, who loved me, and gave himself for me.' I want that faith which none can have without knowing that he hath it . . ."

The sun had not yet risen when John Wesley began to read his Bible by the light of a small lamp. Opening the Bible at random, he found these words: "There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature." Thinking on these words, he continued in his devotions and then, just as he was ready to leave his room, he turned again to the Book and opened it.

There before him was a promise which set his heart beating faster. Perhaps this

day would bring him what he desired, for here he read: "Thou art not far from the kingdom of God."

What he did the remainder of the morning, he never told, but in the afternoon he was asked to go to a service in St. Paul's Cathedral. There in the semi-darkness of the immense building, lit only by the light filtering down from the highest dome in



England, he joined in the prayers and responses of the familiar service of his church. Perhaps his participation was not much more than automatic, but suddenly he began to listen. From the hidden choir came the sound of the anthem for the day, a passage from the psalms.

"Out of the deep have I called unto thee, O Lord:

Lord, hear my voice. O let thine ears consider well

The voice of my complaint.

If thou, O Lord, wilt be extreme to mark what is done amiss,

O Lord who may abide it?

But there is mercy with thee; therefore thou shalt be feared.

O Israel, trust in the Lord:

For with the Lord there is mercy,

And with him is plenteous redemption.

And he shall redeem Israel from all his sins."

So sang the choir, and through the dim cathedral came a shaft of light as the sun broke through the clouds. The service was over, and John Wesley walked down the great stone steps and out into the street, all unheeding the drizzling rain which had begun. Where he went, we do not know, nor what he did during the remainder of the afternoon. Perhaps he continued walking in the rain, down the narrow, filthy streets

toward Bunhill cemetery and the wide expanse of Upper Moorfields. It was dark before he came to the end of his journey, an end which he had not intended when he started, for he says, "In the evening I went very unwillingly to a society in Aldersgate Street . . ." Whether he went with a friend we do not know, but I can imagine that he went alone, and that no one urged him—except God.

I can imagine the scene as the little neatly dressed clergyman picked his way along the narrow sidewalk, splattered by mud from passing coaches and wet by the recurrent rain. Perhaps he did not know where he was going; perhaps he had resolved to have no more to do with the little band of Moravian Christians who had helped him so much, yet puzzled him more, by their cheerful faith in God. Perhaps he followed along behind the lamplighter as he made his rounds, climbing the poles and setting ablaze the candles in the crude chimneys. One by one those lights led him on, reminding him of the way in which his life had alternated between patches of light and dark, his life at Epworth and his mother's love and teaching, the rigors of Charterhouse School which must have been torture for the lonely and sensitive child, the happiness of the first days of freedom and intellectual activity at Christ Church College, and the glory of the first touch of deep religious devotion among the young men of the Holy Club at Lincoln.

Not being an imaginative writer, or one given to describing in detail the innermost thoughts of his heart, Wesley never told what went on in his mind that afternoon. But in a few words he paints the picture of the thing that happened to him on the other side of the plain door to the little room in Aldersgate Street.

We have left him standing on the threshold. Let us see what happened.

Here it is, in his own words, "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans."

Can you imagine the scene? The little group of German immigrants, followers of Count Zinzendorf, who had brought to the new country their simple faith and ways; the poorly dressed layman, with his heavy German speech, plodding along through the introduction to the study of the Book of Romans; the plain people whose faces shone with happiness as they listened to the familiar words; and in the rear of the room an alien—a priest of the Church of England, a man whose learning could confound them in any argument, whose polished speech and meticulous dress might have made them self-conscious had they noticed him.

But there was no pride in John Wesley

now, and no rebellion. He had followed the lamplighter to the house; he would follow the light no matter where it led.

As the voice droned on and on, the little clergyman listened to the words. Luther was describing the change which God works in the heart through faith in Jesus Christ. "This is it," thought Wesley, "this is the thing that I have sought, the faith that I have followed through Oxford and Georgia, the assurance which I have wanted more than anything else."

And then, he says, "I felt my heart strangely warmed. I felt I did trust in Christ and Christ alone for salvation, and an assurance was given to me that he had taken away my sins, even mine, and saved me from the law of sin and death."

The night was dark as Wesley made his way along the deserted streets to the room where Charles was living, but there was plenty of light inside his soul, and when he came to the lodging house and knocked upon his brother's door the voice that bade him enter was full of joy. Charles had found his own assurance of faith some days before, and, despite an illness, was engaged

in writing one of the first of the thousands of hymns which were to girdle the globe with the glad tidings of salvation.

Weeping with joy the brothers told of their experiences and then, by the light of a little bedside candle, they sang together the verses Charles had written:

A slave, redeemed from death and sin,
A brand plucked from eternal fire,
How shall I equal triumphs raise,
Or sing my great redeemer's praise?

And shall I slight my Father's love?
Or basely fear his gifts to own?
Unmindful of his favors prove?
Shall I, the hallowed cross to shun,
Refuse his righteousness to impart,
By hiding it within my heart?

Answering their own question, the brothers sang on,

Outcasts of men, to you I call,
Harlots and publicans, and thieves!
He spreads his arms to embrace you all;
Sinners alone his grace received;
No need of him the righteous have;
He came the lost to seek and save.

That was the message of John and Charles Wesley, the message which they proclaimed to the world, the message of Methodism.

Heartening Report from Mogi Church in Sao Paulo, Brazil

Bill Garrison, pastor of the Mogi Charge, Sao Paulo, Brazil, makes the following report on the growth of the Methodist Church in that area:

"1957 has been a good year. I want to mention two of the most important things that happened this year on the Mogi das Cruzes charge. First, there is the growth of the Mogi church. If a pastor had not come to the charge last year, I believe that the church would have disappeared. This is true because the foundation was very weak. We had only a few members and were meeting in a rented hall. But now, it is a different story. Today there is in Mogi an excellent lot on which stands the beautiful Methodist church. During the year our membership has doubled. Because of this, I am certain the church will not disappear but will remain for the glory of God.

"The new building was inaugurated on April 21st. But what is more important yet, is the evangelistic zeal of our members. Today we have 40 members; 20 of these were won this year with 17 of them by profession of faith. Thanks be unto God, the church is active and alive, filled with love for God and our neighbor and the desire to win others to Christ and His church.

"The other notable thing was our manger scene with live figures. We built beside our church on a hillside, a real stable, complete with thatched roof, sheep which Mogi's mayor lent us, horses, chickens and manger. The Woman's Society made beautiful costumes of brilliantly colored cloth for the Virgin Mary, Joseph, the shepherds and angel. The scene operated for two hours a night for one week before Christmas. It was publicized throughout the city by ra-

dio, newspaper, hand-bills, posters and sign boards. The figures remained as statues changing people every half an hour and using different colored spotlights with a loud-speaker playing Christmas hymns and the reading of the scripture. It was a great success with hundreds of people visiting the scene throughout the week. It helped the church greatly, as the Methodist Church of Mogi is now much more well known. We also found some who are interested in being Christians."

"In 1958 we need desperately to build a parsonage in Mogi and a church building in the city of Poá which is the other church on our charge. We need your help.

"Please pray for us when your thoughts turn this way."

A baby daughter, Marcia Ann, was born to the Garrisons on December 26. They have three other children.

New Book on "Drinking Problems"

A new booklet, "Drinking Problems," summarizing statistical data related to alcohol problems, has been published by the Methodist Board of Temperance.

Written by Roger Burgess, associate secretary of the board, the 30-page booklet is colorfully illustrated with cartoons and charts for easy reading and reference.

Completely documented, the fact book covers the economic, health, safety, legal and other aspects of the alcohol problem and concludes with a chapter on solutions.

Copies are available at 50¢ each from the Methodist Board of Temperance, 100 Maryland Ave., N. E., Washington 2, D. C.

Judicial Council Announces Decisions on Four Questions

Dr. Ralph M. Houston, secretary of the Judicial Council of the Methodist Church, has released his official report on the actions of the Council regarding four questions which had been postponed from the meeting held in Charlotte last October.

The first question was in regard to an appeal from the decision of a trial court of the Kentucky Conference in the case of J. R. Parker. The court dismissed the appeal.

The second question dealt with the constitutionality of Par. 1612 (3) in the matter of rules applying to the financial administration of Annual Conference Pension Funds. This paragraph states that "No local church or organization thereof shall be eligible to obtain a loan in any amount from such funds. The West Texas Annual Conference Endowment Association had been making loans to local churches, in accordance with Texas law and its own charter, and the Conference had requested a ruling concerning whether or not the paragraph prohibiting such loans was constitutional and, if it is, whether or not it is binding upon the West Texas Conference Endowment Association. It was the decision of the Judicial Council that Par. 1612 (3) of the Discipline is constitutional and that it is binding upon the West Texas Endowment Association. (Two members of the Council dissented on the grounds of lack of jurisdiction.)

The 1956 legislation which made it the duty of the District Superintendent to "report the names and addresses of the church lay leaders in his district to the secretary of the Annual Conference for insertion in the Conference Journal" was questioned. In the Council's third decision the constitutionality of this legislation was upheld. (Two members dissented on the grounds of lack of jurisdiction.)

The fourth decision dealt with the constitutionality of action by the Latin American Central Conference which had, in 1956, voted to change Paragraph 207 of the Discipline which states that "utmost care shall be taken that only morally disciplined persons shall be so nominated (to the official board of a church) with special reference to total abstinence from alcoholic beverages." The Latin American Central Conference had changed this to read: "... utmost care shall be taken to search for such members in good standing within the congregation as shall give evidence of their fidelity to the church and of responsibility in the accomplishment of their duties." The Judicial Council ruled that this action was in opposition to legislation already enacted by the General Conference. The Council stated that "the General Conference cannot delegate its legislative powers or transfer to others essential legislative functions with which it has been vested by the Constitution." It was the decision of the Judicial Council that the action of the Latin American Central Conference amending par. 207 of the Discipline "was and is unconstitutional and void." (R. F. Curl dissented from this decision and reserved the right to write a dissenting opinion.)



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Our Boys and Girls Give A Party

Learning to be good hosts and hostesses at a social event is one of the finer arts of entertaining which our boys and girls have not had the opportunity to engage in very often. However, on April 26 our McGee and Burwell Cottage girls, and Cole and Garris boys, gave a party for their friends at Morson Junior High and Broughton Senior High, in our gymnasium.

About twenty school friends joined with our young people in having a good time in the gaily decorated gym. The decorations were in red and white, the Home colors, and a very pretty job done by the boys and girls, headed up by Carolyn Horne.

Getting partners was confusing but fun, when all of the girls put one shoe in a pile in the center of the floor, and the boys had to find the mate for the one which they grabbed. Further "mixing" was accomplished by reversing the procedure, with the boys' shoes in a pile, and the girls matching the one they picked up. It was a sure thing that everyone got acquainted, and into the spirit of fun, in short order.

Refreshments, prepared by the young people themselves, were served on a table covered with a white linen cloth, and centered with a vase of pink dogwood. Ann Hunt and Marilyn Brown served the cookies, fudge and lemonade.

Chaperons were Mr. and Mrs. Dick Huber, Mrs. Kathleen Hershey and Mrs. Frank Deal.

Child Care Training Program

Mr. Alton M. Broten, Consultant of Group Child Care Project, School of Social Work, University of North Carolina, was on our campus the week of May 5th, to assist our house parents and staff.

Mr. Broten conducted a training program and answered questions which they had, in the week-long daily sessions. We feel very fortunate to have had Mr. Broten with us, and know that much benefit has been derived from his classes.

Citizenship Honor Groups Named

Members of the Citizenship Honor Group for the fifth six weeks of school have been announced, and these boys and girls will be entertained for their achievement.

The Home honor members are:

Sixth grade: Linda Carter, Frankie Edwards, Patricia Ferguson, Lillian Pruitt and Ruth Ann Salmon.

Fifth grade: Dianne Caddell, Jeff Caddell, Carrol Gardner, Frances Gatlin, Peggy Humphrey, Betty Landis and Mac Burchette.

Fourth grade: Peggy Barmer, Pat Cates, Vicky Faircloth, Sara Ferguson, Russell Futch, Richard Howard and Lou Fay Salmon.

Town children honor members are:

Sixth grade: Jim Collins, Charles Earp, Paula Holmes, Bonnie Messer, Mariana Nicks, James Pope and Judy Wilkins.

Fifth grade: Faye Allen, Kent Goddard, Cecelia Honeycutt, Nancy Lou Nicks, Frankie Price, Marshall Sealey, Ann Stephenson, Sue Underhill and Johnny Warren.

Fourth grade: Jerry Batts, Carolyn Carter, Wayne Chaplin, Norma Keel, Gary La Sala, Eddie Leavister, Dena Phillips and Mary Walker.

Board of Hospitals and Homes Meets Here

At 10 a.m. on Wednesday, May 7, Dr. Howard P. Powell of Edenton Street Methodist Church, chairman, called to order a meeting of the Board of Hospitals and Homes, with fifteen persons in attendance.

Mr. Ben Musser reported that the sick claims from Golden Cross had been about \$35,000.00. Other reports were made by the Rev. James C. P. Brown, the Rev. Joe F. Coble and the Rev. Robert L. Nicks.

It was a pleasure to have this fine group of laymen and preachers visit our Home.

Spring Concert Presented by Music Department

Marking the end of the school year musically, the Music Department presented in a Spring Concert the band, first year string class, second year string class and the Elementary Chorus, the night of May 6.

Mary Ruth Hord, director and accompanist for the band, presented:

Fifth Grade

Faith of Our Fathers ... H. T. Henry
Camptown Races ... Foster
Oh! Susanna ... Foster
Dick and Jane ... arr. Weber
Marines Hymn ... arr. Tregina
Players: Thomas Classford, Marshall Sealey, Donnie Harris, Jim Grooms, Frankie Price, Kent Goddard

Sixth Grade

America ... Henry Carey
Finlandia ... Sibelius
Ring, Ring 'De Banjo ... Foster
Nobody Knows De Trouble I've Seen
(Clarinet solo—James Pope)
Deep River ... Spiritual
(Flute solo—Mariana Nicks)
Southern Roses Waltz ... arr. Weber
Moonlight Melody
Our Director March ... Bigelow
Players: James Pope, Mariana Nicks

The first year string class, under the direction of Charlotte H. Atkinson, presented:

Little Waltz in G ... Herforth
French Folk Song (Class)
Excerpt from Second Symphony Haydn
(Violin Solo—Nancy Lou Nicks)
repeated by Class
Massa's In the Cold Cold Groun' Foster
Old English Song (Class)

Players: Violin—Vicky Faircloth, Nancy Lou Nicks, Phyllis Mock, Fay Allen, Anne Stephenson

Miss Atkinson also presented the second year string class with:

Little Waltz ... Hohmann
(Class)
Duet for Two Violas ... Hohmann
(Lillian Pruitt, Judy Wilkins)
Melody ... Beethoven
(Cello solo—Paula Holmes)
Bird Song ... Adapted
Largo From New World Symphony Dvorak
Amaryllis ... Ghys
(Class)

The Elementary Chorus, under the direction of Mrs. Louise Wilson, and accompanied by Paula Holmes sang:

Alla En El Rancho Grande .. Ramos
When Over Sunlit Paths ... Moller
Pick a Bale of Cotton

American Negro Folk Tune
Lolly Too Dum

American Folk Song
Come, Gracious Spirit

German Folk Song
Listen To the Lambs ... Spiritual

The Elementary Chorus is composed of 73 members from the fourth, fifth and sixth grades, both Home and town children.

Too much cannot be said for the fine performance the children gave, nor of the progress which they have made in each of these groups. Our thanks to their instructors, who efforts have expanded the musical interests of the boys and girls.

Children's Symphony Concert

On May 7, our Methodist-Lewis students, grades 3 through 6, attended the Children's Concert Program of the North Carolina Symphony Orchestra, directed by Benjamin Swalin, at Memorial Auditorium. This climaxed the weekly radio half-hour program scheduled for Wednesdays from 1:30 to 2:00 p.m., February 5 through April 30.

In co-operation with the Junior League of Raleigh and the Music Department of the city schools, and produced as a public service by Station WPTF, a recorded program of music prepared the boys and girls for the fullest appreciation of the symphony production. The weekly programs had given opportunity for study of the composers and their works. One of the highlights of the year, the Symphony Concert is a wonderful culmination to the year's work.

"Uncle Herb" Visits Us

Mr. Herbert Charles of Detroit, Michigan, affectionately known by our children and staff as "Uncle Herb," was a recent guest at our Home. Through the years, Mr. Charles has been a very kindly benefactor and Christian friend of our boys and girls and staff. Many a young heart here has been made happier by some thoughtful gift, a sweet remembrance in honor of some occasion such as a birthday, a holiday—or for no reason at all except that this thoughtful gentleman loves these children, and doing for them has become a part of his life.

A visit from "Uncle Herb" is eagerly anticipated by our Home members, and we were delighted to have him with us.

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The most magnificent thing about any task is the spirit in which it is done.

—Plaque

Durham District Is Church Extension Conscious

Church Extension has progressed rapidly in the Durham District during this conference year. Dr. C. D. Barchilft, district superintendent, has preached the organizational sermons for three new Methodist churches which have been started since July of 1957.

Bethesda Methodist Church became officially a member of the North Carolina Conference on August 25, 1957. The organizational services were held in the Ruritan Building of the Bethesda Community near Durham.

Mr. Roy L. Turnage conducted a survey of this community prior to the appointment of the Rev. Ernest Boyd, a first year student at Duke Divinity School. Mr. Boyd made diligent visitations in the community which made the possible reception of 32 charter members on organizational Sunday. Seven of these persons united with the church on profession of faith, with 25 uniting by transfer.

Two revivals stimulated the progress of this church. The Rev. Thomas A. Collins, executive secretary of the Board of Missions, was the guest evangelist for revivals in the fall and the spring. At present there are approximately 60 members who meet in the auditorium of the Bethesda School. Classrooms are adequate and comfortable for Sunday school sessions. This young, vigorous congregation is searching diligently for the right location for a permanent church unit.

Wellons Village Methodist Church began at conference time with the appointment of the Rev. Sheldon H. Wolf, as pastor. He had previously served a charge in the Durham District, Fletcher's Chapel Methodist Church. Extensive visitation was necessary to prepare for this organizational service. The Rev. Mr. Barclift assisted by the Conference Board of Missions had secured a parsonage that contained a full

basement. This basement now serves as the first chapel and Sunday school quarters for the congregation.

Their first service as an official Methodist congregation was preached by the Rev. Thomas A. Collins on September 29, 1957. Mr. Barclift preached at the organizational



Home Used As Parsonage and Church for Wellons Village

service at 2:00 o'clock that afternoon. Fifty-nine charter members were received into the membership of the church. Five of these were baptized and received on profession of faith.

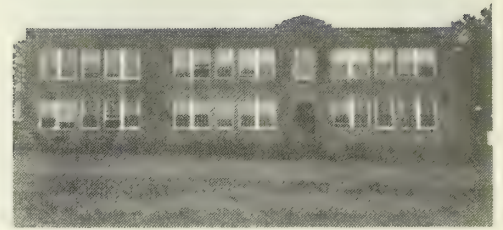
Even by utilizing the rooms of the home as part of their Sunday school facilities, the congregation soon outgrew the available space. To be able to continue to worship and expand, two Sunday school rooms were added at the rear of the house. These were attractively finished with brick veneer to blend with the home. Now more than 75 interested members are working to find the location for their first permanent church building.

Chapel Hill also provides Methodism with a cause for rejoicing. The *Aldersgate Methodist Church* has made rapid strides forward. During this year they have completed and now occupy their new church building.

The need for still another new Methodist Church in the Chapel Hill area was recognized. Following District Conference, Bishop Garber appointed the Rev. A. M. Fisher to serve as the organizing pastor for *North Chapel Hill Methodist Church*. Mr. Fisher had served with distinction as student associate to the Rev. Warren Petteway of Asbury Methodist Church in Durham.

Resident Methodist ministers of Chapel Hill assisted in securing another home with a full and attractive basement. Furniture was procured, song books and piano obtained and the first Sunday school and church services were held the first Sunday in March 1958.

On Easter Sunday morning, April 6, the congregation met for the organizational service. The pastor, the Rev. Mickey Fisher, presided. The Rev. Thomas A. Collins, executive secretary of the Conference Board



Bethesda School Where Bethesda Church Meets

of Missions, delivered a challenging message and Dr. C. D. Barclift, district superintendent, preached the organizational sermon.

The first official action of the new congregation was to select a permanent name for their new church. The names Amity, Northwood, Strawbridge and Woodland were considered. After three ballots the name Amity Methodist Church was unanimously agreed upon.

Of the 31 charter members received that morning, seven were received by profession of faith. Great enthusiasm was apparent and when the question was asked: "What are the prospects for this new congregation?" The answer seemed to ring with the same assurance Adoniram Judson expressed when he replied to the same question, "As bright as the promises of God."

Thus the Durham District moves forward to occupy a position of leadership in service to the Methodists of North Carolina.



Aldersgate Church Chapel Hill

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The 23-year-old son of a Texas pastor sent Moscow musicians into a state of rejoicing late in April by winning the Tchaikovsky International Piano Competition. The artist, who "looks more like a misplaced basketball player," was 6 foot 4 inch Van Cliburn whose parents live in Kilgore, Texas. He is a member of Calvary Baptist Church, New York City and, according to one of his friends, was "probably praying all through the competition."



Home Used As Parsonage and Church for Amity Methodist Church

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Summer Opportunities For Children

Vacation Church Schools

The Conference goal is a Vacation Church School in every local church.

The theme for this year is "Jesus." The recommended texts are: *Kindergarten*: "Children Learn From Jesus," by Bernice

the Christian faith can be interpreted to children.

Dr. Mary Alice Jones states, "Millions of children in the United States who do not go to any church watch TV. Let the church go to them by way of television."

The series of thirteen TV programs produced by the Methodist Church can be completed only as contributions are received. Groups may contribute any amount to this fund. Your church will receive credit. Send your contribution to: Children's TV World Service Special, Mr. Marvin J. Cowell, Conference Treasurer, Box 10344, Raleigh, North Carolina.

Another suggestion for Vacation Church School sharing is to send *Bible Pictures to a Missionary*. Missionaries in many countries are eager to have sets of teaching pictures like those used in the States. It costs \$1.65 to send one set to any country. Twenty-two sets of *The Primary Class* can be sent for \$5.00. Gifts for this purpose should be sent to the Joint Department of Missionary Education, Post Office Box 871, Nashville 2, Tennessee. State the country of your choice and the name of the missionary if you wish pictures sent to a missionary. If no country or missionary is designated, the pictures will be sent to a missionary who wants them.

Vacation Church School Institutes

The nine District Vacation Church School Institutes held in March reached 1,558 local church leaders in Kindergarten, Primary, Junior, Intermediate, and Directors' Workshops. Those who attended the nine Institutes had the opportunity of seeing the introductory TV film, *Run Away Home*, which has been produced by The Board of Education, Division of the Local Church, and the Television, Radio, and Film Commission of the Methodist Church.

District Junior Camps

Each District has its own Junior resident camp for boys and girls entering grades five and six this fall. A Methodist minister directs each camp and all staff members have been carefully selected and trained.

Juniors have an opportunity to experience Christian principles of living as they live together with Christian counselors at camp. Junior camping presents one of the best ways to meet the goals of the church school through new insights toward God and deepened relationships with His world and through personal experiences in finding out what it means to be a Christian in all relationships.

The local churches should plan now to send Junior boys and girls to the district camps. Every minister has received a supply of the registration folders.

Day Camping

More and more local churches are realizing the value of day camping, as children live, work, play, worship, and learn together under the guidance of Christian leaders.

As each local church plans its summer program, consider Day Camping for boys and girls. Please write for helpful suggestions for planning and conducting a Day Camp. A filmstrip, *Day Camping for Your Church*, is available from the Board office.

Family Camps

The Conference Family Camps at Don-Lee, August 17-20 and August 20-23, will provide classes for each age group with expert leaders. This is a wonderful oppor-



Lyon; Teacher's Book, \$1.25; Pupil's Book, 30¢; *Primary*: "Jesus Went About Doing Good," by Olaf Hanson; Teacher's Book, 75¢; Activity Sheet, 35¢; *Junior*: "Jesus Is His Name," by Ethel Tilley; Teacher's Book, \$1.00; Pupil's Book, 25¢; *Intermediate*: "Fairest Lord Jesus," by Dr. and Mrs. Lowell B. Hazzard; Teacher's Book, \$1.25; Pupil's Book, 40¢.

The North Carolina Conference Television, Radio, and Film Commission has added the audio-visuals suggested for the Vacation Church School courses to its library. These have been purchased for your use, and the boys and girls will learn much from them. If you have not received a list of the filmstrips suggested, please write the Conference office for one.

Please note: The new address for the Television, Radio, and Film Commission is: Television, Radio, and Film Commission, North Carolina Conference, The Methodist Church, c/o Mrs. W. R. Lawson, Jr., 2328 Derby Drive, Raleigh, N. C.

Vacation Church School Sharing Projects

Boys and girls in the local churches have two opportunities for sharing through Vacation Church School offerings.

The special emphasis is to *Contribute to the Children's TV Special*. Methodists are developing television programs for children. The church leaders recognize that television can help boys and girls "learn by seeing." The need for good programs within the experience and understanding of children is growing. The factors considered when developing a film include the concern and interests of children in every-day life, the types of television programs which appeal to boys and girls, and the ways in which



tunity for a Christ-centered vacation without burdening mother with cooking and dishwashing.

Special Camp Training

A training program for the directors and counselors who will work in Junior resident camps and for those giving leadership in day camping was held at Don-Lee, April 22-25. One of the camping experts, Miss La Donna Bogardus, from the General Board of The Methodist Church, directed this special training. Mrs. W. L. Clegg of Raleigh was a most able resource person with native crafts. Boys and girls in the church summer camps will benefit because this group met together for planning and preparation.

Madison Church Makes Excellent Report

The Rev. Leroy A. Scott, pastor of the Madison Methodist Church, reports excellent gains during the past five years.

Church membership has increased by 25 per cent. On this Mother's Day, May 11, 18 members were received—3 by transfer and 15 by profession of faith. The church school membership has increased 30 per cent, and average church school attendance 35 to 40 per cent. There has been a 60 per cent increase in pastor's salary, and benevolences have increased more than 150 per cent.

In 1953 the church had some \$15,000 in hand for building purposes. Before the end of 1958 two building projects (educational building and sanctuary remodeling) amounting to approximately \$52,000, will have been completed and paid for. During this period the church budget has doubled.

The congregation has made a record which indicates much hard work and real accomplishments.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Giving... For the Training of Tomorrow's Leaders—Methodist Student Day, June 8, 1958

Methodist Student Day is a day when the church says to its students, both present and future, "We believe in you, in your abilities and ambitions, in your potentialities, and in your plans for the future."

Sunday, June 8, is the date recommended for observance of Methodist Student Day. It comes at a time when families and communities are focusing attention on the closing of school, graduation, and home-from-college reunions. This is an occasion when the church can share in the recognition of its graduates at various levels of schooling.

To its young people seeking to further their education and training, the Methodist Church offers financial help on a national basis in two ways: by scholarships and loans. The loan fund, begun in 1872, has been used by more than 80,000 students. The scholarship program, begun in 1944, to date has made more than 5,000 awards totaling more than \$1,500,000.

In 1957, a total of 2,194 loans were granted totaling \$541,477; 390 National Methodist Scholarships were awarded totaling \$175,497. It is to be noted that the Student Loan Fund is largely sustained by the repayment of earlier loans, and the National Methodist Scholarship Fund is dependent upon the Methodist Student Day offerings.

The number of scholarships available in our North Carolina Annual Conference is determined by the number of local churches who observe the day and receive the offering, as well as the amount of the offering received. The increase in giving in 1957, throughout the church at large, made 24 additional scholarships for 1958-'59. If the giving in our Conference is increased this year, we will make available more scholarships for our young men and women.

The future for many of our North Carolina Methodist youth is in the hands of those of us who are in a position to contribute today. What will be our answer? (Free material concerning Methodist Student Day may be obtained from Box 871, Nashville 2, Tennessee.)

Leon Barber Elected Raleigh District President

Approximately 250 young people from the Raleigh District met at Kerr Lake on the new Methodist campsite on April 13, 1958, for the annual District Rally. The theme of the Rally was, "This Is My Father's World," and was carried out in the message of the afternoon speaker, the Rev. Tom A. Collins. The meeting was presided over by the present district president, Miss Selby Jean Smith. Leon Barber was elected to serve as Raleigh district president for 1958-1959. The Rev. Conrad Glass, Jr. directed the recreation. The young people of the Raleigh District wish to thank and acknowledge the Rev. Troy Barrett for his help

and guidance in the past year as District Director of Youth Work.

New Bern District Rally Held At Greenville

Approximately 400 young people and their adult counselors attended the New Bern District Methodist Youth Rally at Jarvis Memorial Methodist Church in Greenville on Monday night, April 21. Glenn Tyndall of Queen Street Methodist Church in Kinston was elected to serve as district president for the coming year. Other officers elected were: Miss Emily Nelson, Grifton, vice-president; Miss Frances Booth, Ayden, secretary; Mr. Charles Taft, Greenville, treasurer; and Mr. Buddy Mitchell, New Bern, MYFund treasurer, and Miss Nell Harris, Kinston, publicity superintendent.

The Youth Rally theme of "Church Related Vocations" featured an inspirational message by the Rev. Herman Winberry of Louisburg, former Conference Director of Youth Work, followed by the showing of a film, "Reply to Reality," and discussion groups. The Rev. Bruce Pate, pastor of St. Mark's Methodist Church, Kinston, led a hymn-sing featuring songs written by Charles Wesley. Queen Street Church youth were in charge of the opening worship, with Glenn Tyndall presiding. Carol Kelly sang "My God and I" as the offertory solo, and Nell Harris introduced the speaker.

Vocational discussion groups on the ministry, Christian education, home and foreign missions, and the church of the college campus were led by the Rev. W. M. Howard, the Rev. Robert Eason, the Rev. David Lewis, Miss Alta Nye, the Rev. Richard Lewis, Miss Mamie Chandler, Miss Charity Holland, and Miss Nancy Wike. The Rev. Herman Winberry led a workshop session for adult workers with youth. Phil Carlton, North Carolina Conference youth president, brought greetings to the group and urged youth to participate in summer conferences and assemblies.

"Summer Opportunities" Is Theme For Wilmington District Rally

The Wilmington District Youth Rally was held April 11 in Whiteville Methodist Church, Whiteville, with the Rev. Herman Winberry of Louisburg Methodist Church as inspirational guest speaker. The Rev. W. C. Teachey presided over the worship service, and Jimmy Oliver of Fairmont, district president, presided at the entire Rally. The program was centered around the theme and featured a panel discussion,

President: PHIL CARLTON
922 W. Johnson St., Raleigh
Publicity Superintendent: JENNY BUTLER
Route 3, Goldsboro
Director of Youth Work: ROBERT McKENZIE, JR.
Box 6667, College Sta., Durham

"To Tell the Youth" (similar to the TV program, "To Tell the Truth").

Less Than One Month Remains In The Current MYFund Year

Last August at the meeting of the ACS at Duke, the delegates set a goal of \$15,000 for the MYFund of the North Carolina Conference. As of April 30, the conference treasurer, Mr. Cowell, has received \$9,271.98. Needless to say, this is well below our desired goal. However, there is still time for each local MYF to send in its pledged amount and any amount over its pledge which it feels led to give.

The MYFund is a most important link in the chain of brotherhood which reaches around the world joining young person with young person. This fund gives each member of the MYF a part in the great missionary task of the church in providing funds so necessary to the needy peoples of this country and the world. Our goal is not our end; it is merely that toward which we strive. Our end is the Lord's will. Many of us believe that we can follow His will by giving to the MYFund. When the people who call themselves Methodist can gain the spirit of giving, then we will have few problems with MYFund or local church budgets.

Is it in your mind to do more? In many cases this "more" may be all that will be done.

Remember The Deadline For Louisburg Assembly Registration

Because of our commitments to Louisburg College, we are forced to close pre-registration matters on May 26. This gives a bit less than one week in which to get in your pre-registration blank. Be sure to send in the blank together with the \$3.00 registration fee to Methodist Youth Assemblies, P. O. Box 6667, College Station, Durham, N. C.



The Broad Creek Church, on the Camp Glenn Charge, was recently presented with a pulpit Bible as a gift from the Junior Youth Club of the church. Shown above is the presentation by Claudia Dixon, president of the club, to the Rev. Virgil N. Moore, pastor. Assisting is Mrs. Manly Morton, Jr., club sponsor.

Broad Creek announces its Vacation Bible School to begin on June 16, and a revival to begin on the evening of the same date.

The Camp Glenn Church announces its Vacation Bible School to begin on June 2, and a summer revival beginning on June 8.

Leadership Requires Character

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Numbers 27:18-20; Joshua 1:1-9.

Moses realized that he must soon give up his leadership of the Hebrew people to a successor. We see in his attitude toward his retirement some of the marks of real leadership. He was able to make the transfer of authority to Joshua gracefully for several reasons.

In the first place, Moses recognized in his lieutenant a man of the right spirit. This is not always possible to do. Some men are so loath to surrender their power to others that their eyes are blinded to the good qualities of those who are destined to succeed them. Sometimes, even in our church organizations, we find people who make the work of those who succeed them difficult. Moses was able to commend Joshua without reservation.

We may notice, in the next place that this generous attitude of the great leader not only gave Joshua confidence; it was the best thing that could have happened to the people. Instead of regarding their future with fear and forboding, they were inspired to go ahead with confidence. We all know how often in various organizations there is a strong tendency to hesitate and mark time during an impending change in leadership. Had Moses so much as hinted that there was danger for them in this change they would have not have been good followers of Joshua.

In Joshua 1:6-9 the new leader is reminded of two qualities he must possess if he is to worthily carry out his responsibilities. The two qualities are strength and courage. There are some who are strong but not courageous. Others possess courage, but have no force, so their efforts are sometimes futile. But a combination of these can help to make a real leader.

We have suggested in other lessons dealing with this period of Hebrew history that it was no easy task to weld a group of slaves into free and responsible men. Conditions in the desert were hard. To find food and water and protection for the multitude of wandering people was a job that demanded unflagging work. Then there was the new country they had to conquer. It was filled with strong enemies who had to be met and overcome. This demanded courage of the highest order. No wonder the command "Be strong and of good courage" is given three separate times in this account.

Another assignment that was sure to test the quality of Joshua's leadership was that of holding the people to their religious ideals. Their temptations to discouragement and defection were many. This was to be especially true when the Hebrews began to come into contact with people who had an entirely different type of religion from that of the children of Israel. The hardships of the desert had bred in the Hebrews a real group spirit. What Roy L. Smith has called "desert democracy" was born in their hearts as they faced common dangers and worshipped a common Lord. But in the land of Canaan they were to see a people whose life was oriented in quite a different direction. They had different gods and a code of morals which exalted "rugged individualism." They would need prophets to rebuke them when they were tempted to forsake the faith of their fathers. Our next lesson will deal more fully with this theme.

In conclusion we may ask ourselves this question: how are we faring today as far as leadership is concerned? When great questions that involve the very future existence of human life on the planet are up for discussion and action do we find our leaders in church and state taking a firm stand for



Pictured above are members of the 1958 Caravan which will visit seven European countries this summer. Left to right: (front row)—Patricia Pugh, Caroline Wright, Ann Page Brooks, Alice Rose Mazingo, Lynn Ligon, Katie Owen, Reinhard Brose, Mrs. James Auman; (back row)—Howard Mallard, Jack C. Wayne, James Hobbs, Gresham Northcott, Jr., Michael Wilkinson, the Rev. James A. Auman.

what they believe is right? The Bible says: "If the trumpet give forth an uncertain sound who shall prepare himself for battle?" We need to pray that in this crisis of human history there will be leaders to match the hour.

Margie Mauney, Organist, Dies in Concord

Mrs. Margie Mauney, who for 54 years had been minister of music and organist at Central Methodist Church Albemarle, died on May 9 in Cabarrus Hospital, Concord, after a brief serious illness.

Mrs. Mauney was the daughter of the late John S. and Bina Harris Adkins, and the wife of the late June Mauney who was one of Albemarle's first druggists. She had no immediate survivors.

Funeral services were held at Central Church, with the pastor, the Rev. D. Moody Nifong, in charge, assisted by a former pastor, Dr. Dwight D. Ware, of Claremont. Interment was in the old Albemarle Cemetery.

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REV. JOSEPH H. COSBY

Chatham, Virginia



The cornerstone of the new \$175,000 educational building of Central Terrace Church, Winston-Salem, was laid in special ceremonies conducted by Bishop Nolan B. Harmon on Mother's Day, May 11, at eleven o'clock.

The building consists of 22 classrooms, a large fellowship hall, and kitchen. The old educational building, now in the process of renovation, will include church offices, pastor's study, church school office, library, music room, two scout rooms, and five adult classrooms.

Central Terrace was the first church in the Western N. C. Conference to finance its building program through the issue of bonds. Early in the conference year construction was begun, and at the same time a drive was launched for

the sale of bonds. Issued in denominations of \$100, \$250, \$500 and \$1,000, they were sold quickly. In the third quarter of the year, keeping pace with their progressive plans and objectives, the members carried on a building completion crusade in an effort to underwrite a large portion of the indebtedness. The crusade was conducted by the Rev. Leon Blackman, of the Department of Field Service of the Methodist Church.

During the past three years of building and fund raising, Central Terrace has provided much of the leadership and membership for two new churches in the city.

The Rev. Harley Williams is pastor of the church.

Pastoral Care Department of the N. C. Baptist Hospital in Winston-Salem.

Applicants to succeed Mr. Barefield are being screened by the Board. Those wishing to apply should contact the Wesley Foundation Board, Boone Methodist Church, Boone, N. C., immediately.

A CORRECTION

One of our readers calls attention to the error in the report of the Fayetteville District Conference which stated that four local preachers were "ordained" at the session. The word should have been "licensed." Ordination is given only by the bishop and elders at an Annual Conference.

In Memoriam

JAMES CLEMENT IPOCK

James Clement Ippock was faithful to every duty entrusted to him while serving for many years as a resourceful member of the official board. He was an ideal husband and father. As a lifelong member of Beech Grove Church, he served unpretentiously, humbly, wholeheartedly and cheerfully. Truly he was a genuine Christian in every sphere of his life.

Mrs. Nixon McIlwain, Secretary
of the Official Board,
Beech Grove Methodist Church

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The less tenderness a man has in his nature the more he requires of others.

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Wanted: Lady 30 to 45 desiring income and the security and companionship of family life to join motherless family as an Aunt. Proven ability to love and understand children. Exchange references. Write details to: G. W. M. c/o First Methodist Church, Charlotte, N. C.

If you want a room at Lake Junaluska for the June 4th and 8th conference write Lakeside Lodges. In our new motor court and two lodges directly across the street from the new cafeteria we have rooms for 125 more people. The large motel rooms all have private showers. New private baths have been built in some of the lodge rooms. Our rates are \$4.00 to \$6.00 for two people and \$1.00 for the third person.

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Book Reviews

So You Want To Preach, by Frederick Keller Stamm. (Abingdon Press. \$2)

Dr. Frederick K. Stamm has been for many years one of America's outstanding preachers. During nineteen summers he spoke over the radio program, "Highlights of the Bible." Now, after forty-five years in the ministry, he writes a letter to young preachers which should be in the hands of every young man who feels that the ministry is his calling.

Dr. Stamm faces frankly some of the problems of the present-day pastorate. He presents no picture of ease and scholarly retirement from the troubles of the world, yet he feels that one must know books and people, and that the way to know them is to read books and love people. The young minister will be encouraged by his matter-of-fact presentation of the problems which are before him and by the fact that Dr. Stamm admits to having had the same problems and having made some of the same mistakes that he is likely to make.

If you have a young pastor, if you know of a young man planning to enter the ministry, give him this book. I'm sending my copy on to a young friend who, after getting the best education possible in the finest schools and seminaries, is just beginning to learn to be a pastor.—R.P.M.

The World's Greatest Traveler, by Ruby Lee Adams. Published by the author, 219 Ninth Avenue North, Nashville, Tenn. Price \$1.45.

In this enlightening booklet Mrs. Adams sets forth the Who-What-When-Where-Why of our money. With interesting illustrations and historical bits of information, the "coin of the realm" comes to life as more than gold, silver, copper and "green backs."

Announcements

Pentecost Sunday will be observed Sunday, May 25, on "The Circuit Rider" telecast on station WNCT-TV, Channel 9, at 4:30. The coming of God the Holy Spirit described in Acts 2 will be recalled in this commemoration of the birth of the church. The Rev. Malloy Owen speaks.

• • •

Bishop Nolan B. Harmon authorizes the appointment of the Rev. C. E. Ridge, Rt. 4, Lexington, N. C., as the pastor of the New Wesley Heights Methodist Church, Lexington. This appointment being effective from April 13, 1958, until Annual Conference.

• • •

The Ministers' Wives of the Western North Carolina Conference will hold their annual luncheon on Saturday, June 7, at the Waynesville High School Building at 1 o'clock. The price of the luncheon is \$1.75. Please send your reservations to Mrs. F. C. Smathers, Box # 522, Lake Junaluska, N. C.

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The resignation of the Rev. Robert S. Barefield from his position as Director of the Wesley Foundation at Appalachian State Teachers College, Boone, was announced by the Wesley Foundation Board there last week. Mr. Barefield has resigned this position in order to enter a year of clinical pastoral training in the



A Visit to Asheville

The almost constant rain let up for two days as the editor made his visit to two Asheville churches on May 4. Going over on Saturday, I was the guest of the pastor, George Culbreth and Mrs. Culbreth, in their lovely parsonage home just outside the city. The view from their front porch is breathtaking and it was wonderful to eat supper out on the front porch within sight of two great mountains.

George is the son of the late Dr. Marvin Culbreth of the NC Conference, who not only served his Conference in the pastorate and as district superintendent, but was one of the leaders in the work of the Sunday School Board of the Methodist Episcopal Church, South. As a boy and young man, I became familiar with his name, but never met him.

The Bethesda-Tabernacle Charge is a peculiar arrangement, with one church in the shadow of Asheville and the other just outside Black Mountain. Just a quarter of a mile away from Bethesda is the new Groce Memorial Church, and Culbreth has to pass through the bounds of three other charges in order to reach the second point.

Bethesda is completing a remarkable building project, having raised \$40,000 for a do-it-yourself job which is worth at least \$65,000. Tabernacle has one of the most beautiful situations in the state, as it nestles just under a mountain in a green valley.

It was a wonderful day—with two services in the morning and a visit to a sheep farm in the afternoon. I took a whole roll of film and, for the first time in my experience, got no pictures at all!

• • •

To the Other Side of the State

Wednesday found me on my way to Elizabeth City, 430 miles from Asheville, where I had been asked by my good friend Kelly Ingram to entertain his Methodist Men. It was ladies' night and the attendance was high and the supper delicious.

Sitting beside me at the table was the manager of the local Penney store. As we talked of where we had been (We were both from out of the state), we found that we had traveled over some of the same territory. I was reminded of the time, down in Florida, when I attended a wedding and got into conversation with the groom's father, who was a stranger to me.

"Where are you from?" I asked, and he told me he used to live in Mississippi.

"But you don't have the right accent," I said.

"Well, I wasn't born there," he admitted. I tried again. "Where were you born?"

"Well, I was born in Kentucky," he replied, and let it go at that. This was too much for me. I had to know more.

"That's fine," I remarked. "So was I. What part of the state do you come from?" Like the dentist who couldn't locate the right tooth, but kept pulling, I was determined to get the facts. I couldn't understand why he was so "chinchy" with information.

After a moment's thought, he came up with the answer. He was born in a little town near Owensboro. "It's so small," he said, "nobody ever heard of it." I answered that the description applied to my birthplace also, and asked just what the name was, but he was stubborn and wouldn't reveal it. He did admit, however, that it was seventy miles south of Owensboro.

I thought that over and suddenly a suspicion dawned on me. "Seventy-five miles south of Owensboro would bring you pretty close to the Tennessee line," I said. "I was born in a little town forty miles west of Bowling Green, and if my memory serves me right, seventy-five miles south of Owensboro and forty miles west of Bowling Green would bring you to one only spot—the little town of Lewisburg! That's where I was born."

"Um," he grunted. "Guess we must have come from the same place."

Considering the fact that the village never had more than 700 inhabitants in its history, I thought that I ought to be able to place him, and I tried again, with the result that I found out he was the step-son of my great-uncle. I haven't yet figured out what kin he was, but we were related.

I wondered, later on, whether he was ashamed of the town, or if he had a suspicion that I might end up claiming kin with him. But he was quite friendly when he finally admitted the horrible truth—that he, too, was a Coonranger.

Some of these days I'll tell you about that mythical country which is not on a map by that name, but which has a personality all its own. Peter Cartwright used to preach there, and the Cane Ridge revival started there, and so did I. When I was a lad it was so far in the backwoods that we didn't mind being called Coonrangers, but times have changed. They don't use the name any more around there, and somebody's sure to write me about it if any native sees this.

Elizabeth City

How did I jump the track from Elizabeth City to Coonrange? I don't know, but I seem to be good at that. Speaking to the audience that night I started a tale about London and didn't finish it, leaving Kelly Ingram and the rest to wonder just what did happen. Well, I'll tell them what it was supposed to be. Just pick up last week's *In Passing* and you'll find the story there. It's the one about the lost pants that came back home.

The congregation at First Church has done a fine job of remodeling an Akron-type education plant. After cutting up the huge Sunday school auditorium, they found space for excellent departmental facilities and a lovely chapel. The latter is to be furnished with imported altar ware from England and will be artistically perfect in its appointments, thanks to a group of ladies who are well versed in ecclesiastical art.

• • •

An Unexpected Encounter

After a late start from Elizabeth City, I hurried on my way, expecting to reach the office by late afternoon, but I couldn't resist the beauty and historical attractions of old Edenton. Stopping the car in front

of the Methodist Church, I paused to take a picture of it and of the ancient Episcopal Church facing it. Seeing me looking at the latter, a kind gentleman, who happened to be a member of the Episcopalian congregation, invited me to go inside.

Built in 1736, I believe, the present building is in fine repair and is much the same as it was when it was new. I was told that, some years back, there was an effort made to modernize the structure by taking out the old-fashioned gallery, but that the conservative element won out and the balcony seats stayed in. Antiquarians will be happy that they did.

While we were looking around, I heard a child's voice, and saw a familiar face at the door. It was Earl Richardson, pastor of the Methodist Church, and his small son. I greeted him, and he voiced his astonishment.

"You're the very man I want to see," he said. "I was just finishing up my *ADVOCATE* list and wishing that I could talk with you. Come over and have lunch with us and we can discuss some matters." I knew I shouldn't do it, for even preachers' wives are not always prepared for unexpected visitors, but I went with him across the street, and Mrs. Richardson was kind enough to feed me bountifully, while Earl and I talked about his plans for the new Communion table and furnishings which were being given by some friends.

The result of it all was that I didn't get away until three o'clock, as I stayed to meet with the furnishings committee and had the pleasure of talking on my favorite subject of church beautification. The old church is lovely, with its huge beams carved in the Trinity symbol, and the new table and furnishings will make it even more so.

Earl Wilson, like George Culbreth, became a minister despite physical handicaps which would have floored most boys. Culbreth suffered from polio as a child and lost the use of his hands; Richardson was blind at birth. But both men have mastered their handicaps and made them assets. Culbreth drives a car with perfect co-ordination and ease; Richardson makes his partial blindness a help instead of a hindrance. They say that his scripture readings from the Braille Bible gain much from the fact that he can look at his congregation as his fingers trace the words in the book. With the aid of powerful glasses, he is now able to see enough to get around with ease, and can read print if it is close enough to his eyes. To see him walking down the street, one would never suppose that he was almost blind. His congregation finds him no different from other preachers and his happy spirit causes them to forget that he has any difficulties.

There's a new arrival at the Richardson parsonage, a lovely little girl who is too young to pay any attention to visitors and slept peacefully all through our conversation.

See you next week—in passing.

♦ ♦ ♦

High Point College conducted a service of re-dedication at the last senior assembly before the final graduation ceremonies. The principal address was delivered by Bishop Nolan B. Harmon.

PS
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May 29, 1958

Volume 103

Number 22



Conference Time at Junaluska

Next Wednesday ministers and delegates from the Western North Carolina Conference will assemble at Lake Junaluska for the 69th session of that organization. Eighty-one years ago the Blue Ridge-Atlantic Conference of the Methodist Episcopal Church assembled for its first meeting, and it was 131 years ago that the North Carolina Conference of the Methodist Protestant Church was organized. These three conferences came together following the union of the three churches in 1939.

The Western North Carolina Conference is one of the largest conferences in The Methodist Church, with a church membership of 251,346 (1957 report). There are 17,801 teachers in the church schools, a church school membership of 218,134, 895 women's societies, and 206 chartered groups of Methodist Men. It includes 576 pastoral charges and a total of 719 ministers in all categories.

Presiding for the second time since his election will be Bishop Nolan B. Harmon, who has endeared himself to the Methodists of western North Carolina during his residence here.

The conference sessions will be held in the George R. Stuart Memorial Auditorium located at the edge of the lake. Holy Communion will be celebrated in Memorial Chapel which is located nearby.



News Briefs about Methodists and Methodism

The Pastors' School for the N. C. Conference will be held at the Divinity School of Duke University, Durham, July 15 through August 8.

Dr. Cecil W. Robbins, president of Louisburg College, was guest minister for the morning service at St. Paul Church, Goldsboro, on Sunday, May 18.

Larry Stacy, president of the Senior MYF of First Church, Gastonia, has been named by the Jaycees as Gastonia's "Teenager of the Year."

The Rev. Dr. J. Emerson Ford, Nashville, will retire August 31 as editor of Methodist church school publications for youth, and Miss Rowena Ferguson, Nashville, will succeed him.

The F. A. McGoogan family of Hertford was chosen to represent the Elizabeth City District of the N. C. Conference in the competition to find the "Methodist Family of the Year."

The Rev. William Frank Medlin was guest minister recently at Riverside Church, Elizabeth City. Mr. Medlin plans to join the N. C. Conference in June and will be assigned a pastorate in the Conference.

The Rev. W. M. McDonald, professor at Louisburg College, was guest minister for the morning worship service at Wesley Memorial Church, Warrenton, on Sunday, May 18.

Salem Church, on the Lowesville Charge, conducted its spring revival during the week beginning May 25. The Rev. Roy C. Putnam, pastor of Trinity Church, Greensboro, was guest minister.

Dr. E. K. McLarty, a retired member of the Western N. C. Conference, is now residing at the Pine Forest Home, 10 Gaines Avenue, Asheville, just off Hendersonville Road beyond the city limits. Dr. McLarty is in his ninetieth year.

L. Stacy Weaver, president of Methodist College, Fayetteville, will be the speaker on Methodist Student Day, June 8, at the 11 o'clock service of Hay Street Church, of Fayetteville. This will be a combination of College Day and Methodist Student Day.

Mr. O. B. Fanning, director of the Washington, D. C. office of the Commission on Public Relations and Methodist Information, has been elected president of the Washington Chapter of the National Religious Publicity Council.

The Rev. and Mrs. Howard L. Coleman, of Stanfield, announce the birth of a son, Howard Luther, Jr., on May 15.

Dr. Arthur S. Flemming, president of Ohio Wesleyan University, has been appointed to President Eisenhower's cabinet as Secretary of Health, Education and Welfare. Dr. Flemming will be the only Methodist holding full cabinet rank in President Eisenhower's official family. J. Ernest Wilkins, president of the Methodist Judicial Council, holds a sub-cabinet post as Under-secretary of Labor.

The Richard L. Sigmon family, of Wesley Heights Church, Charlotte, was chosen to represent the Charlotte District of the Western N. C. Conference in the recent competition to select the "Methodist Family of the Year."

The Arapahoe Methodist Church experienced a helpful revival the week of May 5 through 11. The pastor, the Rev. L. A. Green, brought an inspiring message each evening. At the Sunday morning service six new members were welcomed into the church.



Dr. John O. Gross, general secretary of the Board of Education of the Methodist Church, confers with local officials of Methodist College, Fayetteville, on plans for construction of the school in the near future. Left to right: Frank McBryde, college treasurer; Paul Carruth, director of the N. C. Conference Committee on Higher Education; Dr. Gross; and L. Stacy Weaver, college president.

Dr. Gross congratulated Fayetteville area residents on their participation in the movement which will bring Methodist College into reality. He said the project was being watched throughout the country as an example of what can be accomplished through the church and community working together.

Phillips Chapel, near Graham in the Burlington District, observed Homecoming and Memorial Day on Sunday, May 25. Guest speaker for the occasion was Dr. R. P. Marshall, editor of the NORTH CAROLINA CHRISTIAN ADVOCATE. Picnic dinner was served on the church grounds.

The Rev. Forrest D. Hedden, of the Board of National Missions, brought the morning message at Central Church, Asheville, on Sunday, May 18. Mr. Hedden is conducting the Progress Crusade in connection with Central's new sanctuary and annual church budget.

First Church, Maiden, has had a double observance of the Methodist college emphasis recently. Dr. Dennis H. Cooke, president of High Point College, spoke at Maiden on Sunday morning, April 27, concerning the cause of Christian Higher Education in the current quadrennium. Dr. Cooke is a native of Maiden and a former member of the Maiden congregation. On Monday, May 12, Brevard College Glee Club presented a concert, accompanied by Miss Elizabeth Whisenant, a sophomore from the Maiden church.

The Rev. Thomas A. Summey, Jr., Minister of Membership of West Market Street Methodist Church, Greensboro, has been appointed Grand Chaplain of the Grand Lodge of North Carolina, A.F. & A.M., for 1958.

Dr. Eugene C. Few, pastor of Myers Park Church, Charlotte, was guest minister at Purcell Church of that city, during special evangelistic services the week of May 4-9. The church heard with interest and profit the messages of the strong gospel preacher.

The Rev. O. P. Ader, retired minister of the Western N. C. Conference, who has been living in Spartanburg, S. C., suffered a stroke some weeks ago, and is now in Elkin Hospital, Elkin, N. C., for treatment. He may remain there until after his and Mrs. Ader's residence is changed early in June to one of the new apartments at The Methodist Home in Charlotte.

Bobby Butler, a ministerial student at the University of North Carolina, will be guest speaker at the morning worship service of the Leaksville Methodist Church on Sunday, June 8. Bobby is a member of this church. He will graduate from the University at the end of this school year, and is registered at the Divinity School of Duke University for the coming year.

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APPROVE CONSTRUCTIVE USE OF JULY FOURTH

The Council of Bishops has endorsed a movement to make July 4 this year a day of patriotic rededication and renewal. The movement was launched by the Theodore Roosevelt Centennial Commission as a recognition of the former president's dedication to teaching and exemplifying the responsibilities of good citizenship. The plan calls for reduction in Fourth of July sports and picnicking and summons churches to ring their bells and have tower chimes play "America" at intervals during the "day of remembrance and challenge."

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Trinity Church, Jacksonville, Shows Remarkable Growth

Trinity Church, Jacksonville, has shown remarkable growth during the past two conference years. During that time 437 new members have been added, 140 of whom have come on profession of faith. There has been a net gain of 318, and the present membership is 989.

The church school has had an increase of 221 members, and the present enrollment is 821. The MYF had grown from 12 to 50 for the evening meetings.

The Methodist Men's Club has grown from an average attendance of 8 to 35, with a present membership of more than 70. The Woman's Society of Christian Service began the two-year period with 7 circles, and now has 11.

During this time three members have been added to the church staff—a full-time church secretary, a full-time director of Christian education, and a minister of music.

The general operational budget, beginning with the 1958-59 conference year, will have shown an increase of \$20,000.

Ministers and Wives of Burlington District Entertained

Dr. and Mrs. Allen P. Brantley entertained the ministers and wives of the Burlington District, at the District Parsonage on Monday, May 12, for their annual May Day luncheon. Eighty-two guests were present.

The Rev. and Mrs. J. E. Wood, pastor of the Burlington Charge, presented a rare and interesting gift to the district superintendent and his wife—a large cake made in the shape of a modern church, with accessories, including four candles, representing the fourth anniversary of the Burlington District, the steeple and the cross, and the church lawn, all made of cake.

A short meeting of the ministers following the luncheon showed that so far this year 1,280 new members have been added to the churches of the district, and only seven out of 90 churches remain barren, without having received any on profession of faith. Thus far the Burlington District shows a net gain of 807 members this year.

Brevard College Alumni Meet in Greensboro

The Brevard College Alumni of Forsyth and Guilford Counties held their quarterly meeting at Bessemer Methodist Church, Greensboro, on Tuesday evening, May 13. They had as guests the Brevard College Glee Club now on their spring tour through western North Carolina.

Following supper the alumni meeting was presided over by the Rev. D. Leon Stubbs, president. A large number of members were present.

At the conclusion of the meeting the Glee Club presented a program of worship in the sanctuary, directed by Professor Nelson Adams. The members of the Club were overnight guests in the homes of the members of Bessemer Church.



MRS. EGGLESTON

Conference Notices

The Methodist Rural Fellowship Luncheon will be held Thursday, June 5, at 1:15 p.m., at Waynesville High School Cafeteria.

. . .

The Brevard College Alumni Luncheon will be held Friday, June 6, at 1:15 p.m., in the Waynesville School Cafeteria.

. . .

The Ministers' Wives of the Western North Carolina Conference will hold their annual luncheon on Saturday, June 7, at the Waynesville High School Building at 1 o'clock. The price of the luncheon is \$1.75. Please send your reservations to Mrs. F. C. Smathers, Box # 522, Lake Junaluska, N. C.

. . .

The Board of Education will meet in Room 102, Shackford Hall, Wednesday, June 4, 4:00 p.m. It is hoped that every member can be present.—EMBREE H. BLACKARD, *president*.

. . .

The Emory Dinner or Luncheon will be held in the new cafeteria dining room at Lake Junaluska on Friday, June 6, at 1:00 p.m., during the annual session of the Western North Carolina Conference. Dr. O. F. Feely will be guest speaker.

. . .

The Board of Hospitals and Homes of the Western North Carolina Conference will meet at Lake Junaluska in the room designated, Wednesday, June 4, at 4:00 p.m.

Pfeiffer College Announces Commencement Plans

Pfeiffer College, Misenheimer, will award diplomas to 121 graduates in commencement exercises set for Monday, June 2, at 10:30 a.m. in the Henry Pfeiffer Chapel. The commencement address will be given by M. Robert Barnett, executive director of the American Foundation for the Blind, in New York.

Baccalaureate services will be held in the Chapel on Sunday afternoon at 4 o'clock, with Dr. Frank B. Stranger, pastor of the First Methodist Church of Collingswood, N. J., as speaker.

Louise Eggleston to Hold School of Prayer

Mrs. Louise Eggleston, of Norfolk, Va., Spiritual Life secretary of the Virginia Conference WSCS, and widely known prayer group leader, lecturer, and author, will conduct a School of Prayer in Greensboro on June 11 and 12, under the sponsorship of the Greensboro District WSCS and Wesleyan Service Guild.

The first period will begin at 10:30 a.m. on Wednesday at West Market Street Church, continuing until noon. The afternoon period will be from 2:00 to 3:30. The evening period, sponsored by the Wesleyan Service Guild, will be held at Grace Church, beginning at 7:30. On Thursday the class will again be held at West Market Church, beginning at 10:30 and closing at noon.

Mrs. Eggleston is one of the dynamic Christians in America today, and one of Methodism's most consecrated and useful women. She is in constant demand as a leader of spiritual life retreats and prayer groups throughout the United States. Because of her rich experience with the wonder-working power of prayer, she has devoted her life to helping others to know and love the things of the spirit and to learn the art of prayer as Jesus taught it. Her booklets on prayer and her prayer missions have helped thousands to find the right answer to their problems.

In 1954 the degree of Doctor of Literature was conferred upon her by Athens College, Athens, Ala., in recognition of her work for the World Literacy Commission. At the request of President Eisenhower, she was invited to attend the Congress of Prayer in Washington, D. C., and as a result of her attendance she was sent to foreign countries to work with prayer groups.

Korean Conference to Elect Bishop

Korean Methodists will elect a new bishop and act on a number of other important issues at the quadrennial General Conference of the Korean Methodist Church in October.

Representatives of more than 100,000 Methodists will meet in Seoul, South Korea's capital, for the conference. The three annual conferences already have elected ministerial and lay delegates.

One of the principal items of business will be the election of a bishop to succeed Bishop Hyunki J. Lew. Bishop Lew has served two quadrenniums (since 1951) and under the law of the Korean Methodist Church cannot be re-elected for a third four-year term.

The Korean Methodist Church is an autonomous body affiliated with the Methodist Church in the United States. It was formed in 1930 by the merger of the missions of the former Methodist Episcopal Church and the Methodist Episcopal Church, South. The church today has 1,100 congregations in 25 districts. More than half of the church formerly was above the 38th parallel, but no word has been received from Methodists in North Korea since the invasion in 1950.



Bishop Harmon

W. N. C. Annual Conference

From the counties of Guilford and Randolph west to the Great Smokies the people called Methodist will soon ascend to the hills of western North Carolina for the 1958 session of the Western North Carolina Annual Conference of The Methodist Church. Under the leadership of Bishop Nolan B. Harmon of Charlotte, the Conference will be in session at Lake Junaluska, North Carolina, June 5-8, 1958.

Although the Conference will not officially open until 9 a.m. June 5, a pre-Conference session will be held on the night of June 4 with the annual meeting of the Conference Historical Society. The Rev. G. W. Bumgarner of Gastonia will preside and the address will be given by Dr. Albert D. Betts, noted historian and retired minister of Columbia, South Carolina.

The Conference preacher will be Dr. George A. Buttrick, noted author and minister. Dr. Buttrick, who is now preacher to the University, at Harvard University, will speak four times, Thursday, afternoon and evening and Friday morning and afternoon.

After the Conference is organized on Thursday morning, the Board of Hospitals and Homes with the Rev. A. G. Waggoner of Winston-Salem presiding will present Dr. Russell Dicks of Duke University. Also during the morning hour on Thursday the Rev. A. G. Lackey of Charlotte will make a report for the Board of Pensions, and the Rev. J. G. Wilkinson will report for the Committee on Conference Relations after which Bishop Harmon will recognize the men who will retire this year and will present the badges and parchments of retirement.

At the Thursday noon hour the Board of Evangelism will present Dr. J. H. Chitwood, East Lake Methodist Church, Birmingham, Alabama. Dr. Chitwood has long been a leading figure in Alabama Methodism and has held many official positions in the church. The Rev. H. P. Myers, Jr., of Mooresville, will preside at this hour.

Wednesday afternoon the Rev. Don Payne of Liberty will present the report of the Television, Radio and Film Commission and Mr. Morton R. Kurtz of Durham will speak to the report. Dr. Buttrick's first sermon will follow.

Dr. Buttrick's second sermon will be given Thursday night and will follow a report of the Commission on Town and Country Work which will be given by the Rev. E. H. Lowman of Boone.

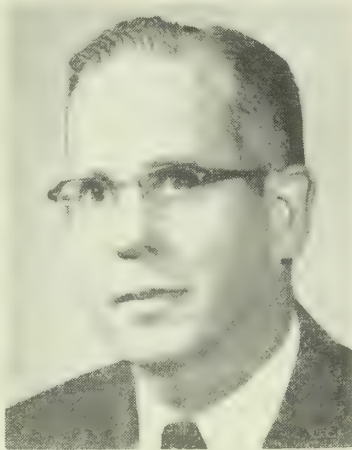
Friday's session will open with the annual Memorial service paying tribute to the ministers and their wives or widows who have died during this Conference year. They are J. O. Ervin of Charlotte, J. E. Pritchard and J. A. Howell of Asheboro, J. J. Wood of Andrews, G. D. Herman of Biltmore, J. E. McSwain of Greensboro, J. R. Warren of Monroe, Mrs. J. H. Barnhardt of Shelby, Mrs. A. J. Burris of Rutherford College, Mrs. E. K. Hardin of Rock Hill, Mrs. J. W. Kennedy of Harris, Mrs. J. F. Kirk and Mrs. W. L. Scott of Greensboro, and Mrs. W. A. Patton of Lansing.

The Rev. Douglas Corriher of Brevard and the Rev. E. H. Nease, Jr., of Valdese will submit the report of the Board of Ministerial Training and Qualifications immediately following the Memorial Service. The Rev. R. P. Gibbs of Statesville will make a report for the Commission on Christian Vocations, and Dr. J. C. Stokes of Shelby, chairman of the Board of Temperance, will present Dr. Lynn Hough Corson of Haddonfield, New Jersey, to speak for that Board. Dr. Corson served at the 1956 General Conference as chairman of the Committee on Temperance.

Bishop J. Wascom Pickett, retired Bishop of The Methodist Church now professor at Boston University School of



Rev. J. H. Carper



Rev. J. G. Winkler



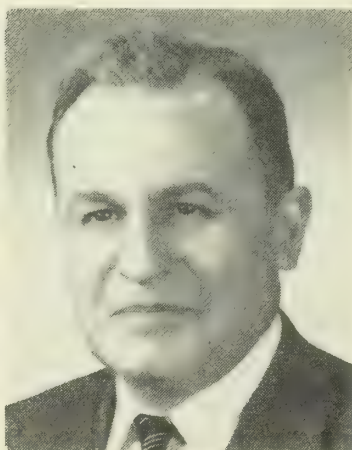
Rev. C. L. Heckard



Dr. Buttrick



Dr. Chitwood



Dr. Corson

To Hear Noted Speakers

Theology and Director of Evangelism under the World Division of the Board of Missions, will bring Friday morning's session to a close as he speaks for the Board of Missions under the leadership of Dr. Kenneth Goodson of Charlotte.

Friday afternoon Dr. E. H. Blackard of Asheville will report for the Board of Education after which Bishop Harmon will consecrate to the office of deaconess Miss Mary E. Bethea, dean of women at Pfeiffer College. Dr. Buttrick will follow this service with his final sermon.

The ordination of deacons will take place Friday night just prior to the evening service under the direction of the Committee on World Peace of which the Rev. A. M. Smith of Charlotte is chairman.

Saturday's session will begin with the reception of the class of young ministers into full connection. Brief reports will be made by the Rev. R. G. Tuttle of High Point for the Commission on Minimum Salary and Herbert M. Wayne of Charlotte for the Commission on World Service and Finance.

During this quadrennium the emphasis in Methodism has been on Christian Higher Education. The Western North Carolina Conference is now in the midst of a campaign to raise three million dollars for the Methodist Colleges within the bounds of this Conference. This program will be explained in full during the Saturday morning session by Dr. Wilson O. Weldon of Gastonia, chairman of the Commission on Higher Education, Dr. Fletcher Nelson of Morganton, director of the Commission, Mr. Holt McPherson, editor of the High Point Enterprise, Dr. H. F. Reinhardt, president of the professional fund raising company, Ward, Dreshman and Reinhardt of New York, and Bishop Harmon.

Saturday morning's session will be brought to a close by two addresses. Dr. Roy Pearson, dean of the Andover Newton Theological School, will speak for the Board of Social and Economic Relations, the Rev. C. H. Peace, Winston-Salem, chairman, and A. G. Jefferson, lay leader of the Virginia Conference, will be presented by Edwin L. Jones, Conference lay leader, and will speak for the Board of Lay Activities.

Bishop Harmon will ordain the elders in the Memorial Chapel on Saturday afternoon, and Saturday evening a Young Adult Rally will be held under the leadership of the Conference Board of Education with Dr. Theodore H. Palmquist, Foundary Methodist Church, Washington, as key note speaker.

Holy Communion will be administered in the Memorial Chapel on Sunday morning and will be followed by the Conference sermon by Bishop Harmon and the reading of the appointments for 1958-1959.

Music for the Conference will be under the direction of the Rev. R. T. Montfort of Davidson and will feature the Conference Quartet composed of the Rev. J. S. Gibbs, Jr., of High Point, the Rev. K. M. Johnson of Asheboro, the Rev. G. R. McCulley, Winston-Salem and the Rev. E. F. Pepper of Waynesville.

This year the Thomasville and Marion Districts will serve as host districts to the Conference. The Rev. J. G. Winkler of Marion and the Rev. J. H. Carper of Thomasville will be host superintendents, and the Rev. C. L. Heckard of Marion and the Rev. Frank Jordan of Thomasville will be host pastors. The Rev. J. W. Fowler, Jr., is superintendent of the Lake Junaluska Assembly, whose facilities will be at the disposal of the Conference.

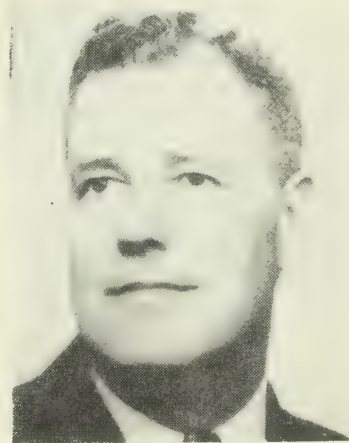
The Rev. E. Paul Hamilton is Conference Statistician, F. D. Russell of Charlotte is Conference Treasurer, George C. Smith of Salisbury is Conference Auditor, and the Rev. Charles D. White of Kannapolis is Conference Secretary.



Bishop Pickett



Dr. Betts



Dr. Dicks



Dr. Palmquist



Dr. Pearson



A. G. Jefferson



Dr. Reinhardt

Morning Star Church Dedicates Building

Morning Star, one of Haywood County's oldest churches, will dedicate its new educational building, Sunday, May 25, at the 11 o'clock service. The Rev. Frank C. Smathers, superintendent of the Waynesville District, will bring the message and conduct the dedicatory rites. Assisting in the service will be the Rev. Kenneth Crouse, pastor, and the Rev. W. H. Pless, pastor during the years 1931-40.

An open house period will be held between three and five in the afternoon, and at the evening service, the Rev. Asmond Maxwell, pastor First Church, Sylva, and pastor of Morning Star Church, 1948-53, will bring the message.

The educational building was begun in the fall of 1955. It is made of cement blocks with brick veneer to match the sanctuary. The basement level provides a large Social Hall which ties in with the recently enlarged and remodeled kitchen of the older building. The first floor provides an office for the minister, nursery with an adjoining restroom for children, and rooms for two adult classes and the primary department. The second floor houses the junior, intermediate, senior, older youth, and young adult classes.

The floors are attractively tiled, and the building has a modern heating system which provides individual thermostatic control for each room. Adequate restrooms are located on each floor.

Henry Foy of Waynesville was the architect for the building, and Quay Smathers, a member of the Morning Star congregation, supervised the construction.

The building cost \$30,000 and was constructed by the congregation on a pay-as-you-go basis. With the assistance of the Duke Endowment, which granted \$3,000 to the project, a small grant from the Waynesville District Mission Society, and an estimated \$3,500 in donated labor, the congregation never had an indebtedness larger than \$3,000. Work nights were held throughout the construction period, and men of the church did the wiring, painting, tiling, and a large amount of the carpentry work. Ladies of the church stood by with coffee and refreshments.

The building committee was composed of Raymond Miller, chairman; Carroll Pless, Charles Rhodarmer, Arthur Cody, Hugh Cook, and Quay Smathers.

Morning Star has a long and interesting history. Organized in 1825 by a Lutheran minister, the Rev. Nehemiah Bonham, it remained in the General Synod of the Lutheran Church in North Carolina some forty years. Mr. Bonham advised the congregation to join the Methodists if another leader did not develop to take his place, and in 1866 the church was re-organized as a Methodist congregation.

The church, situated on a spacious lawn and surrounded by a large grove of trees, with beautiful mountains on all sides, is one of the loveliest places of worship in western North Carolina. It has a membership of 363, and is located two miles west of Canton, near Lake Junaluska.



Morning Star Church showing new educational building

I Believe in Preachers

By WILSON O. WELDON

Methodism has one day in each year dedicated to the work and labors of the laymen in our churches. That's a wonderful fact. I believe in the laymen—in what they are doing so wonderfully for the churches—and I say let's make even more of Laymen's Day!

There ought, also, to be a day on which we herald the idea, "I believe in preachers!" The next General Conference should give consideration to the thought of magnifying the place and role of the preaching minister in the total program of our Methodism.

Why do I believe in the preachers? Just because I am one? No, for I believe I am looking more objectively when I affirm this faith in the preachers. It's because of what they *are doing* and what they *want to do* for the glory of God and for the extension of the boundaries of the Kingdom. Also, because there is a uniqueness about the ministry which many persons have not discovered and surely have not yet appreciated.

I believe in preachers—because I know of no one who is not consecrated. Some I know evidence more consecration than do others. Some I see, as man measures success, who have been more successful than others in some phases of the ministry. And that is Biblically authorized—"And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers . . ." (Ephesians 4:11). Yet, never have I known any preacher who did not show forth some trait or quality or characteristic that God was able to use. From counseling with many as they have entered into the Annual Conference and from laboring with others in revival meetings, in training schools and other enterprises comes this certain conviction.

Those preachers, not full members of the Annual Conference, but who labor under the title of "Supply Preachers," are doing yeoman service under the banners of Methodism. Yes, they are servants of God, "carrying the ball," and holding high the torch

of goodness, sacrifice and idealism in many difficult areas of the church.

Whenever a young man says in my presence, "I am going to be a preacher," my excitement climbs, my blood pressure rises, and the anticipated thrills of a glorious life course quickly through my mind. Often it would do the local church much good if the pastors would preach on the Call to the Ministry and at the same time exalt the office of the preaching minister. Too many of our lay folk think of the preacher only in terms of specific failures, or widely scattered moral and official deviations. Isn't it high time for us to magnify the full-time servant of the church and place a positive accent upon the man or woman who preaches, who ministers, who shepherds, who administers the program, and who strives to blend all of these services into one fruitful life day after day and night unto night?

The laymen in the churches which I have been privileged to serve have carried out this idea more generously than I have ever deserved, but it is a grand thing to do: *Boost your preacher! Talk about his virtues! Encourage him!* Thereby help to make out of him a more useful man of God. And in so doing laymen will strengthen their local church. At the same time they will make their church more desirable and the pulpit will be more and more in demand by the kind of aggressive, daring, and laboring preacher who will lead that church into grander heights of Christian service.

Methodists, let's get busy at thinking, talking, supporting and acting like we

Believe in the Preachers!

♦ ♦ ♦

Nothing is easier than fault finding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business.—Robert West



Shown above are the members of the Board of Ministerial Training and Qualification of the Western North Carolina Conference, interviewing students who are serving charges in the communities near Pfeiffer College in the Approved Supply relationship.

The committee is shown interviewing Robin Wade Hurley who is pastor of the Lilesville charge. This charge will be one of the most strategically located communities in the state in connection with the development of the new Atomic Plant to be constructed at Bluet Falls on the Pee Dee River. This community will doubtless see the largest increase in population of any community in our state in the next few years.

Pfeiffer College, North Carolina's newest four-year college, is helping to train young ministers to serve the church in strategic places where ministers are so badly needed.

Shown in the picture above are the Rev. B. R. Fitzgerald, Charlotte; the Rev. Walter Lee Lanier, Morganton; the Rev. M. E. Harbin, Greensboro; the Rev. Robin Wade Hurley; and the Rev. S. B. Nifong, Greensboro.

Haywood County Churches Hold Finance Crusade

Nineteen churches in Haywood County of the Waynesville District recently went together for a unified finance drive for the sake of underwriting the budgets of their churches for the coming conference year. The campaign was directed by the Rev. Rollin P. Gibbs, executive director of Finance and Field Service of the Conference Board of Missions.

Under the leadership of the district superintendent, the Rev. Frank C. Smathers, and the district lay leader, Ned J. Tucker, plans were discussed early in the conference year for the Finance Crusade. Churches of the county met with Mr. Gibbs in February and laid definite plans for the Crusade to begin in April.

The budgets of the churches totaled \$123,069. Although the reports are not complete, the success of the Crusade is seen in \$109,452 which was pledged by the end of the month, leaving less than \$20,000 to completely underwrite the budgets. This is 88% of the total amount needed, and when the reports are final, it is believed that the budgets of these churches will be almost completely underwritten for the coming year. Eleven of the nineteen churches reached or exceeded the entire amount needed to underwrite their budgets, and others are expected to do so by the end of the Crusade.

The unique venture is perhaps one of the first of its kind to be undertaken anywhere. It required careful planning and co-operation on the part of the participating churches. Over 200 workers were enlisted in the various churches, and received training for their assignments at a county-wide Coaching Conference. Dr. James W. Sells, of Atlanta, was one of the speakers and presented his booklet "God's Plan" to the group.

Loyalty Dinners held in many of the churches were an outstanding feature of the Crusade. At these dinners all the items of the budget were presented and explained,

and, following an address by Mr. Gibbs, those attending were given an opportunity to make their commitment to the budget. Persons attending were also encouraged to become titheers, and incomplete reports revealed that 114 persons had indicated they were going to tithe their incomes. Following the Loyalty Dinner, teams paid friendly visits to the homes of members, and an attempt was made to reach every member and friend of the church.

A county-wide dinner rally was held on May 2 at Bethel, and participating churches shared experiences of the Crusade. It was the feeling of the group that the Crusade had been a success not only for the finances of the churches, but it had strengthened their spiritual life, and had awakened them to the greater potential strength of their congregations.

Appreciation was extended to Mr. Gibbs for his excellent leadership, and it was voted to continue this type of program for the next year. It was announced that plans were being considered in other parts of the district to conduct a similar program next year.—KENNETH D. CROUSE

WNC Director Reports On Commitment Day

More charges observed Commitment Sunday this Conference year than reported in any previous year. The Board of Temperance is grateful for the splendid co-operation of our district superintendents, pastors and laymen in the interest of an alcohol-free way of life.

According to the record of the Conference treasurer, as of April 1, 1958, more charges had reported offerings to me than were sent to the treasurer. The pastors are requested to check with the church treasurers and see that all Commitment Day offerings or funds for Temperance are sent to the Conference Treasurer before the Annual Conference convenes in June.

The pastors are also requested to mail the Commitment Day report card to their District Director of Temperance or to me, if this has not been done.

COMMITMENT DAY REPORT: CONFERENCE YEAR 1957-58 May 13, 1958

District	Charges	Observing	To Observe	Signers	Offering
Asheville	48	29	19	1,742	\$ 235.88
Charlotte	65	54	11	3,390	602.87
Gastonia	59	48	11	4,199	523.80
Greensboro	69	60	9	5,651	954.69
Marion	40	27	13	2,041	266.52
N. Wilkesboro	26	12	14	843	98.50
Salisbury	59	35	24	3,541	342.86
Statesville	48	40	8	3,697	480.68
Thomasville	65	48	17	4,905	448.32
Waynesville	36	26	10	1,514	209.24
Winston-Salem	62	44	18	3,568	610.89

Total 577 423 154 35,091 \$4,744.25

F. E. Howard, Conference
Commitment Day Director

◇ ◇ ◇

Don't expect to be paid a dollar an hour for your working hours when you use your leisure hours as though they were worth five cents a dozen.—Henry L. Doherty

◇ ◇ ◇

A day without prayer is a day without blessing, and a life without prayer is a life without power.—Alliance Weekly



The Wesley Foundation at W.C.U.N.C. has elected the following officers for 1958-59. Pictured are: Louella Kidd, High Point, secretary; Jean Ray Robbins, Ruffin, president; Betsy Barnhill, Plymouth, vice-president; Mary Russ, Winston-Salem, treasurer; Danny Sue Outlaw, Mt. Olive, vice-president.

Catholic Chaplains Hold Top Armed Forces Posts

For the first time in the history of the chaplaincy, the top posts in all three branches of service will be held by Roman Catholics. The recent appointment by President Eisenhower of Catholic Brigadier General Terence P. Finnegan as Chief of Air Force chaplains will cause some raised eyebrows, as Protestants wonder how it happened that representatives of this minority group should have supreme command over all armed force chaplains.

Despite the obvious objections to such a situation, there will, in all likelihood, be no ill effects from this "loading" of the top brass. We have had Roman Catholics as chief chaplains before and Protestant chaplains did not suffer. But we cannot refrain from wondering if the President considered the matter very carefully before he acted.

The former Chief of Chaplains, Major General Charles I. Carpenter, a Methodist, has been given the rank of colonel and sent as Protestant Chaplain at the new Air Force Academy at Colorado Springs.

There is politics in the armed forces, as well as in the government, and the machinery of the chaplains corps at times suffers from it effects.

Anti-Semitism in the South, A New Phenomenon

The recent wave of attacks on synagogues in Southern cities is an indication of a serious change in the atmosphere of the South. For many years this section has been famous for its tolerance and good-will between Jews and Christians. In every Southern city Jewish business men and leaders have been accorded a place of prominence and respect; they are our friends and we are proud of their achievements and of the way they have become assimilated into our society. It has been our boast that we are more brotherly than some of our Northern neighbors in our treatment of those who are not of our predominant faith.

But something has happened, just what we do not know.

As Milton Friedman, White House correspondent of the Jewish Telegraphic Agency, pointed out recently, "violent anti-Semitism is alien to Southern tradition." He rehearsed some history to prove his point. "A Jew," he said, "was Secretary of State and later actually Premier of the Confederacy. He was Judah P. Benjamin. Dr. Daniel de Leon was Surgeon General of the Confederate Army . . ." Most Southerners would not need to be reminded of the contribution of the Jews to our life. They have given immense sums to our hospitals

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A Prayer for Trinity Sunday

O Thou who art the light of the minds that know thee, the life of the souls that love thee, and the strength of the hearts that serve thee; help us so to know thee that we may truly love thee, that we may fully serve thee, whom to serve is perfect freedom; through Jesus Christ our Lord.

O eternal God, Father, Son and Holy Spirit, grant that in the majesty of all creation we may behold thy power that upholds us, in the face of Jesus Christ thy love that seeks and saves us, and in new life within our souls thy Spirit kindling in us; that so even to our littleness thine infinite wonder may be revealed, O blessed Triune God. Amen.

and educational institutions; they have lent their aid to every worth-while endeavor; they have given us examples of a type of home training which once was ours also, and which they have preserved in the midst of growing difficulties.

The Jews have not changed. They are the same friendly people as before. But there is in our midst a group of fascist-minded dupes of totalitarian and alien influence who call themselves "the Confederate Underground" which seeks to link the Jews with all our troubles and to blame them for the racial unrest which plagues us.

The actions of this underground movement can be blamed on a very few extremists; they do not represent the feeling of Southern people. But unless they are ferreted out and curbed, they will destroy the good will between Jews and Gentiles which has been a feature of Southern life for generations. Christians must not lend an ear to subversive propaganda; they must at all times be brotherly toward all, no matter what the color or religion.

If You Want a Young Minister, Keep the Old One

One reason given for the shortage of ministers is that there are too many churches that want young ministers—meaning ministers under 40. This is one reason why young men hesitate to spend four years in college and three in seminary in preparation for the ministry. They reason that if they are no longer wanted when they reach 40, it is hardly worth the effort and expense. And they are right!

Supposing a young man finishes college at 21 then takes his required seminary work in the usual three years. This means he is 24 when he enters the full-time ministry.

Give him another five years to get his feet on the ground. By then he is ready to render a reasonably matured and seasoned ministry. But by that time he is 29 years of age and in only 11 more years he has reached 40, the age when it is said he is no longer sought after.

Any up-and-coming young man with a brain in his head, facing this prospect as he looks toward the ministry will quickly and correctly conclude that it isn't worth the candle. This isn't the only explanation for the critical shortage of ministers. But it is one. This means that churches insisting upon having young ministers are discouraging young men from entering the ministry although they think they are flattering youth and thereby inspiring them to join the ministerial ranks.

If the Methodist churches want to help remedy the ministerial shortage, they can do so by giving ministers in their 40's and 50's the recognition they are entitled to. These men are better qualified in most cases to render the kind of ministerial service a complex and modern church demands than ministers under 40.

—Michigan Christian Advocate

Re-dedicating Our Colleges

Recently the colleges of the WNC Conference were re-dedicated in simple, yet impressive ceremonies by Bishop Nolan B. Harmon and members of the Commission on Higher Education. The re-dedication serves to remind us that the job of a Christian college is not the same as that of an independent or state-controlled institution.

As Brevard, High Point and Greensboro college officials and teachers assembled for the ceremonies, they, no doubt, were acutely conscious of the pressing need for Christian Higher Education. In the days of satellites and nuclear warfare, Christian schools must do more than provide an education in science and the humanities; they must, if possible, produce Christian citizens.

These schools, and those of the NC Conference, have a responsibility which is fully understood by those who direct their administration. That responsibility, however, is not as well understood by those who must support them. Too often Methodist parents fail to ask the question, "What college will best serve to give our children a foundation for future Christian living?" They only ask what school will give social prestige, or offer the most in the way of recreation.

Methodism is committed to the cause of Christian Higher Education; it has always believed that religion must be *taught*, as well as *caught*. If we are to avoid the perils of complete secularization of education, we must not only re-dedicate our colleges but also ourselves to the great commission of Jesus who gave as his marching orders the command to go and teach.

Making God Real

One of the rather universal human ambitions and desires is to *know* something of God, to have a dead creed come alive in human life, to know the personal implications and abiding meaning of that revealed in Jesus and vindicated by God in the open tomb. One often feels the necessity of making God real *here* and *now*, for *me*, in terms of *my* self and *my* situation, *my* needs and desires and ambitions, *my* successes and *my* failures.

There are many things which can be passed down and used second-hand—cars, clothes, and, unfortunately, sometimes even ideas. That is not true, however, of the really great things of life. One may hear others tell of the moving experience of listening to the world's great music as interpreted by a highly competent symphony orchestra, but it means little until he has, himself, been moved by it. A young man or woman may read the sonnets of Elizabeth Barrett Browning, but they seldom are an adequate substitute for that to which, it is said, a young man's fancy turns at this time of the year. Whether it is music or love or finding God they must be entered into personally and individually if they are to have any significant meaning.

When it comes to this matter of finding God, of making him real, it is less a matter of seeking than of being sought, less a matter of finding than of being found. Wherever one turns there is God. As Grace Watkins put it:

As near as April green to a hill,
As petals of gold to a daffodil,
As near as the sunlight is to the sod,
So near to the human heart is God.

God sometimes, however, may not be real. For that to happen it may mean the putting away of those things which blind the face of God. For different individuals it may mean different things—moral, secular, or, occasionally, intellectual.

There is a second necessity—the act of intensifying the experiences which almost everyone has had of God, whether it is the call of duty in a moral situation, an act of selfless service in accord with the highest traditions of Christian ethics, or having one's heart and mind quickened and devotional spirit intensified by the sight of a setting sun or a canopied heaven filled with stars on a clear night.

Further, if one deliberately cultivates the kind of experiences which tend to make God real there will take place, inevitably, a growth into a spiritual experience wherein or through which God will become an integral part of the web of human life. The experience may be in silent, personal meditation, in association with those for whom God is real, in corporate worship or in reading. Above all, there will be commitment to as much of the will of God as it is given to one to know at a given moment. Rembrandt once said to his pupil, Hoogstraten, "Try to put well in practice what you already know; and in doing so you will, in good time, discover the hidden things which you inquire about." So it is

with the deepest and most significant experiences of the religious spirit.

Above all, it should be remembered that *there is an ebb and flow in the tide of religious experience. The high moments of the religious life may come, but they will be fairly infrequent. Life must go on.* We've sought and found Thee in the secret place

And marveled at the radiance of Thy face;
But often in some far-off Galilee
Beheld Thee fairer yet while serving thee.

—Jonesboro Heights Bulletin



Beauty

*There is beauty in the sunshine,
There is beauty in the flow'rs,
There is beauty in the mountains,
There is beauty in the bow'rs;
There is beauty in the meadows,
There is beauty in the hills,
There is beauty in the valleys,
There is beauty in the rills.*

*There is beauty in the woodland,
There is beauty in the lawn,
There is beauty in the starlight,
There is beauty in the dawn;
There is beauty in the landscape,
There is beauty in the sky;
There is beauty—wondrous beauty—
In the clouds that pass us by.*

*There is beauty grand in nature—
Wondrous handiwork of God—
But there's beauty of more value
Than the sky and earth and sod.
It's the beauty of bright faces,
Noble lives and deeds that bless,
Telling of a heav'nly glory
That our hearts and souls possess.*

*There is beauty rare in manhood,
And in virtue there's a gem;
There is beauty in right living
That ennobles any realm;
There is beauty—priceless beauty—
In the womanhood of earth,
Making home and making country
Grand and good and great in worth.*

WALTER E. ISENHOUR

Taylorsville, N. C.



Steeple Echoes

By T. R. JENKINS

Over the entrance to an old cathedral in France these words stand out clearly: "He who bringeth no gift to the altar beareth no blessing away."

Giving is a part of worship—so much a part, in fact, that worship is meaningless without it. Giving is a part of living the Christian life. One cannot truly be a Christian without coming to some definite and sincere conclusion about his giving. A great

Christian soul is also a great Christian steward—the two are inseparable.

One person has said: "When men worship, they worship either in adoration of God, or in an effort to place themselves in communion with God, or in thankfulness to God." He would have been nearer the truth if he had said: "When men worship, they worship in adoration, communion and thankfulness." All three—adoration, communion and thankfulness, which possibly is the incentive for giving—are involved in worship. As Timothy Dexter declared, "An ungrateful man is like a hog under a tree eating acorns, but never looking up to see where they come from."

In gratitude, the Israelites brought precious gifts to the temple. And those that brought them brought them as a thank offering—not as a duty, particularly, but as a privilege. Is it any wonder that so many "Christians" are poverty-stricken in soul—when they fail so miserably in this matter of giving? There is no way that we can rightfully construe giving as "secular" and praying as "spiritual"—the one being something which is a necessary evil, and the other something which is sacred. *Both of them* are sacred, and giving is as much a part of Christian worship and living as praying. It is true that "he who bringeth no gift to the altar beareth no blessing away."



A Very Bright Spot on a Very Dark Horizon

To be sure there is darkness enough about us to cause most of us to hang our heads and weep. But thank God it is not all dark. To me one of the brightest spots imaginable is to be seen in the way the multitudes are hungering and thirsting for a first hand knowledge of and fellowship with God. If this is not truly manifest in the multiplication and spread of devotional literature—books, periodicals, pamphlets and what not, I am sure that this has not escaped the eyes of any of us. I shall produce only one concrete case of what I am talking about. It was in 1935 I think that our Methodist friends projected what they happily called *The Upper Room*. This is a daily guide in the devotional life. I began using it soon after it was started and have found great blessing in using it. Today this little booklet has been translated into many languages, is printed by the millions, and literally covers the earth. What great body of Christians can we find today that does not have its guide to daily cultivation of fellowship with God? And who is there that does not find in this fact a very bright spot? I say let us multiply such agencies and spread them over the earth until the prophet's vision has been realized and the knowledge of the glory of the Lord has covered the earth as the waters cover the sea (Isaiah 11:9).

W. R. CULLOM

Wake Forest, N. C.

The Case for Methodist Ritual

By ARNOLD POPE

In the March 27 issue of the NORTH CAROLINA CHRISTIAN ADVOCATE the Rev. Key Taylor, chairman of the Commission on Town and Country Work of the North Carolina Conference, had some observations to make about the "withering influence" of ritualism on present day American Methodism.

This writer in no way wishes to cast any hint of aspersion on the Rev. Mr. Taylor, whom he highly respects and admires both as a person and as a minister of the gospel, but the article and its conclusions are so undermining to the health of the Methodist Church and its history and traditions that he feels compelled to take issue.

First of all, Mr. Taylor never bothers to define this bugbear of ritualism of which he is so scared. The closest he comes to a definition is in his opening paragraph where he speaks of "worship centers, candles and crosses on communion tables, robed ministers, divided chancels, and formal orders of worship." Would that such a "calamity" would happen to all the churches of our Conference! Too long have we been burdened with the chill barrenness of the frontier meetinghouse in the North Carolina Conference. I rejoice that it is now possible in many towns of our state to enter Methodist churches that look like a House of God instead of a man-centered secular meeting hall. We talk of giving Christ first place in our lives; well let us give Him first place in our churches as well. Let us exalt not the preacher, but the Christ he seeks to preach.

Mr. Taylor states that John Wesley abandoned most of his high-church points of view, and became less and less ritualistic. Careful reading of church history proves otherwise. For one thing, Wesley remained a faithful member of the Church of England until his death. So important were the Sacraments to him that he himself stated that he averaged receiving Holy Communion twice a week. He commended the order of worship of the Church of England in the following words: "I believe there is no Liturgy in the world, either in ancient or modern language, which breathes of a more solid, scriptural, rational piety than the Common Prayer of the Church of England. Although the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree." A look at the Sunday Service of Wesley, which can be found on page 506 of the Methodist Hymnal, and which he recommended to the American church, reveals an order "too high-church" for even this writer. As for Asbury, he was called down by several of his brothers in the ministry in America for being too "high-faluting."

Without attempting to take all the points Mr. Taylor makes and deal with them in

order, I think the following general observations need to be made.

First of all, we do not have the choice between ritual and no ritual. Even the most wild and woolly of preachers has an order of service he prefers—whether it be written down or not, and which is often even more fixed and invariable than that of a liturgical churchman. We do not have a choice between ritual and no ritual, but only between good ritual and bad ritual, unless you want to go as far as the holy roller types that even make announcements in the "unknown tongue" and turn flips in the aisle. As for myself, I prefer an order of service that is soundly based on the psychology of religion and that has been proven by the test of time and experience, such as Order of Worship I in the Methodist Hymnal.

In the second place, we are not forced to take a choice between beauty and holiness, sacrament and sermon, priestly and prophetic. I thank God for the freedom of the Methodist Church that does not hand down a mandate to choose one or the other, as do some groups, but that, instead, enables us to have *both*. How immeasurably better is a church such as ours where we can have both beauty *and* holiness, sacrament *and* sermon. These things are not innate enemies, but rather should be inseparable companions. The greatness of the Methodist Church is that it can have both a "decent and orderly" ritual and warm-hearted preaching. A correctly ordered service does not exclude great preaching, indeed it rather prepares the way for prophetic preaching and builds a solid framework on which it can stand. Let us have both, and whenever there are cases where form and symbol take the place of

experience and substance it is not the fault of the system but of the preacher himself.

As for ritualism being antithetical to revival, such is just not the case. Luther and Wesley were both faithful high-churchmen; the only difference was that they added warm-hearted preaching. Indeed a strong case could be made out for good ritual as a necessary prerequisite for revival, for the *large* part the people have to play in a service of correct ritual and the large amount of Scripture that is contained is a powerful thing. But let me speak from personal experience. Last year on a rural charge and as a part-time student pastor I received 26 people into the church, a figure far above the Conference average. I sincerely feel as much of the credit should go to a proper and well-thought-out worship service as to the actual preaching of the gospel.

A proper ritual, instead of destroying lay leadership in the church, actually builds it up. Instead of the service being preacher-centered, it is an interplay between the preacher, people and God. It restores to the people their historically rightful part in the service, and strengthens our doctrine of the "priesthood of all believers." If it has seemed in some cases to "repel the masses" and be "foreign to the nature of rural people," it is because the minister never took time to explain the whys and wherefores of the service to them. On the two rural charges I have served, I have found them highly appreciative of a ritual based on Methodist tradition once something of the nature and meaning of worship was explained to them.

Should the ministers and laymen of the Methodist Church ever accept the fallacious theory that the wild and woolly, free-for-all, holy-roller type of service is the thing that our church needs, it will be a sad day indeed. Let us, instead, cling fast to the great tradition we have—that of a combination of a sound order of worship and warm-hearted preaching of the redemptive Christ; this liturgy reveals.

The Beauty of Worship

By VANCE A. LEWIS

I should like to express my disagreement with the article on "Ritualism, Free Worship, and the Rural Church." (Adv. March 27)

I believe that the truths expressed in the article would more properly be called "half-truths." And a "half-truth" is a misleading and dangerous thing.

First, the extent to which John Wesley abandoned his former views on the proper order of church worship was far from a complete abandonment. In commending the Sunday Service to "Our Societies in America," Mr. Wesley wrote: "I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, Scriptural, rational piety than the Common Prayer of the Church of England" . . .

It should be born in mind that this order of worship was prepared for American Methodism by one who had personal acquaintance with the character and needs of those for whom it was prepared. While

Mr. Wesley was not infallible, it ill behooves the child to lightly disregard the judgment of such a father.

If "ritualism" were the real reason for Methodism being less vital than it should be, then it properly should be condemned and cast out of our services. However, the real cause of any lack of spiritual vitality lies elsewhere. Certainly, it must lie elsewhere in our N. C. Conference! In our sermons during Lent and at the beginning of our revivals, "ritualism" is not usually listed among the things dangerous to the life of the church. If it were, in most cases it would be like preaching to a one-legged man about the evil of dancing!

Of course, it is possible for a virtue to be so abused that it becomes a vice. Granting the possibility of ritualism being permitted to degenerate into such a deplorable state as the article sets forth as an absolute certainty, I still would be reluctant to throw it out on those grounds. When God made man with his human nature holding such

*Pastor, Smith's Methodist Church, Roanoke Rapids, N. C.

possibilities for perversion, He was thinking also in terms of its possibilities for virtue and spiritual ascent.

Certainly the abuse of symbolism and ritual can be as detrimental to the church today as in the past. But to say that it is, in itself, an evil that actually threatens the spiritual life of the church seems to me somewhat like saying fire, or an automobile, is an evil that should be banned for the common welfare.

Shall we go back to stark Calvinism and Puritanism in our worship? Can we truly say that these barren hills of Zion produced a more wholesome Christian character and a more meaningful faith? Is the "way of holiness" any less holy because flowers are planted by the wayside?

That there are "placid prophets," I agree. But I well recall that the late Bishop Brown had some very strong words about the placid prophets of our Conference in 1932, and surely that was before they became enmeshed in ritualism.

It is also difficult for me to see how the "parsonic" collar and clerical "costume" could mute the preacher's voice, or dull his conscience to social evil or personal sin. The preacher preaches what is in his heart. And anything that would cover the red tie in the pulpit would be an improvement!

It is high time that the Sacraments should be exalted! In all too many local churches there is a deplorable lack of understanding of their significance. Sacerdotalism may be an evil to be avoided, but I cannot conceive of the church without a "set apart" leadership, and an authority conferred by ordination. And yet, if the ordained minister is no different from the rest of the membership, why have it at all?

Anything that is conveyed must have some conveyance. Of course the preacher conveys the gospel. It is also his business, through the worship service, to convey the idea of the presence of God. A few might be so eloquent as to do this by their words alone, but most pastors need more than this. The cross upon the altar speaks more eloquently than any man ever could. It also provides background and undergirding for all that he does say. The open Bible upon the reading stand contains the same words as one taken from the preacher's pocket, yet it says infinitely more than the words the preacher reads!

The "atmosphere" of a church should be different from the atmosphere of any other public meeting place. The physical furnishings should make it instantly obvious that it is a place "set apart," a Holy Place. The "appointments" should whisper to the soul of the presence of God, and of the redeeming and sustaining grace of our Lord Jesus Christ.

A prayer of confession, or a collect for grace, in which the entire congregation participates, may be a mechanical thing for some, but, to me, it seems much better than the wandering of minds and the winding of watches that so often accompanies prayer. To my mind, suitable ritual provides greater participation in the service than any "free" worship could. And I believe that being a participant brings one closer to an experience of true worship than being merely a spectator ever could.

I fail to see that "order" is foreign to a service of worship, or that ritual might not

be the "flower" that produces the good fruit of a keener awareness of our God, or of a keener awareness of our own sinfulness and need of His forgiveness and grace.

I cannot see that "ritualism is foreign to the nature of rural people." Why *rural* people? Are they less sensitive to beauty, to the fitness of things? In their dress, their homes, their lodges and clubs, this does not seem to be so. I do not find them, in general, any more crude, dull of mind, or slow of heart than urban people. Many a worship service called "free" is merely haphazard.

The pastor preaches the message that God has laid on his heart. But to do that most effectively he first organizes his thoughts on the subject, he seeks good illustrations, and then properly places them. We call this the "mechanics" of sermon preparation, yet it does not, or should not, cause us to disregard the leadings of the Holy Spirit either in its preparation or in its delivery. To do so would be to blunder fatally indeed. Adequate preparation, undergirded by the Holy Spirit, makes for vital preaching.

Just so, it seems to me, adequate ritual, proper for the occasion, undergirded and premeated by the Holy Spirit, makes for vital experience of true worship.

Burlington District Reports 1,068 New Members

By T. J. WHITEHEAD

The Burlington District Conference was held at Mt. Hermon Church in Alamance County on April 22, 1958, with Dr. A. P. Brantley, district superintendent, presiding. Dr. Brantley opened the conference with an inspiring devotional message. Following the devotion the program of Evangelism was presented by the Rev. W. E. Howard, secretary of evangelism for the district.

According to the statistics report, 551 people have been received on profession of faith and 517 by transfer for a total of 1,068. The net increase for the year was 634.

The program of Christian education for the local church received special consideration at this year's conference. The Rev. J. C. P. Brown, Pittsboro, presented the report, with the assistance of others responsible for the district program of Christian education.

The camping program of the North Carolina Conference was stressed in connection with the program of Christian education. Burlington District Conference voted to join the Durham District in purchasing the land for Camp Chestnut Ridge in Orange County. The Conference Board of Education expects to develop this camp within the next two or three years.

The highlight of this conference was the presentation of the program of higher education. Speakers lifting up this phase of the work were the Rev. Paul Carruth, executive director of the Commission on Higher Education of the North Carolina Conference, and Mr. Jasper Smith, vice-president of Wesley College of Rocky Mount, North Carolina.

The program of missions and church

extension was presented by the Rev. Robert Wallace, district missionary secretary and the Rev. Tom Collins, executive director of the Board of Missions and Church Extension of the North Carolina Conference.

Mrs. George Ratterman of Mebane spoke on the work of the Woman's Society of Christian Service.

The Rev. Robert Nicks, superintendent of the Methodist Home for Children in Raleigh, and the Rev. J. F. Coble, superintendent of the Methodist Retirement Home at Durham, spoke on the work of their respective institutions. The Rev. W. M. Maness, Golden Cross director of the district, reported on the hospital care that had been provided for the people within the district.

Lay work was stressed in the report of the lay leader, Mr. James F. Rogers. He indicated that the Burlington District had one of its best years in the lay speaking program during the past Lenten season.

The Rev. C. H. Mercer, pastor of the Mebane Church, gave the report on Christian stewardship. Special emphasis is being given to every member canvass in the Burlington District this spring.

Melton Thomas Mann of the Jonesboro Heights Church in Sanford was granted local preacher's license and Thomas Otis Flucher of Graham and John Everett Wood of Elon College were recommended to the North Carolina Conference for admission on trial at the Annual Conference.

According to the statistical report, there are now 20,825 members of the churches in the district. To date \$129,804.00 have been paid on pastors' salaries. The amount paid on building and debts was \$149,751.00. According to Mr. Marvin J. Cowell a total of \$85,869.00 had been paid for all purposes to the Conference treasurer's office.

The conference sermon was delivered by Dr. Clay Madison, superintendent of the Greensboro District. Dr. Madison in his sermon brought the conference session to a close with a deep spiritual emphasis.

The conference closed with a picnic lunch served by the women of Mt. Hermon Church.

Louisburg College Announces Commencement Plans

Louisburg College announces that its baccalaureate sermon on Sunday morning, June 1, at 11 o'clock, at the Louisburg Methodist Church, will be delivered by Bishop Ralph S. Cushman, retired bishop of the Methodist Church now living in Raleigh. Dr. Robert B. House, former chancellor and now professor of English at the University of North Carolina, will bring the commencement address on Sunday afternoon at 2:30, at the graduation exercises.

Other commencement activities include the annual music recital presented by the Department of Music under the direction of Miss Sarah Foster, on Friday evening, May 30, at 8 o'clock. On Saturday evening, May 31, at 7 o'clock, the annual alumni banquet will be held, at which Dr. W. Arthur Kale, professor of Christian Education at Duke University Divinity School, will be guest speaker.

Eighteenth Annual Meeting of the WOMAN'S SOCIETY OF CHRISTIAN SERVICE of the WESTERN NORTH CAROLINA CONFERENCE

**June 10-12
Lake Junaluska, N. C.**

The women of the Western North Carolina Conference will hold their eighteenth annual meeting at the foot of the cross at Lake Junaluska in June. The sessions will be held within the walls of the auditorium, but the cross, standing on its promontory, will cast its beams across the way, shedding a radiance on the members of the Woman's Society of Christian Service as they gather from the eleven districts within the conference to knit together the accomplishments of the past year and chart the course for the coming year.

Mrs. Clarence C. Cranford, president, will be in charge of the meeting.

The theme will be, "Because He hath set the world in our hearts."

Conference Speakers

The speakers for the meeting will include a college president, two foreign missionaries and the officers of the conference. Dr. Willa Player, president of Bennett College in Greensboro, will speak on Tuesday evening. Miss Lorena Kelly will discuss her work in Africa and will give a morning meditation. Miss Josephine Abrams will speak on her mission work. The president's address is always the highlight of the conference and will be given on the opening afternoon.

Mrs. John Hoyle, Jr., of Gastonia, a member of the Board of Missions, will be on the program. Two officers of the Southeastern Jurisdiction, Mrs. Carl King of Salisbury, secretary of Youth Work, and Mrs. Dan K. Moore of Sylva, secretary of Status of Women, will be present.

Music for the Meeting

Mrs. David Gelbach of Asheville will be soloist for the conference. The organist for the Junaluska Assembly grounds will be accompanist for all of the musical numbers.



DR. PLAYER



Fellowship

The women of the Asheville District will serve as hostesses for this annual meeting. They have been very busy for weeks making all kinds of plans for the comfort and pleasure of the delegates and visitors.

On Tuesday afternoon they will entertain at a fellowship tea on the lawn just outside the auditorium. On Monday afternoon, June 9, they will be hostesses to the members of the conference executive committee at a tea at Lambuth Inn.

Mrs. Thomas E. Frutchey is district president and everything is being done to make the three days a time of joyful fellowship, and of real inspiration.

Ten girls from the Asheville District will serve as pages for the meeting. Mrs. Sam McCracken of West Asheville is chairman of the group.

Business Sessions

The most important event of "local" interest is, perhaps, the election of officers. Six conference officers have completed their terms and new ones are to be elected. Those in group No. 1 of the By-Laws are to be chosen.

The Research Committee has submitted the following list of nominees for officers: Mrs. Thomas E. Frutchey of Asheville as vice-president; Mrs. S. Ray Lowder of Lincolnton as secretary of promotion; Mrs. I. L. Sharpe of Charlotte as secretary of youth work; Mrs. Gilmer Harris of Cherryville as secretary of missionary education and service; Mrs. Arnold Kirk of Cooleemee as secretary of literature and publications.

Those nominated for re-election are: Mrs. Hugh Wilkin of Charlotte as recording secretary, Mrs. J. E. Fowler of Lake Junaluska as secretary of status of women, and Mrs. John Wright of Weaverville as editor of the Woman's Page in the NORTH CAROLINA CHRISTIAN ADVOCATE.

Retiring Officers

Six women who have served very faithfully as conference officers will retire from

the executive committee this year. Mrs. Rupert Crowell of Asheville has served eight years as vice-president; Mrs. T. V. Goode of Statesville, eight years as secretary of promotion; Mrs. Ira C. Shelley of Greensboro, ten years of service—six years as secretary of supply work and four as secretary of Wesleyan Service Guilds; Mrs. Louis A. Bye of Derita, six years as secretary of literature and publications; Mrs. Curtis L. Koontz of Lexington, four years as secretary of missionary education and service; and Mrs. E. A. Lamb of Reidsville four years as secretary of youth work.

Wesleyan Service Guild Meeting— Lake Junaluska, June 13-15

The program of the Annual Meeting of the Wesleyan Service Guild of the Western North Carolina Conference has been announced. The Spiritual Life Retreat will be held on Friday afternoon and evening and the Guild Weekend will be held on Saturday and Sunday.

Mrs. Ira C. Shelley of Greensboro, conference secretary of the Wesleyan Service Guild, will be in charge of both meetings.

All sessions will be held at Lambuth Inn.

The Retreat will be led by Miss Lorena Kelly, missionary on leave from the Belgian Congo. As a special guest, Miss Midori Sasaki of Hiroshima, Japan, will speak at the evening session. Miss Sasaki is a graduate of our Methodist College in Japan and is now studying for her master's degree at the University of North Carolina at Chapel Hill. She will remain for the entire weekend.

On Saturday a full day's session will be held. There will be workshops, lines of work meetings, a general business session, when the new Guild officers will be elected. In the afternoon, Miss Marlene Harmon, who was in the Belgian Congo, and Miss Diane Ware of Vashti School in Thomasville, Ga., will present the story of their work. On Saturday evening, "A Model Guild Meeting" will be presented and the service of Holy Communion will be held.

Sunday will feature a morning worship service in the main auditorium, with Dr. Kenneth Goodson of First Methodist Church in Charlotte as guest minister.

All Guilders are asked to stay through Sunday noon.



MRS. FRUTCHEY

Boys and Girls

ELIZABETH WHISNER
Editor



"Nobody" Needs A Heart

By WILMA HORTON

Once upon a time in a land called Somewhere there was a lovely little village with white cobblestone houses and happy people. The name of the village was Anyplace. The nicest thing about living in Anyplace was the Elves. They were friendly Elves, and they always seemed to appear at just the right time.

There was one sad little boy that lived in Anyplace, and his name was Nobody. Do you know why he was named Nobody? Because he had No Body. Everyone knew he was there and could hear him talk, but they could not see him.

One fine day Nobody sat on a riverbank looking into the deep blue water, and feeling very sorry for himself. "If only I had a body," he thought. Behind him a little voice said, "You can have a body if you want one badly enough."

Nobody looked around and saw a little smiling Elf. "Oh," he cried, "can I really become Somebody?" The little Elf was dancing gaily among the flowers. He stopped and looked wisely at Nobody. "To be a Somebody, you have to have a heart," he said. "When you find your heart, you will find a body." The Elf skipped merrily into the forest and disappeared.

Nobody thought about what the Elf had said. He remembered once he had passed a small girl crying in the street, but he did not stop because he was in a hurry. And several times he had seen old people with heavy loads of wood on their backs. But Nobody had always just minded his own business and had not paid the slightest attention to other people. He thought this was probably what the little Elf meant.

All that day Nobody thought about what the Elf had said, and when he went to bed that night he promised that he would do his best to stop being selfish.

From then on, Nobody did many kind and thoughtful deeds for other people. In fact, he forgot that he had No Body. He stopped to help all small children in trouble, and he carried heavy loads of wood for older people. He always shared his toys with other boys and girls, and one day he even gave them away to a group of poor children.

Right after this happened he was walking down the street feeling very happy. The shopkeeper passed Nobody and said, "Hello." Then the shoemaker spoke to him and smiled.

Nobody stopped suddenly. How did they know he was there? He wasn't making a sound. Could it be that he had a Body now? Could it be that he had found a heart? He turned and looked into a shop window. Staring back at him was the reflection of a boy with a kind face, sandy hair and blue eyes. Nobody gave a happy yell! "Whoopee!" And he ran all the way home to show his mother and father.

Peeping around a corner, the little Elf was watching him. "You see," the Elf said softly, "without a heart, Anybody is a Nobody. But with a heart, a Nobody can turn into a Somebody!"



WHAT MAKES A HOME?

"What makes a home?"

I asked my little boy.

And this is what he said.

"You, Mother;

And when Father comes,

Our table set all shiny,

And my bed.

And Mother, I think it's home

Because we love each other."

You who are old and wise,

What would you say

If you were asked the question?

Tell me, pray!

And simple as a little child,

The wise ones can answer nothing more.

A man, a woman, and a child—

Their love,

Warm as the gold hearth fire along the floor;

A table, and a lamp for light,

And smooth white beds at night;

Only the old, sweet fundamental things.

And long ago I learned that

Home may be near, home may be far,

But it is anywhere that love

And a few plain household treasures are.

—AUTHOR UNKNOWN



IN HIS MOCCASINS

In the western part of North Carolina, near the Cherokee Indian Reservation, there is a sign which reads: "Indian not speak bad of other Indian until he stand in other Indian's moccasins for one moon."

Indian wise man! How often we speak hastily and unkindly about another boy or girl before we really know anything about them or about the conditions that might have made them like they are. Often we need to be "in the other fellow's shoes"—to have some of the experiences he has had—in order to understand him; and then we would most likely be more kind toward him. We may never have occasion to "stand

in his shoes," and therefore, according to the good Indian, we should not speak unkindly.

Take Joe next door, for instance. He comes to school grouchy in the morning, and is quick to pick a fight with the other boys. You didn't know, did you, that often Joe wakes up to the sound of quarreling in his family, and many mornings he gets a whipping and starts the day with unhappiness in his heart. You will probably never stand in his shoes, and so—Indian would say, "Don't speak bad of him," but rather be his friend.

And what about Peg, the girl in your class who dresses poorly, makes rather poor grades, and who just doesn't seem to quite belong in the group? Did you know that Peg's mother is sick much of the time, and she has to do the house work and care for the younger children? They are poor folk, and with doctor bills to pay, there isn't money for nice clothes. And with so much extra responsibility, Peg can't do her school work as well as the others. Maybe you won't have to stand in her brave little shoes, but you will remember, won't you, that she, and others like her, need a friendly smile and a pat on the back.

Indian wise man, you know!—E.W.



Chuckle for Young Fishermen

After several hours of fishing, the little girl suddenly threw down her pole and said, "I quit!"

"What's the matter?" her father asked.

"Nothing," said the child, "except I can't seem to get waited on."



LEAVE IT TO BROTHER

A few weeks after Jessie reached boarding school she began signing her letters, "Jessica." Brother Tom decided to cure her of putting on airs, so he replied:

"Dear Jessica: Daddica and Momica have gone to visit Aunt Lizzica. Uncle Samica is buying a new car, but doesn't know whether to get a Chevica or a Fordica. The cowica had a calfica, and I was going to call it Nellica, but changed it to Jimmica because it was a bullica. Your loving brother, Tomica."—Clipped.



Bible Quiz

1. Name the land where Moses was trained for his life work.
2. What kind of oil was used for lighting purposes?
3. Who is known as the "King of kings"?
4. What three grains are most often mentioned in the Bible?
5. What fruit was used as a design in the priestly garments?

Answers to Last Week's Quiz

1. Gardener—Genesis 2:8, 15.
2. Shepherd—Genesis 4:2.
3. Fisherman—Matthew 4:18.
4. Doctor, or Physician—Collosians 4:14.
5. Publican—Matthew 10:3.

A People Must Choose

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Joshua 11:16-23; 24:14-18

To get the proper background for this lesson one should read all of chapters 4, 23 and 24 of the book of Joshua. When we read this book we are no doubt struck with the large amount of space given to the military aspects of the conquest of Canaan. This was of course, important; but there was another sort of conflict which was even more crucial for the future of the Hebrew people. This was the conflict of cultures, especially as it related to their religion. As a matter of fact, the military successes and occasional defeats are linked with the periods of faithfulness or apostasy to the Mosaic heritage—success attends their efforts as long as they are faithful, failure when they are disloyal.

In short, the book of Joshua is clearly intended to illustrate a certain interpretation of life and of history. According to the writer of this book, there is a real connection between the way a nation lives and what happens to that nation. To some people this may seem to be making history too simple. But let's don't decide that point now. Let us examine more carefully the real issues involved in the choice the people of Israel had to make.

We have already seen that when they were forced to leave Egypt they became wandering nomads. Moving constantly from place to place, as shepherds have to do, they had little knowledge of farming. When they came to Canaan, however, they had to learn a new way of life. The problem was to learn how to farm. These Canaanites assured them that successful crops depended not alone on hard work and skill. It was necessary also, they thought, to get the blessing of the Baals—or gods of fertility. Now if the Hebrews worshipped the Baals they would be disloyal to their own God. What were they to do?

Many Hebrews must have decided the issue in some such fashion as this: They would worship both Jehovah and the Baals! It is possible that some made themselves believe there was nothing wrong with this. In any case, they saw no way out but to worship the pagan gods if they were going to be successful farmers.

This is where the heart of our lesson is found. Notice Joshua 24:15: "And if you be unwilling to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the LORD." This passage indicates that the religion of the Sinai Covenant was sometimes in danger of being abandoned; and that Joshua, in addition to his military leadership exercised the office of Defender of the Faith as well. Subsequent passages show that the people heeded his plea and re-dedicated themselves to the covenant made by their fathers.

Do we here in America face any problems of choice similar to that which confronted the ancient Hebrews? There are those who think we do. When a people are in danger of substituting any sort of values for the Supreme Value then we face the danger of idolatry. As we contemplate our civilization today what do we see as the chief goods for which men strive? Whatever we put first in our affections, whatever we regard as of first importance—this tends to become our god. W. A. Hildebrand, writing in the Greensboro Daily News for April 13 makes the following comment: "Historians appear to be pretty well agreed that nations have a way of progressing, in their way of life, to the point of soft living, after which disintegration sets in until a great

civilization passes and a more virile people take over, quite often at the end of a destructive war." If we Americans should substitute the pioneer virtues of hard work and honest service for any easy way of life we might be in this dangerous position. Again, if we choose to rely *entirely* on force to maintain our position, forgetting the importance of character and religion, we would almost certainly endanger the peace. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts.

The Living Word

"God is no respecter of persons"

The Greek word which is translated "respecter of persons" means "acceptor of the face," and the Latin equivalent is *acceptor personae*, that is, acceptor of the mask that an actor wore or the character that he assumed.

When the King James Bible was published, the English word "person" was still close to this primary meaning of the Latin word *persona*, mask. It referred to the outward appearance or circumstances of men—to physical presence, dress, wealth, position—rather than to intrinsic worth or to the inner springs of conscious, self-determining being. This text and others using similar words mean that God does not regard mere externals.

In Moses' instructions to the men whom he appointed as judges, the meaning of the expression "respect persons" is stated clearly: "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall

not be afraid of the face of man; for the judgment is God's" (Deuteronomy 1:17). A pointed exposition of the meaning of the phrase for the life of the early Christians is found in James 2:1-9.

The expressions "respect persons" and "respecter of persons" were kept in the revised versions of 1881 and 1901, but are given up in all other modern translations. Moffatt's translation is "God has no favorites"; and Goodspeed's, "God shows no partiality." The Revised Standard Version follows Goodspeed here, and both are in fact returning to William Tyndale, whose translation was "God is not partial."—Luther A. Weigle.

Peace College

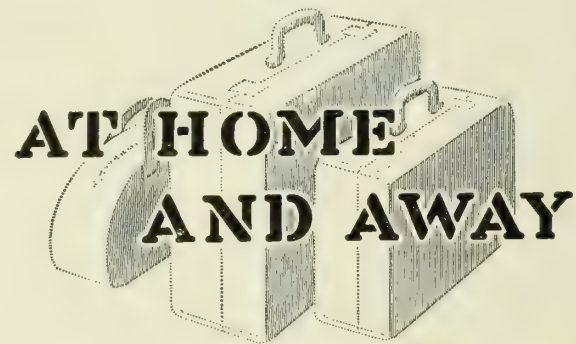
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Book Reviews

Preface To Pastoral Theology, by Seward Hiltner.
Abingdon Press, 1958. 240 pages. \$4.00

Seward Hiltner, who is professor of pastoral theology in the Federated Theological Faculty of the University of Chicago, has written a book, the aim of which is to stress the theological character of pastoral work. Indeed, Hiltner believes pastoral theology is equally as important as biblical, doctrinal or historical theology.

Hiltner views pastoral work from three perspectives—shepherding, organizing and communicating. The author makes extensive use of case studies, particularly those of the Rev. Ichabod Spencer, a 19th century Presbyterian minister who kept records of his pastoral visitation. Spencer's active ministry was in the 1850's. For this reason the cases cited have an air of quaintness about them, due particularly to the language used. Nevertheless this minister, who operated without benefit of books on psychiatry, did a creditable job; mostly, no doubt, because he was abundantly endowed with good common sense.

The concept of "shepherding" as used by Hiltner is intended to convey a wider meaning than pastoral care. In the author's view it is a much broader term. However, the distinction between the two terms is not always clear.

One gets the impression that the author is deeply concerned to show that pastoral theology is a highly respectable discipline and, with the new insights coming from both theology and psychology, will assume the same importance in the future as doctrinal and biblical theology have occupied in the past.

There is much material of a thought-provoking nature in this work. Considering the reputation of the author, it will doubtless be widely read and used by pastors who do not make a sharp distinction between "the cure of souls" and other aspects of their ministry. It is a document which will tend to encourage those who are endeavoring to envisage the church and its total ministry as a redemptive fellowship.—R.A.S.

Dangerous Fathers, Problem Mothers, and Terrible Teens, by Carlyle Marney. Abingdon Press, 128 pages, \$2.00

Few will call this a profound book. But it certainly is a practical one. It is "filled to the brim" with "uncommon" common sense. The author, a TV personality as well as pastor of the First Baptist Church in Austin, Texas, has a gift for making unforgettable phrases. He knows human nature. He understands the everyday problems that today's fathers, mothers, and teen-agers face. And he deals with those problems in a strong, straight-forward manner. There is no "pulling of punches. Touchy fathers, mothers, and teen-agers will resent much of his diagnosis and prescription. But bitter medicine still does good when taken in proper dosages!

There is much help in this little book for mothers who have not become "wise to themselves" and for teen-agers who think of parental love as sentiment and indulgence. But the best part of the book is for fathers who, consciously or unconsciously, neglect the demands and responsibilities of fatherhood in the home. Read this book, and it should help you to become a wiser, humbler father if not a better one.

Maybe a few samples from the book will whet your appetite to taste more of it. "Family training never can rise above family character." . . . "Do like old Joshua—reach up and stop the sun while you enjoy the family God gave you." . . . "In our time the men who are particularly prone to be dangerous fathers are salesmen, executives, preachers, lawyers, college professors, scholars . . ." "... for a father to refuse to communicate himself to his wife and his children—this 'is a form of desertion.'" There is much more of such practical wisdom.

From the Christian viewpoint the weakness of the book is that it fails to root its practical Christian ethics in the soil of Christian faith. Nor does it deal with the vexing Christian problem of the conflict of

one's loyalty to his home with his higher loyalty to Christ and His Kingdom. However, for a person rooted in the Christian ideas and faith this is a book which will help him become a more effective, practicing Christian within the family relationships.—Wade Goldston

Letters

RE RITUALISM

To the Editor:

In *Advocate* of April 10 you answered Key Taylor's objection to ritualism in the church service.

I cannot understand how you can write enthusiastically about a subject which you are so entirely mistaken about.

Key Taylor is right. Ritualism has frost-bitten the possible freedom which the Holy Spirit is eager to oversee and has relegated His desirable presence even further back than the back seat. If we had an urge to say Amen, which is sadly doubtful, there is no place on the printed program.

The following incident should clinch the argument against ritualism:

A minister had entered the pulpit; a mass of ritualism was grasped in his trembling hand. He need have no fear of any omissions, for right there the schedule was before him. He knew in his inmost soul that he was sadly unprepared to "feed my sheep." He bowed his head in helplessness and yielded the service over to God, asking for the guidance which never fails. That service caught afire that day and people were weeping all around, and praising God.

"Wading deep the dismal flood,
Pleading naught but Jesus' blood."

Then and only then does the preacher become what he is intended to be, a shepherd of his flock.

Mrs. F. M. Felmet

West Asheville, N. C.

Subscriptions Received

May 1-14

100% Churches

Bryson City, Bryson City	17
Robersonville, Robersonville	51
First, Andrews	91
Edenton, Edenton	111
Mt. Olivet, Davidson Charge	72
Eagle Springs, Candor	5
Candor, Candor	30

Six or more at one time

Fair Grove, Thomasville	9
Roberta, Concord	6
First, Morehead City	12
Fairview, Elon College	15
Trinity, Fairmont	16
Garner's, Fayetteville	8
Avondale, Avondale	7
Aldersgate, Shelby	6

Announcements

"Congratulations, Senior!" is the Commencement season message to graduates of the "Class of 1958," from the Rev. J. Malloy Owen on television Sunday after-

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noon, June 1, at 4:30, over WNCT-TV, Greenville, Channel 9, on the program called "The Circuit Rider." Mr. Owen is pastor of St. James Church in Greenville.

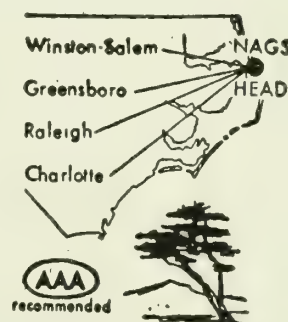
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At Junaluska rooms are still available June 4th to 8th at Lakeside Lodge and new motel just across the road from the new cafeteria. Our motel rooms with private showers and two big beds are \$6.00 for two people. Rooms with private baths in the Lodge are \$5.00 for two. Other rooms are \$3.00, \$4.00 and \$5.00. Each extra person in a room is \$1.00. Write: Lakeside Lodge, Lake Junaluska, N. C.



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IN PASSING

Homecoming at Union Grove

Those who laugh at me for getting lost can puzzle over this one. I found Union Grove Church on a recent Sunday without a bit of trouble, despite the fact that it is on a country road which has as many twists as a blacksnake's tail. I didn't even miss a turn and got there ahead of everyone except another visitor, the Rev. John D. Long, who had come back to his home church for the occasion. He got there an hour ahead of time.

Union Grove is a growing church, after some years of doldrums occasioned perhaps by its being shuffled around from circuit to circuit. On the day that I was there, the pastor, Key Taylor announced that a year from now this church will become a student-station, with a resident pastor, who will live in the parsonage soon to be built. The enthusiastic reception of this news is an indication that Union Grove is ready to go forward, and the response to the special offering received at the close of the service showed that there will be little difficulty in providing the money for the building program.

Taking a collection is a religious act, even though it is sometimes thought of as an interruption in the worship program. For a perfectly good reason, which became apparent as we went along, Key Taylor saved the offering to the last. Despite the fact the service lasted two hours, there was little or no impatience manifested by the congregation. Even the children sat quietly during the sermon and the other features of the program. Perhaps the fact that a dinner-on-the-ground was in the offing helped a bit.

But we were all amused when Taylor announced at the close of the sermon that we would not be able to eat until the \$1,500 had been subscribed, and he pointed to the rain outside as proof that there was no use trying to hurry. "If you give the required amount, perhaps the rain will stop," he said.

The rain was coming down in torrents when the call for pledges began. At almost the precise instant when the total of \$1,500 was announced, the rain stopped and the sun broke through!

Two minister sons of Union Grove were present: John Long of Halifax and R. C. Stubbins, retired, of Effand. I believe that four preachers have gone out from this church, but someone told me that "the Baptists got one of them."

• • •

Conference Time Ahead

In just a short while both Conferences will be held, the Western in Lake Junaluska (not in the lake, but on its shores), and the Eastern in Wilson.

I remember the thrill of visiting the Louisville Conference as a small boy and of the pleasure of standing around, listening to the frock-coated preachers as they told funny stories and swapped experiences on the church steps. It wasn't long before I had become a sort of fixture at these meet-



W. A. Davies and Atlas G. Williams, who have been officials of Union Grove Church for many years, attended the homecoming on May 11.



The Rev. John D. Long and the Rev. R. C. Stubbins renew acquaintances at the Union Grove homecoming.

ings, for I began to lead the singing at the annual gatherings when I was only 16. Of course, trying to lead a bunch of preachers was a totally useless task. No matter what I did, they took their own way and sang in their own fashion—which was much better than following me. I learned, early in life, that preachers, left to themselves, are wonderful singers, but they don't take well to direction.

Some of you will remember Bishop U. V. W. Darlington. (Those initials always intrigued me. I think they stood for Urban Valentine William, but I am not sure. I do know that he had a jawbreaking name which he soon learned to abbreviate.) Bishop Darlington was a striking figure, with his long "preacher-coat" and his black tie tucked under his collar on the sides. When he opened his mouth, the sound seemed to come from the cellar. He always "hoisted" his own tunes, and often with little warning. Whenever he thought a hymn was needed, he started it and the rest of us followed. "Amazing Grace" customarily began with a long A which began at the bottom of the scale and ascended upward until it reached the proper pitch. Organs and organists were not encouraged when he was around.

One of the features of old-time Conferences was the fellowship in the homes of the host church. Many a lifelong friendship

was started in this fashion and small boys and girls learned to love the preachers who were quartered in their homes. Many of our readers will remember the faces of old-time pastors whom they met in this fashion and, perhaps, never saw again. Many a minister of today owes his start to the loving attention of a visiting preacher when he was a little boy. "The Lord has got a job for you, Son," was often the remark that set the course of a lifetime.

Today we go to the hotels for our lodgings and eat hurried snacks in the restaurants. Methodism has lost a great deal by the necessary streamlining of our annual meetings. It can't be helped, but we miss the old-fashioned hospitality and the week-long sittings of the Conference which we once knew.

The old days were wonderful, at least in retrospect, but, despite the hurry and rush of the modern Conferences, there is much to enjoy in them. I can't help thinking, however, that it is a pity that we don't have time for some of the things that we used to hear.

Talking with one of the men who will leave the active ministry this year, I said, "I guess you'll get to make a speech when you officially retire." "Oh, no," he said, "there won't be time for anything like that. They'll read me out and that will be the end." Of course, some of us can do a lot of talking on an occasion like that, but I am old-fashioned enough to think that a preacher ought to have the opportunity to say the last word on such an occasion. A little sentiment, a little expressed appreciation for the work of these men certainly wouldn't be out of place. But whether they get to reminisce or not, it won't be "the end" for any of these men. One I know of will be busier than ever, doing three or four jobs at once for his Conference; others will become assistant pastors, supply preachers and such.

Which reminds me to suggest that every lay person ought to find some way of remembering their former pastors upon their retirement. The *Advocate* will try to carry the names and addresses of all these men soon after Conference, and you can make some preacher very happy if you will write to him.

• • •

A delightful letter from Miss Mary Page of Aberdeen reminds us that we still have gremlins in our composing room—or bats in our belfry.

She says, in part, "For one that has been in use for such a long time, I think that I have a very good memory; but I will have to confess that I do not remember going to the organization in 1820, when, you said, I was a charter member! I hope that I will be forgiven for being absent."

Thank you, Miss Mary, and our apologies for trying to make a long life considerably longer. It was 1890, instead of 1820, and for once the operator can't blame it on me. I had it right in my copy.

One of the greatest problems of any editor is that of getting material in type without typographical errors, and one of the compensations of being editor of the *Advocate* is in having such understanding friends, like Miss Mary, who will pardon us when we add seventy years to their age.

See you soon—in passing.

NORTH CAROLINA

Christian Advocate

REV JAS CANNON III
DU UNIT-DURHAM N C
DEAN'S OFFICE

June 5, 1958

Volume 103

Number 23



News Briefs about Methodists and Methodism

The Rev. and Mrs. Joel T. Key, of St. Pauls Church, Greensboro, announce the birth of a son, Stephen Brian, on April 30.

The Oscar D. Moore family, of the Stanley Methodist Church, was chosen to represent the Gastonia District in *Together's* contest for the "Methodist Family of the Year" for 1958.

The ministers' association in Winston-Salem, made up of white Protestant clergymen, and the Winston-Salem Negro ministerial alliance, have approved plans to merge. The new group will be known as the Forsyth Ministers' Fellowship.

Boger City Methodist Church observed its annual homecoming on Sunday, May 18. The Rev. W. S. Smith, a former pastor, and now pastor of Proximity Church, Greensboro, was the guest minister. Picnic dinner was served on the grounds.

The Rev. Dr. J. Wallace Hamilton, pastor of Pasadena Community Church, St. Petersburg, Fla., will be the speaker for the Methodist Series of The Protestant Hour radio program each Sunday from November 9, 1958, to January 25, 1959.

Mrs. J. N. Rodeheaver, chairman of the Pfeiffer College Board of Trustees, while on the campus for participation in the commencement exercises, will lay the cornerstone of the new John Balle Harris Science Building.

According to a report from the Rev. R. W. Blanchard, pastor of Colliers Methodist Church, Whitnel, the congregation raised sufficient funds on the parsonage to enable the minister's family to move in on June 1.

Dr. Judson White, of East Carolina College, a frequent contributor to this paper, has accepted the position of head of the department of Psychology and Philosophy at Stephen F. Austin State College at Nacogdoches, Tex.

The meeting place of the National Methodist Conference on Christian Education, scheduled November 3-8, 1959, has been changed from Denver to the Sheraton-Gibson Hotel in Cincinnati, it was announced by Mrs. Estelle Blanton Barber, Dallas, Texas, president of the conference.

A lumberman, a lady preacher, a U.S. Senator, the "National Teacher of the Year," and a minister who drives a taxi to make money to build new churches will be among eight persons who will be a "Parade of Witnesses" at the National Methodist Convocation on Local Church Evangelism July 3-6 in Washington, D. C.

Yadkin College alumni will observe their annual homecoming on Saturday, June 14, with program beginning at 10:30 a.m. Dr. H. Roland Totten, professor of Botany, University of North Carolina, will be the speaker. The address will be followed by a picnic dinner. All former students and friends of old Yadkin College are cordially invited to attend.



DR. JORDAN

Jordan and Weldon Elected Officers of Board

Dr. Charles E. Jordan, vice-president of Duke University, was elected president of the Methodist Board of Publication at its recent meeting in Greensboro. Dr. Wilson O. Weldon, pastor of First Church, Gastonia, was made vice-president, succeeding W. B. Hall.

Dr. Jordan succeeds Dr. A. J. Hobbs, who resigned from the office after serving 18 years. Dr. Hobbs, who is superintendent of the New Bern District, will continue as a member of the executive committee.

The Rev. O. K. Ingram of Elizabeth City was re-elected to the post of secretary, and J. N. Hackney of Wilson was elected an alternate member of the executive committee.

During the meeting and the dinner which followed, tribute was paid to Mr. T. C. Hoyle, Sr., who has served on the Board for 48 years and to Dr. Hobbs, the retiring president.

The Board is composed of the following ministers and laymen: Dr. Charles E. Jordan, Dr. Wilson O. Weldon, the Rev. O. K. Ingram, Dr. H. G. Allen, Dr. A. J. Hobbs, J. N. Hackney, W. B. Hall, N. E. Edgerton, L. W. Routh, and T. C. Hoyle, Sr.

The Rev. Richard Howle, of Hartsville, S. C., who is completing his second year in the Duke Divinity School, has been assigned to work with Wesley Memorial Church, High Point, beginning June 7, in connection with the Duke summer school program. He will spend ten weeks working under the direction of the Commission on Education.

Thirty-five American Methodists have been named to take part in the first Oxford Institute of Methodist Theological Studies, to be held in England July 19-29 at Lincoln College, Oxford University, under the auspices of the World Methodist Council. Among them are Dr. James G. Huggin, district superintendent in Western North Carolina Conference, Gastonia, N. C.; and Dr. Kenneth M. Taylor, Greensboro Col-

lege, Greensboro, N. C. The delegation will sail July 8 from Montreal, Canada, on the "Empress of France."

Dr. and Mrs. James Huggin will be at home to the ministers and their wives of the Gastonia District of The Methodist Church from five until six o'clock on Saturday afternoon, the seventh of June, at their home on Littleton Road at Lake Junaluska, North Carolina.

Dr. H. G. Allen of High Point has been approved by the General Board of Evangelism and the Board of Missions as a member of a party of ministers selected from various sections of the church to hold an evangelistic mission in Bolivia, Peru and Chile. They will leave Miami on Sept. 1, and return Oct. 3.

The Rev. James G. Huggin, superintendent of the Gastonia District, delivered the baccalaureate sermon at Wofford College, June 1. Dr. Huggin received his A.B. degree from Wofford, attended Emory University and Duke University, and was given an honorary D.D. by his alma mater in 1954.

The Rev. Dr. Ralph Stoddy of New York, public relations director of The Methodist Church, will receive an honorary Doctor of Letters (Litt. D.) degree from The American University, Washington, D. C., on June 8. He is to be cited as "one of the most outstanding public relations executives related to a Protestant church," said Dr. Hurst R. Anderson, president of the university, who will confer the degree.

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Friendships are fragile things, and require as much care in handling as any other fragile and precious thing.

—Randolph S. Bourne

OUR COVER

Grandfather Mountain: Linville Peak (altitude 5,333 ft.) at right and Grandfather Peak at left, (altitude 5,976 ft.). Photo by Ewing Galloway.

NORTH CAROLINA	
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Dr. Hobbs Resigns Post As Board President

The Board of Publication, at its recent meeting, was surprised and somewhat dismayed by the announced resignation of Dr. A. J. Hobbs, who for eighteen years has presided over the affairs of this board. Members of the group expressed their appreciation for his devoted service and re-



luctantly agreed to accept his resignation from the presidency after he had promised to continue on the executive committee.

Few North Carolina Methodists know very much about the work of the Board of Publication. They do not know that it has carried on the job of publishing the NORTH CAROLINA CHRISTIAN ADVOCATE for more than a century. They do not know that it has weathered depressions, wars and indifference for these many years without very much assistance from the conferences. But some who know a little bit about what has gone on in the last 18 years realize that much of the success of the program has been due to the never-flagging interest of Dr. A. J. Hobbs.

Dr. Hobbs was the first clergyman to be elected president since the consolidation of the *Raleigh Christian Advocate* and the N. C. CHRISTIAN ADVOCATE in 1919. He followed such prominent laymen as D. B. Coltrane and Dr. W. P. Few. In turn, he will be followed by another layman, Dr. Charles E. Jordan, vice-president of Duke University, who has served as a member of the board's executive committee for several years. Dr. Jordan will, we know, carry on the fine tradition of those who have preceded him.—R.P.M.

Dedication of Mayodan Methodist Church

On Sunday, the 18th of May, the Mayodan Methodist Church building was officially dedicated. The district superintendent, Dr. J. Clay Madison, was present to deliver a most challenging message and to lead the ritualistic service of dedication. Two of the faithful members of the church, who through the years had given their devotion and service, presented the building for

consecration. They were Mr. C. P. Baughn, who was teacher of the men's class for a number of years, and Mr. S. L. Richardson, the first superintendent and also a teacher for many years.

The church, organized about 1901, has had 33 pastors. It is interesting to note that of these 33 pastors, 20 served one year or less, 3 served two years, 1 served 2½ years, 6 served three years, and only 3 have served as much as four years.

The quarterly conference of the church voted January 2, 1951, to begin the new building program. That was when the Rev. R. C. Stubbins was pastor. Work was begun immediately on tearing away the old structure, the congregation meeting in the meantime for its services in the local school auditorium. Construction continued to the extent that the Cornerstone ceremony was observed, June 10, 1951. On that day, the district superintendent, the Rev. Herman Duncan, was the special speaker and led the ceremony. The congregation was able to move back into the new building for its services on November 18, 1951, the Rev. Ralph Jacks now having become the pastor. Not long thereafter the furnishings of the church were purchased and installed. Through the years since the debt was continuously reduced until on April 27, 1958, it was entirely liquidated.

With a membership of 202, and a list of prospective members of 235, the Mayodan Church has bright hopes for the future. Plans are already being made to begin a new educational building to tie in with the new church building. Already preliminary drawings are obtained and now being considered in the hopes of getting into the building program in the near future. Encouraged by past successes and challenged by the opportunities of present and future, the morale of the membership is high.

The Rev. Wade R. Bustle is the present pastor.

The Rev. R. A. Taylor Dies in Gastonia

The Rev. Richard Adolphus Taylor, retired Methodist minister of the Western N. C. Conference, died Sunday, May 25, in a Gastonia hospital, at the age of 80.

Funeral services were held at Covenant Methodist Church, Gastonia, conducted by the Rev. R. J. Barnwell of Trinity Church, the Rev. G. W. Bumgarner of Covenant, and the Rev. Fred Speer of Pentecostal Holiness Church. Burial was in Gaston Memorial Park.

Mr. Taylor served appointments at Pleasant Garden, Central Falls, Randleman, First Church Albemarle, First Church Dallas, Trinity and Covenant in Gastonia, Watauga circuit, South Fork charge, Louisville, Hanes Church, Midway, Kannapolis, and Mount Pleasant. In addition to his pastorates, he spent four years as conference evangelist.

Surviving are his wife, Mrs. Rosamond Albina Taylor; three daughters, Mrs. Cramer L. Little of Gastonia, Mrs. John W. Wood of Tobaccoville, and Mrs. John H. Stewart of Billings, Mont.; three sons, the Rev. Paul R. Taylor of Vale, George C. Taylor of New York City, and Tillett K. Taylor of Raleigh.



Dr. Wilson O. Weldon, pastor of First Church, Gastonia, who was elected vice-president of the Methodist Board of Publication.

Outstanding Achievement in Goldsboro District

Mount Olivet Circuit, in the Goldsboro District, experienced unusually fine results at the Easter morning services in all four of its churches.

At the 7:30 a.m. service at Bethel Church, four new members were received; at Rones at 8:45, there were fifteen new members; at Browning at 10:00, fifteen additions; and at Smith at 11:15, fifteen additions. All 49 new members were received by faith and baptism. In addition, 12 infants were baptized.

The Rev. C. A. Young is pastor.

Eighty-Three Receive Diplomas at Bennett

Eighty-three diplomas were awarded to seniors of Bennett College, Greensboro, at graduation exercises held on Monday, June 2.

Speaker for the baccalaureate service on Sunday, June 1, was Dr. George D. Kelsey, of Drew University. The commencement address on Monday was delivered by Dr. Alvin C. Eurich, of New York City, vice-president of the Fund for the Advancement of Education.

Gastonia District Ministers Elect Officers

The Gastonia District Methodist Ministers' Association met on Monday, May 26, at Concord Methodist Church, near Bessemer City, with the Rev. D. L. Fisher, host pastor. The Rev. James B. McLarty conducted the devotions. Dr. James G. Huggin discussed annual conference items which needed clearance before conference. The nominations committee reported a slate of officers who were elected for this next year. They are: J. C. Stokes, president; J. R. Bogle, vice-president; and Zane Norton, secretary-treasurer. The women of the church served the noonday meal.

Junaluska's 1958 Program Begins June 4

The 1958 program of The Methodist Church's Southeastern Jurisdictional summer assembly grounds at Lake Junaluska, N. C., began June 4 and continues until September 1.

More than 30 regional and national conferences, institutes, workshops, and training schools are on the 46th annual program.

Scores of nationally known speakers are scheduled, among them E. Stanley Jones, Ralph Sockman, Billy Graham, and several Methodist bishops.

Dr. Jones is scheduled to speak at a Deeper Life Conference June 19-25. Dr. Sockman will be one of the speakers for a conference for pastors and district superintendents July 14-18. Dr. Graham is scheduled to speak at 11 a.m. and 8 p.m. Friday, August 15.

The Rev. James W. Fowler, Jr., will again be the assembly superintendent.

Principal meetings announced by the program director, the Rev. George E. Clary, Sr., Atlanta, will include:

June: 4-8, Western North Carolina Annual Conference; 9-16, Regional College Student Conference; 10-12, Western North Carolina Woman's Society of Christian Service Conference; 13-15, WNC Wesleyan Service Guild Week End; 15-18, Youth Revival; 16-21, Meeting Under Direction of WNC Board of Education; 19-25, Deeper Life Conference; 23-28, Meeting Under Direction of WNC Board of Education; 26-29, Conference for Pastors and Laymen in Industrial Situations; 26-29, Executive Committee, American Section, World Methodist Council; 27, Jurisdictional Historical Society; 30 to July 4, Meeting Under Direction of WNC Board of Education.

July: 4-6, Jurisdictional Wesleyan Service Guild Week End; 7-14, Jurisdictional School of Missions of Woman's Society of Christian Service; 10-13, Young Adult Workshop; 14-17, Gainesville, Ga., District Preachers Retreat; 14-18, Ministers Conference for Pastors and District Superintendents; 17-20, Family Life Conference; 18-20, Bible Conference; 21-25, Youth Convocation; 25-31, Missionary Conference; 27 to August 1, Laboratory School; 27 to August 9, Seminar for Nationals and Missionaries; 31 to August 3, Southeastern Jurisdictional Laymen's Conference.

August: 3-8, Institute of Church Music; 4-8, Conference of House Parents and Superintendents; 4-15, Leadership and Laboratory Schools; 10, Junaluska Sunday; 11-15, Institute of International Affairs; 15-17, Church School Superintendents Conference; 16, Trustees Meeting; 17-24, Candler Camp Meeting and Seminar on Evangelism; 18-20, Church Managers Conference; 18-22, Town and Country Conference; 25-29, Young People's Conference, Church of the Brethren; 30 to September 1, WNC Board of Lay Activities.

In addition to the conferences, the summer program offers Sunday worship services, sight-seeing tours, golfing, boating, and swimming.

Founded in 1913 by Methodist laymen, Lake Junaluska, near Asheville, N. C., has grown into one of the country's largest religious assemblies.



On Sunday, May 25, at the morning service, the new \$52,000 education building of the West Jefferson Church was dedicated. At the same time the remodeled and enlarged sanctuary (interior shown above) was rededicated. Those taking part in the service were the Rev. Garland Stafford, superintendent of the North Wilkesboro District, the Rev. Wilson Nesbitt, a former pastor, the Rev. V. R. Masters, present pastor, and Dr. J. K. Hunter, chairman of the building committee, who formally presented the building for dedication.

Ground-breaking ceremonies for the new education building were held on Sunday, May 27, 1955. Construction began on April 7, and the building was completed and in use by the end of the year.

Work on the sanctuary enlargement and remodeling, which included a divided chancel with new furnishings, was begun in the fall of 1956, and completed by February 1957.

The West Jefferson Church was organized 37 years ago by the Rev. T. E. Wagg, with 12 charter members. The membership has grown to a present total of 267.

Revival Spurs Charge to Build New Parsonage

Virginia Conference evangelist, R. Odell Brown, recently conducted a two-weeks revival at the Tipton Hill Methodist Church, Marion District. Perhaps the greatest result of the revival was that members of the church began to see the need for a new parsonage. Plans are now underway to begin building the new parsonage within the next few weeks at an estimated cost of \$20,000.

The revival also resulted in added leadership in the church. Two school principals and a teacher transferred their church membership to Tipton Hill. Another joined on profession of faith. One young person, who was already a member of the church, experienced true saving faith for the first time. The spiritual lives of many others were revitalized. Some persons who had not been on speaking terms with one another were reconciled.

The revival was a demonstration of the power of the Holy Spirit. There is another explanation for the response of forty to fifty people to come to an altar of repentance and surrender to God. The revival was a demonstration of the power of prayer, as church members prayed around the clock twenty-four hours a day for the entire second week of the revival.

This was Mr. Brown's second revival on the Red Hill-Tipton Hill Charge this year. Last November, he conducted a revival at Red Hill which was reported to have been the greatest revival in the church in fifty years. Following it, church attendance increased by one third.

Other churches desiring to have Mr. Brown to conduct revival services for them may contact him at 804 Wolfe Street, Fredericksburg, Virginia.—EDWIN A. HACKNEY

Roster of MSM Workers

The roster of workers with Methodist students on college campuses throughout North Carolina, has been released by the Rev. W. M. Wells, Jr., state director Methodist Student Movement. They include: Atlantic Christian College, the Rev. R. W. Bradshaw, First Methodist Church, Wilson; Campbell College, the Rev. Weldon Johnson, Buies Creek; Chowan College, the Rev. Owen Fitzgerald, Murfreesboro; Duke University, the Rev. Arthur Brandenburg, Box 4574, Duke Station, Durham; East Carolina College, Miss Mamie Chandler, 501 E. Fifth St., Greenville; Elizabeth City State Teachers College, the Rev. R. B. McRae, 806 Frolic St., Elizabeth City; Flora Macdonald College, the Rev. Fred Still, Red Springs; Louisiana College, Allen DeHart, Louisiana, N. C.; N. C. College, the Rev. Doug Moore, 4-C Braswell, McDougall Terrace, Durham; Meredith, St. Mary's, N. C. State College, the Rev. Neal McGlamery, Box 5715, State College Station, Raleigh; Mt. Olive Junior College, the Rev. Burkette Raper, Mount Olive; Pembroke State College, Miss Marjorie Kanable, Pembroke; Presbyterian Junior College, Dr. C. L. Hornaday, Maxton.

Also, University of North Carolina, the Rev. Robert Johnson, Box 676, Chapel Hill; A and T College, the Rev. W. T. Brown, 528 Julian St., Greensboro; Bennett College, the Rev. John L. Bryan; Catawba College, the Rev. John Carey; Charlotte College, Miss Bonnie Cone; Davidson College, the Rev. Russell Montford; Elon College, the Rev. John Grove; Greensboro College, the Rev. Raymond Smith; George Washington Carver College, Edward Brown; Guilford College, Mr. and Mrs. Stuart Devlin; High Point College, Dr. Walter Hudgins; Johnson C. Smith University, Charlotte, Dr. A. O. Steele; Mitchell College, Mrs. Tom White, Broad Street Methodist Church, Statesville; Oak Ridge Military Institute, the Rev. Mr. McFayden.

Pfeiffer College, the Rev. James A. Clemmer; Queens College, Miss Sarah Puett, Myers Park Methodist Church, Charlotte; Wake Forest College, the Rev. Bob Younts; Maple Springs Methodist Church, Winston-Salem; Winston-Salem Teachers College, the Rev. Kenneth Williams; Woman's College, U. N. C., Miss Mauriel Shipp, College Place Methodist Church, Greensboro; Appalachian State Teachers' College, the Rev. Everett H. Lowman, Boone Methodist Church, Boone, N. C.; Asheville-Biltmore College, Asheville, Dr. G. L. Bushey; Brevard College, Mrs. Edna Randolph; Gardner-Webb College, the Rev. Harold Austin, Rt. 3, Shelby; Lenoir-Rhyne College, Hickory, Steve Shuford; Mars Hill College, Dr. Robert Seymour, Mars Hill Baptist Church; Western Carolina College; the Rev. and Mrs. Milford Thumm, Methodist Church, Cullowhee; Warren-Wilson College, Swannanoa, Miss Elizabeth Lanfield.

All addresses in care of the respective colleges, unless otherwise indicated.

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Believe that you are a brother to all men and that all men are brothers to you. You'll like yourself better if you do.—DINAH SHORE.



A Cherokee Indian's Home in the Great Smokies

The Spirits of Chief Junaluska and Tsali Still Hover Over the Great Smokies

By E. P. HOLMES

As spring moves into summer also moves the tourist, from many states, into the Great Smokies. After traversing the city of Asheville, passing the paper city of Canton and looking at the great Assembly halls at Lake Junaluska one has only to cross Soco Gap and he is in Swain County and the Qualla Reservation. Here are the Cherokee Indians and the bears.

"Unto These Hills"

As we move into the vast expanse of the Blue Ridge we arrive at the Cherokee Reservation and at length to the Mountain side Theatre. Had this great drama, "Unto These Hills," been presented in some grand opera house or some great auditorium it would not have been half as effective as it is enacted in this huge amphitheater of the great outdoors. It is the atmosphere of the thing—the fact the entire performance goes on in almost the exact spot of its origination. The vast sea of seats and the entire amphitheater is built of rock and hard wood, taken from these native hills and valleys. The back curtain is a mountain covered with green foliage and trees and it is a real sylvan setting not a backdrop of painted scenery.

Probably the most inspiring thing we listened to at this Cherokee drama was the music: no organ or organist is visible and the soothing strains drift over this great expanse of amphitheater, with its thousands of peoples, like a soft echo from the distant hills. The stage: one-third rustic: one-third sylvan and the last third a drawing room: even reaching in the drawing room of the White House in Washington, add much to its uniqueness. Not only do we see characters like Junaluska, Drowning Bear, Tsali, but we even run into William Henry Harrison, Daniel Webster and "Old Hickory,"

Andrew Jackson himself. To go to church in the morning at Lake Junaluska and that evening see this great Indian chief in character and his great plea among races for peace adds to his strength of character. Probably the highlight of the drama rests with the return of Tsali in order that the remaining Cherokees might still remain in their native caves and fish their shaded streams. Then to drive into Bryson City the next morning and see a marker on the courthouse lawn depicting the exact spot where Tsali and his two sons were shot in order to make the great sacrifice so that the remaining Cherokees could stay in the Great Smokies adds strength to everything and adds nobility to his character that could not be acquired otherwise. Then travel further west and look at the beauty of Fontana Lake and to know that tradition

says that somewhere under this great expanse of water rests the remains of Tsali gives one a feeling of security: that this great Indian's soul rests with the Great Spirit—forever free of the pale face.

The Great Cherokee Nation

The Cherokee Indians were the original owners of the vast heart of the Appalachian Mountains. Long before the coming of the white man they roamed, hunted and fished over the never ending peaks and valleys. They first saw the white man in 1540 and that was DeSoto and his Spaniards. From then on they fell in line with the ways of the paleface and his customs. Their struggle to retain their native land against the encroachment of the white man is a familiar and sad story. War after war and treaty after treaty, which was often times broken by the English, served only to reduce their holdings until the discovery of gold brought on the demand by the whites that the Cherokee must be driven out of their mountain stronghold. They were herded together by General Winfield Scott in 1838 and shipped to Oklahoma where an attempt was made to settle them. However, it was an unsuccessful venture as many hid out in their native Smoky Mountains and were never rounded up for this great pilgrimage. Those that reached the western states almost beat General Scott and his soldiers back to the eastern seaboard. Therefore, today on this Qualla Reservation are some 3 200 Cherokee Indians on the 63,000 acres allotted them.

Still in Their Native Hills

Nowhere on the face of the earth has a race of people made a more noble stand for survival than the Cherokee Indians. Once a nation, covering many southern and western states, moved from their lands, herded like cattle into a three thousand mile trek into Oklahoma to begin life anew. The tragic picture: a pilgrimage where a third of them died enroute. Then, many of them, bearing great privations and footsore, were in the end, like Maeterlinck's fabled bird—found perched back in their native hills and caves. Home again in their Great Smokies. "Unto These Hills," is a great drama of a great people.



Shown above are members of the Christian Education Fellowship together with Dr. George M. Schreyer, Head of the Department of Christian Education at Pfeiffer College.

Eight of this number will be graduated on June 2, 1958, and will take their positions as Directors of Christian Education in local churches throughout North and South Carolina.

Shown above in the picture, reading from left to right, front row, are: Carolyn McCarter, Pauline Wilhelm, Clara Van Tysinger, Helen Overcash, Jackie Ledford, and Josephine Albertson. Second row, are: Mary White, Linda Moody, Marcia Pilkenton, Marcell Wiseman, Jane Kayler, Shirley McCall, Betty Barbee, Dr. Schreyer, Becky Johnson, Betty Williams, Dorothy Chance, Birdie Bingham, and Sylvia Rogers.

Prayer Asked for European Nations

Nashville Tenn., May 23—The Rev. Dr. Thomas A. Carruth, Nashville, director of the World-Wide Prayer Movement of the Methodist General Board of Evangelism, said here today he is requesting prayer leaders in 112 countries to pray for the French, Tunisians, Algerians, and others involved in the present crisis.

Dr. Carruth said his action was prompted by a letter he received yesterday from the Rev. Dr. J. E. P. Edwards, pastor of an American Protestant church in Paris, France.

In his request to prayer leaders, Dr. Carruth is asking that Christians everywhere not only pray but send air mail letters of "prayer assurance" to Dr. Edwards.

Dr. Edwards' letter was primarily about a current evangelistic campaign in Paris. In it he said, "Many prayer groups have sprung up in the most unexpected places in France, and more and more, our people are praying with urgency, realizing that only Divine intervention can save this wonderful country from the perils of religious counterfeit and the stranglehold of materialism."

Dr. Edwards quoted Eugene Boyer, American evangelist in Paris, as saying, "We desperately need the prayers of Christians across the world." Mr. Boyer is conducting the large-scale evangelistic campaign in a Paris sports arena, the Vel D'Hiver.

Referring to the evangelistic campaign, Dr. Edwards said, "American and British Christians can help tremendously. They can pray as never hitherto."

Burlington Church to Be Relocated

Groundbreaking ceremonies were held on Sunday, May 4, on the site for the relocation of Glen Raven Methodist Church, Burlington. As the church will no longer be in Glen Raven, it has been renamed Faith Methodist Church.

The new site is a lovely wooded area of

approximately three acres on West Davis Street, near to a rapidly developing residential area of the city.

The first units of the building project will include a sanctuary and an educational unit of contemporary design, costing around \$60,000. In addition, the church has a six-room house which will be used for a social hall and youth building.

Members of the building committee are: Woodrow Smith, Virgil Stadler, Vernon Johnson, M. L. Barbee, C. S. Mitchell, Mrs. Harold Bookout, Miss Hallie Murray, Mrs. Harvey Miller, Paul Hodge, Mrs. John Keogh, Vance Gerringer. The Rev. Christian White is pastor.

Two New Parsonages in Goldsboro District

The new Grace Church, of Clinton, has purchased a house to be used as a parsonage, at a cost of \$13,500.00.

The quarterly conference of the Airboro Church in Goldsboro has voted to buy a \$9,500 brick home for a parsonage.

The Conference Board of Missions is donating \$1,000 toward each of these parsonages.

New Temperance Film Available to Churches

A new 30-minute film, *How Long the Night*, dealing with the rehabilitation of alcoholics, has been announced by the Methodist Board of Temperance.

"This motion picture is a frank attempt to build sympathy and understanding for alcoholics," said the Rev. Dr. Caradine R. Hooton, general secretary of the board.

Describing the film as a new departure from the usual church attitudes toward alcoholics, Dr. Hooton said that "until churchmen learn to love alcoholics as much as they hate alcohol, they can never fulfill a redemptive mission in this area of human need."

How Long the Night depicts the struggle of a wife who tries to understand and help

her alcoholic husband, and portrays some of the circumstances which drive men to drink.

The film is not designed for general showing, but as a "discussion starter" for adult groups during the Methodist Church's "rehabilitation emphasis" to be launched in September.

Featuring a professional cast, *How Long the Night* was produced for the Board of Temperance by the Methodist Television, Radio and Film Commission in its Nashville studios.

The film, 16 mm in black and white, will be available through the Methodist Publishing House.

Barbara Leonard Delegate to WSCS Quadrennial

Miss Barbara Leonard, 1958 graduate of Pfeiffer College, was student delegate from the Western North Carolina WSCS to the Fifth Quadrennial of the Woman's Society of Christian Service in St. Louis early in May.

On June 11 Barbara will give a report of her trip to the Western N. C. Conference of the WSCS at Lake Junaluska.

Barbara reports that while at the airport in Louisville she became acquainted with Art Linkletter. She will appear on Linkletter's television program before she sails from the West Coast to the Philippines on September 1, to begin missionary work.

Mark Depp to Preach in North London

Seven pulpit exchanges between Methodist pastors in the United States and Great Britain have been announced by the Rev. Dr. T. Otto Nall of Chicago, editor of *The New Christian Advocate* and chairman of the American committee on ministerial exchanges for the World Methodist Council. Exchanges to be carried out during the summer months include the Rev. Mark Depp, Centenary Church, Winston-Salem, N. C., with the Rev. Reginald Brighton, North London, England.



Across the Conference, Methodist Youth Fellowship Subdistrict organizations have been holding installation services in readiness for the new year's work.

The Blue Ridge Subdistrict made a special occasion of its service, combining it with a farewell reception for the Rev. and Mrs. Edwin A. Hackney, of the Red Hill-Tipton Hill Charge, who are to leave shortly for the foreign mission field. The Subdistrict felt it to be a special honor to have Mr. Hackney perform the Installation Order upon the eve of his leaving. The service and reception were held in the Spruce Pine Methodist Church. The other charges of the area are Bakersville, Kona, Red Hill-Tipton Hill, and Avery.

Standing with Mr. Hackney in the rear of the installation picture is Margaret Thomas of Spruce Pine, out-going president. The others, left



to right, are: Ann Yelton (Red Hill), president; Suzanne Quinn (Spruce Pine), vice-president; Carolyn Yelton (Red Hill), secretary; Freddie Thomas (Spruce Pine), treasurer; and the Commission Chairmen: Sarah Tainter (Spruce Pine), Jane Phillips (Pine Grove), Pat Johnson (Deyton Bend), Kathron Lynn Griffith (Tipton Hill), and Roger Garland (Deyton Bend); and the Rev. B. A. Haire of St. Matthews—Zion Memorial Charge, Morganton, the Marion District Director of Youth Work.

Pictured during the reception are: The Rev. B. A. Haire, District Youth Director; the Rev. and Mrs. Edwin A. Hackney; four local church youth counselors: Mrs. Frank Phillips of Pine Grove, Mrs. Betty Edwards of Red Hill, Mrs. J. L. Phillips of Spruce Pine, and Mrs. Nell Johnson of Deyton Bend; president Margaret Thomas of Spruce Pine, president-elect Ann Yelton of Red Hill; and the host pastor of the Spruce Pine Church, the Rev. Robert E. Early.

Boys and Girls

ELIZABETH WHISNER
Editor



IT'S JUNE!

There's a yellowthroat out in the umbrella tree
Singing, "Witchity, witchity, witchity, wee!"
And the June bugs are buzzing a mad little tune,
"It's Summer, it's Summer! It's June, June, June!"

Oh, the roses are dripping with honey and dew,
There are butterflies, butterflies yellow and blue;
And the turtles are out for a walk in the sun;
There are wasps in the grasses! Run swiftly, run, run!

—SOPHIE ROWE

"VISITORS RESTING"

At a small lumber mill a sign was lettered with red crayon on a strip of cardboard. It said simply, "Don't Disturb—Visitors Resting."

Perhaps my curiosity was over-evident, for such a sign seemed out of place amid the noise of saws and the thud of heavy boards. The tall, broad-shouldered man who had been feeding lumber into the planing machine walked over to where I was standing.

He smiled as he said, "That's for our pets. We had them here last year, and now they're back again."

I nodded, still looking at the sign, and he went on: "They're robins. They have a nest up there back of that piece of lumber. It's a safe, comfortable place."

"It's a fine thought," I said, "looking after them this way."

The man was thoughtful for a moment, kicking slowly at a small pile of sawdust. Then he replied: "We sorta owe it to them, you see. Last year, before we knew they were up there, we had an accident. One of the men scared them unknowingly, and in the excitement, a couple of eggs were broken. Then he put up the sign. He was very sorry for the trouble he had caused the robins."

Only a strip of cardboard, crudely lettered, and tacked up under a robin's nest. But the thought of it and of the hard-working men who respected it, gave my heart a real lift.—*Our Dumb Animals*

WHAT ABOUT THEIR QUESTIONS?

For the benefit of the many parents, teachers and other adults who read our page, we want to recommend a very helpful book recently off the press, "Questions Children Ask," by John L. and Arleene Gilmer Fairly. It is written for parents of

children eight years old and under, and for teachers in the Nursery, Kindergarten, and Primary Departments of the Sunday school.

Mr. and Mrs. Fairly have drawn their material from years of experience in their home and the homes of others, at Sunday school, and in leadership training courses. Their answers to some of the many and often baffling questions that children ask are based on what the Bible says, and are phrased in simple terms. Such questions as, "Who made God?", "Why does God let me get hurt?", "What is heaven like?", "Does God love me if I do things that are wrong?", and many others, are answered in a way that will inform and satisfy the inquiring young mind.

The author believes that questions are "windows through which we see within a child," "doors through which we enter the life of a child," "paths that lead into new worlds." Thus questions go far in enriching our understanding of the child's thinking and reasoning, and in helping us to remove his fears and misunderstandings. This interesting and enlightening book points up the privilege of giving satisfying answers to the questions of childhood regarding God and His world, and provides valuable aids in this all-important task.

"Questions Children Ask" is published by the John Knox Press, Box 1176, Richmond, Virginia. Price \$2.00.

A CHILD'S PRAYER

*I'm very young, and don't know much,
But I'm learning every day
'Bout folks and birds, and figure sums,
And how to sing and play.*

*But Oh, I wonder about God,
I want to take His hand;
I want to know Him and His love.
Won't you help me understand!*

—E.W.

JUST FOR FUN

Hygiene Teacher: "Do you think paper can be used effectively to keep people warm?"

Joe: "I should say so! The last report card I took home kept the family hot for a week."

Bible Quiz

Fill in the blanks in the Bible quotations.

1. "A good is rather to be chosen than great riches."
2. "Other (seed) fell on good"
3. "I am the good"
4. "Well done, thou good and servant."
5. "Every good bringeth forth good"

Answers to Last Week's Quiz

1. Land of Midian—Exodus 2:15.
2. Olive Oil.
3. Christ.
4. Wheat, Corn and Barley.
5. The Pomegranate—Exodus 28:31-33.

Let's Clap Your Hands

It is so easy for us to believe we can do nothing to help other boys and girls. Sometimes one can help a great deal if he only claps his hands and tells his friends they have done a good job. At church or at school, if one of your group tries to do something good, you should tell him you liked what he did. That's one way of clapping your hands.

Once there were four brothers who loved to play together. There was a river near their house where the boys often played. One day while they were playing in the water, the second boy fell into a deep hole. He could not swim at all.

The oldest boy could swim. Quickly he jumped into the river and swam toward his brother. He reached him and grabbed hold of his arm, but though he tried hard, he could not get his brother back to shore. If someone had not helped, both would have been drowned.

Right then the third brother thought of a way he could help. He caught hold of a branch and stretched out his body as far as he could on the branch so the swimmer could catch hold. Soon all three boys were safely back on shore.

When the boys reached home they started telling their father about their experience. They all talked at once and the father could not tell what it was all about.

"Wait, wait a minute," said the father. "One at a time, please. Let me get the story straight. You, the oldest, what did you do when your brother fell into the river?"

"I jumped in after him. After I had reached him, I could not get him back to shore."

"Then what happened?" asked the father. The third brother started to talk. "I couldn't swim, so I tried to think of a way I could help. Finally I climbed out on a branch of a tree and bent it down so my brothers could reach it. Soon all three of us were back on shore."

Then Father turned to the fourth boy. "That leaves you, Sonny, the youngest. What did you do to help?"

The six-year-old thought for a moment, then said, "Daddy, I couldn't swim and I couldn't help with the tree branch, so I just stood on the shore and clapped my hands, and yelled, 'Good! Good!'"

Even if we can't do big things for folks, we can at least clap our hands and say encouraging words to those who are trying hard to do right.—*Burning Bush*

Not-So-Good Neighbors

Vice-president Nixon's visit to South America has been commended and criticized, but one good thing may come of it: We may discover that there is a reason behind the attitude of other nations toward us. We may learn that South American people have a just grievance against those who have for many years exploited their countries and sought to control their governments without giving them the honor that is their due. We make a big fuss over the visiting potentates from tiny backward Near East countries, we kow-tow to cynical dictators and give lavish aid to tyrants across the seas, but we forget those on the south of us whom we have called "good neighbors" but have treated like poor relations.

The world is in a turmoil. Old barriers are crumbling, new alliances are coming into being. No longer is the Western world standing astride the world like a colossus; it is faced by the rising might of the East. No longer is the United States the undisputed Great Power whose word is law. We have lost our friends and gained new enemies.

Isn't it about time to stop shaking Teddy Roosevelt's Big Stick and start putting out a hand of friendship? The Big Stick is frightening nobody now, and our vaunted scientific superiority has been matched by a nation which has come from chaos to the standard of a major power in less than thirty years. Africa, the so-called "Dark Continent" of a hundred years ago, is astir with new life and seething with nationalism; the Arab world is drunk with dreams of conquest; France seems doomed to fall again.

They Pulled Down the Fence

Not far from Graham, N. C., is a beautiful little country church and a well-kept cemetery. Phillips Chapel is the home of many of the state's most effective leaders, among them the Bradshaw family which has given several ministers to the Methodist Church.

Walking over the cemetery a few Sundays ago, we studied the names and dates on the headstones, seeking a clue to the first burials there. With us was the president of the cemetery association and church lay leader, Dwight Burke. I commented on the beauty of the grounds and the well-kept graves.

"This has been a community enterprise," he said, "and everybody has helped, white and colored, for here are buried the dead of both races. You passed through a little village on your way here which is populated largely by Negroes. They have had a part in this burial ground for many years.

"You see those graves over there?" he

A PRAYER FOR STUDENTS

Almighty God, our heavenly Father, who hast committed to thy holy Church the care and nurture of thy children; enlighten with thy wisdom those who teach and those who learn, that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee all the days of their life; through Jesus Christ our Lord. Amen.

—FROM THE BOOK OF WORSHIP



said, and pointed to a section of the cemetery just to the right of the church building.

"There used to be a fence between the two sections," he continued, "but we had a clean-up day, and white and colored joined in to beautify the grounds. Somebody mentioned the fact that the old fence didn't look very good, and then a white man called to the colored men. 'Come on, let's tear it down.' They came and all of us together pulled the old fence down."

Maybe that's a parable, although I am sure that not many of those who participated in that fence-pulling thought of it as more than a practical means of getting rid of an eye-sore.

There are too many fences between the people of the world today—fences of misunderstanding and fear, of prejudice and hate. Let's tear them down and see how much better the world looks without them.

That Eleven-o'Clock Hour

Our English Methodist friends are having quite a time discussing the best way to observe Sunday. One question has been brought up by some young people who want to know why they try to have the morning service at eleven o'clock. One would have to visit an English church to fully understand that query, for, contrary to the practice over here, the eleven o'clock service is usually sparsely attended by the faithful few who, as one correspondent put it, "always turn out to scatter themselves among the woodwork" of the over-large chapel.

The young people made a criticism of the 11 o'clock hour which may be valid, even in America, although we seem to have gotten so used to the situation that it doesn't bother us. The objection was that "you can't do anything before that time but get ready and nothing afterwards but wait for lunch." Of course, in America, we have Sunday school at 9:30 or so, but in England the Sunday school meets in the afternoon.

We shall not need to take any drastic action in the matter, for our morning congregations are usually very satisfactory, but there is merit in the suggestion of many

laymen that there ought to be an early service in every church to take care of those who would like to worship, yet see no reason to wait until nearly lunch time to do it. It has been our experience that an eight o'clock service, in addition to the one at eleven, will add at least one-third to the day's attendance.

We're Glad He Likes Us

Osbert Lancaster, a caustic critic of American manners in his British newspaper cartoons, admits that he has had to change his idea of the average American. Returning from a visit to these shores, he came out with a new cartoon-type—a tall, spare man, dressed in quiet English clothes. He said, "The average (American) was clad in a dark, conservative suit, a narrow-brimmed English style hat, with a discreetly patterned tie."

He went on to say, "Nor is the change purely sartorial. Voices are quieter, manners less rugged While as a cartoonist, I hate to see an easy target lowered, I am bound to say that personally I much prefer the American the way he is today."

Well, we're glad he has changed his mind and his stock figure of the average American man, who, in Mr. Lancaster's previous cartoons was a fat, cigar-smoking, Stetson-hatted figure which exuded brashness and crudity.

Perhaps it would be well if some more of our critics would pay us a visit.

It is so easy to caricature the people of a foreign nation. Americans who visit Britain find it hard to resist the temptation to describe the peculiarities of some Britishers, and fail to mention the ordinary citizens who much resemble us in their looks and actions.

We recommend a visit to America for all the America-haters in Britain, and we'd like to bundle up some of our Anglo-phobes and send them over there.

Let's Go to Washington

One of the most important meetings to be held this year is the Methodist Convocation on Local Church Evangelism which will meet in Washington, D. C., July 3-6. Every Methodist minister has heard about it, and thousands of them will attend. But there is need for lay representation at this important gathering. There are no elected or appointed delegates and everyone who wants to attend is welcome. Laymen who are interested should make arrangements with their pastors.

There is no task now before us which merits more attention than the evangelization of our local communities. We have spent millions in North Carolina for new churches and parsonages which were badly needed; now we must give of our time and our prayers to the main job of the church.

The Chance of a Lifetime

By ROBERT G. TUTTLE

"Good Master, What shall I do that I may inherit eternal life?"—Mark 10:17

Two thousand years ago a young man, living in a little country at the eastern end of the Mediterranean Sea, missed the chance of a lifetime. He was rich. Under the Roman government he had assumed a position of authority; he had everything the world thought necessary to happiness. Still, there was a gnawing in his heart, an emptiness, a hunger. Most probably he had been one of the fringe listeners as Jesus had preached in and around Capernaum. Deep in his spirit he was convinced that this strange teacher held the answer to his hunger. One day, just as Jesus and his disciples had passed by, this young man decided to become a disciple. He ran to catch the little band of travelers. He knelt at Jesus' feet and said, "Good Master, what shall I do that I may inherit eternal life?"

He was asking life's essential question: "What must I do to find the quality of life which is endless in its satisfactions?" Earnestly he ran to seek the answer, reverently he knelt before the Christ to find it. Tragically that such a beginning should end in emptiness! The chance of a lifetime, but he missed it!

A young man started out in business in the city. He started at the bottom. He was keen, he had personality, he made progress rapidly. Soon he became prominent in his business organization. The owner sold this young man a unit of the business. Now he was the head of his own business. Through hard work and ability the small industry thrived. He was successful. All the things of the world had come his way.

Perhaps this is a good place to end the story (all lived happily.) But it did not end here. Just when this man felt that everything was under control, that he could now relax a bit, that he had goods laid up for many years, then it was that he felt a tap on the shoulder and, turning, he was standing face to face with God. And he remembered: He had forgotten nothing in his calculations—prices, inflation, competition, labor, public relations, all this he had remembered. But now he saw—He had left God out of his calculations. Somehow, without the keystone, this whole pyramid of success seemed to be a hollow thing. The chance of a lifetime, and he had missed it!

Raymond Hosken suggests to us how many times we remember man's laws and forget the deeper, underlying laws of God's universe:

Man's law we suffer and obey;
God's laws are broken every day.
Unlike the magistrate, the Lord
May profitably be ignored.

The rich young man revealed to Jesus that he had kept the commandments since his youth, and "Jesus beholding him loved him." Jesus loved this young man as he loves us, with a "creative love." Jesus began to perceive the vast possibilities of expansion and development in the spirit of this

The Cross

*His cross was but a common thing
Of cypress wood.
Upon a tired hill
Desolate it stood;
And yet its arms have reached
From sea to sea.
Arms so strong that they have
Set men free;
And love so bright,
Burning long ago,
Changed the cross to gold
With its glow.*

*My cross sometimes is a weary thing,
Too hard to bear;
A tiny ugly thing; it floods my life
In hopeless care.
But with His love I, too will make
That cross of gold,
And pour the dark, tear-stained wood
Into His mold.
My cross can never stretch its arms
From sea to sea,
But it can raise my heart to God,
And set me free.*

—DORA BYRON



man. Jesus loved him and yearned to see these possibilities released; as Jesus loves us and yearns to see our possibilities released—The chance of a lifetime.

Then came the test. Christ was ready to receive the young man into full discipleship. He was ready to extend the invitation. He realized that the young ruler could never find full satisfaction in his wealth and power. Here was a young man who could find peace only in the complete giving of himself. Seeing this in a flash, Jesus quietly said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor . . . and come . . . follow me." The chance of a lifetime, but what a price to pay!

Christ does not say to everyone, "Sell everything. Give it to the poor. Become a minister or a missionary." The special call for complete life service comes to comparatively few persons; the call to the completely committed life comes to everyone. "Go sell whatever thou hast and give it." This can be re-interpreted to mean that to enter the Kingdom of Christ we must translate all energies into the service of God and humanity; To the lawyer, all my talents and energies committed to the cause of justice, under God—To the doctor, all my talents and skill committed to the cause of healing, in the spirit of Christ—To the business man, all my wealth and business plans committed to the service of humanity, in the fulfillment of the total scheme of God.

In *Midnight Hour* Nicodemus declares,

"I choose Christ, this I know to be the choice of death, the death of self; and I choose that death . . ." The chance of a lifetime! A committed life—that "many-splendored thing!"

The book is still open. The moving finger still writes. Destiny has not yet crystallized. For me there is still a chance—The chance of a lifetime!

PRAYER: *Father, when Christ lays down the terms upon which we may discover life at its best, let us not turn away with sorrow. Amen.*

The Mending of Our Nets

By D. J. REID

Last week I stood down by the sea on my beloved Hatteras Island and watched the fishermen mend their torn and tattered nets. With fingers that were deft and trained by the years of experience these fishermen faithfully repaired their nets.

Anyone looking over those nets could easily see that they had served their purpose well. Yet in their service they had become beaten and battered by the ravages of the sea. Great gaps had been made and had to be repaired. Other places in those nets had become weak and helpless to perform its task. So with the task at hand these fishermen wore the hours away skillfully performing their duties.

I watched this operation through untrained eyes, and saw some things that would have disturbed me had I not known that those nets were in good hands.

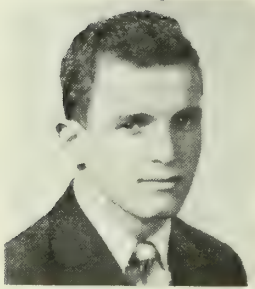
For one thing I noticed that every foot of that great net was carefully inspected for any broken string. When one was found the fisherman skillfully made the repair. This seemed logical, but then I noticed another operation. One of the fishermen was tearing great holes in the net, and then set about to repair that! He knew what I did not know—that there were weak places in that net that could not adequately withstand the ravages of the sea for even a single performance again. He was a mender and I was an observer: What he was doing hardly made sense to me, but to his skilled eyes and deft hands, and trained mind he knew what he must do and he did it well.

Now, isn't it true that our life is like those nets? Aren't we painfully aware that out here in the battle of life we become torn and tattered and we need the touch of the hand of a Master Mender?

Isn't it true also that occasionally there come great blocks of our life that need to be torn away and replaced with something better? You believe as I do that this is true. And who is the Mender of our lives—Jesus the Christ. He can take your life and my life and mend it—repair it! We certainly will not understand all He does. He will take away some things that are more to our liking than to His. He will mend and repair us in some places that we are more satisfied to leave as they are.

But, never forget—He is a Master Craftsman in this holy business. Mended and repaired He sends us out better prepared to face up to our responsibilities.

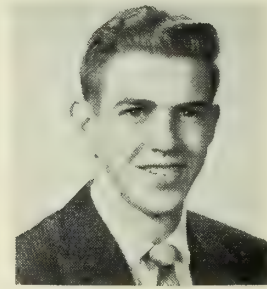
Graduating Class of 1958



WELDON BRIGMAN



DOROTHY COX



WILLIAM DAVIDSON



MARY DAVIS



SHIRLEY DIXON

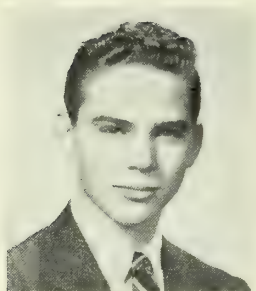


REBECCA FOX

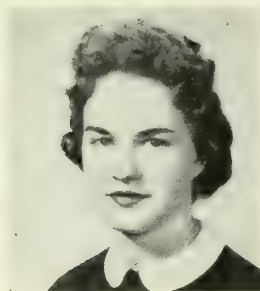


ESTIE HONEYCUTT

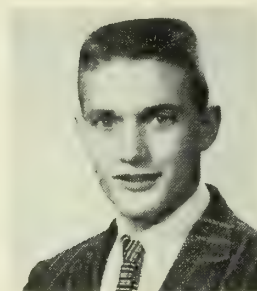
The Children's Home



TALMADGE LANE



CAROLYN MORGAN



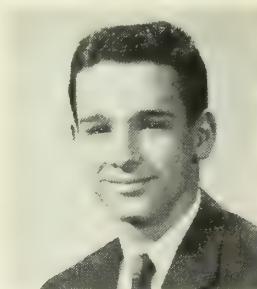
JERRY MURDOCK



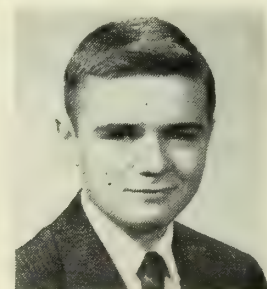
MARY MCKINNEY



MARY ANN POTEETE



JOHN SPEIGHT



JOHN TUTTLE

Winston-Salem



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

"See you at the Lake!"

Annual Meeting of the Woman's Society of Christian Service of the Western North Carolina Conference at Lake Junaluska June 10th-12th.

Annual Meeting of Wesleyan Service Guild—June 13th-15th

Lambuth Inn, Lake Junaluska
The Wesleyan Service Guild of the Western North Carolina Conference is planning three busy days at their Fourth Annual Conference to be held at Junaluska on Friday, Saturday and Sunday, June 13th-15th.

Their theme will be, "He has the whole world in His hand." All sessions will be held at Lambuth Inn.

A time of prayer and preparation will be in the Memorial Chapel, at 3:30 p.m., with Miss Lorena Kelly, missionary from Africa, in charge.

On Friday evening, Miss Midori Sasaki of Hiroshima, Japan will speak. Then the group will have a good, old-fashioned "sing" under the direction of Miss Doris Hutchinson of Greensboro. The Asheville Guilds, hostesses for the meeting, are planning an hour of fellowship and fun.

On Saturday the morning meditation will be presented in the Assembly Room of Lambuth Inn, then the group will divide into separate workshops on the lines of work. These are arranged so that all delegates may attend two workshops. The two Guild delegates to the Fifth Assembly, Miss Mary Bright and Mrs. Jessie White, will present a resume of their trip.

On Saturday afternoon Diane Ware will discuss her work at Vashti School in Georgia. Workshops will again be held.

On Saturday evening the big Guild banquet will be held at the Inn, then the Guilders will go to the auditorium for a new type of program. The Charlotte District will present a model Guild meeting. Then at 9:15 p.m. a candlelight communion service will be held in Memorial Chapel.

Sunday morning will begin with "Buzz Sessions." The missionaries and workers will be in separate rooms, so that all Guilders may visit them and chat informally. The treasurer will make a report of the year's financial statement, after which the annual pledge service will be held.

Mrs. John Hoyle, Jr. of Gastonia, a member of the Board of Missions, will conduct the installation service. The Guilders will have charge of the 11 a.m. service in the auditorium. Dr. Kenneth Goodson of First Methodist Church in Charlotte will preach.

The Guild will elect new officers at their meeting. Seven nominations will be given to the conference by the Research committee. These are: Mrs. M. H. White of Charlotte, conference secretary; Mrs. J. R. Welch of High Point, recording secretary; Miss Georgia Haswell of Pfeiffer College, chairman of spiritual life; Mrs. Ira Shelley

of Greensboro, missionary education; Mrs. Ted Hosick of Charlotte, supply work; Mrs. Dale Leonard of Lexington, literature and publications; Miss Joyce Shook of Hendersonville, Christian social relations.

The Love Gift at the Annual Meeting will be given to the salary of the missionary supported by the Guild, Miss Marlene Harmon, who will go back to Africa in August. The fund to pay one-third the salary of Mrs. Sallie Masten in the Philippines will be included in the gift, and also the project to contribute \$250 to workers in the Vacation Bible School this summer. The Love Offering in 1957 amounted to \$1,255.

Mrs. Ira Shelley of Greensboro is the presiding officer.

Fifth Assembly in St. Louis

Forty women from the Western North Carolina Conference attended the meeting of the Fifth Assembly in St. Louis. Two of the delegates, Mrs. Clarence Cranford of Asheboro and Mrs. John Hoyle, Jr. served as recorders in the group discussions in the afternoon.

Two fundamental questions were given much thought and discussion in these groups: (1) How is our mission program affected by the changing status of the world's peoples? (2) How can we witness to our Christian faith through the local church in its community life?

All of the delegates say that the outstanding feature of the Assembly was the Bible Study conducted by Dr. Georgia Harkness, "church woman of the year."

Mrs. J. Fount Tillman, president of the Woman's Division, stressed the role of church women in her address to the assemblage. She said, "Our task is to help bridge the divisions in our own land so that we speak with one voice to a divided world."

Subscribe Now! World Outlook and Methodist Woman

Mrs. Louis A. Bye, secretary of literature and publications for the W.S.C.S. of the Western North Carolina Conference, has launched a campaign to get as many subscriptions to *The Methodist Woman* and *World Outlook* as can be secured before the end of June.

Mrs. Bye sent a preview of the June issue of each magazine to all district secretaries, urging that many renewals be sent in before the advance in price of the two magazines on June 1st. The June issue of *Methodist Woman* contains suggestions about the study projects for the coming year.

Another New Society—Charlotte District

A new Woman's Society of Christian Service was organized at the Epworth Methodist Church on Concord Road, Charlotte, the middle of May.

Twenty members joined the society and

elected a group of officers. These are Mrs. A. G. Lackey, president; Mrs. D. B. Winchester, vice-president; Mrs. James Y. Yates, secretary and treasurer; Mrs. Ralph Deese, sec. promotion; Mrs. Eugene Stone, sec. literature and publications; Mrs. Gilbert Cameron, spiritual life; Mrs. C. R. Bolick, Christian social relations; Mrs. C. M. Gainey, missionary education; Mrs. A. W. Lowery, children's work; Mrs. W. H. Smith, supply work; Mrs. H. M. Carpenter, membership chairman.

Mrs. J. B. Davis, secretary of promotion for the Charlotte district, and the Rev. A. G. Lackey, pastor of the church, were in charge of the organization.

Mrs. Louise Eggleston to Hold School in Greensboro

Mrs. Louise Eggleston of Norfolk, Va., widely known author, lecturer and church leader, will conduct a School of Prayer in Greensboro on June 11th and 12th, under the sponsorship of the Woman's Society of Christian Service and the Wesleyan Service Guild of the Greensboro District.

Seven Life Memberships Given by Monroe Church

The W.S.C.S. of the Bethlehem Methodist Church in Monroe had a very special recognition service in their church on May 11th, when they paid tribute to seven of their members for their outstanding work in Methodism. To each an adult life membership pin was presented.

The Rev. J. M. G. Warner, pastor of the church, and the six circle chairmen participated in the service. They were Mrs. Bundy Belk, Mrs. Ward Carter, Mrs. Wilburn Moser, Mrs. J. B. Tyson, Jr., Mrs. Nye Starnes and Mrs. Dale Walkup.

The women honored included Mrs. T. B. Fincher, Mrs. Deborah Moser, Mrs. Evie Starnes, Miss Myrtle Starnes, Mrs. Nora Lee Starnes, Mrs. Jarvis Starnes and Mrs. Ellen Walkup.

Prior to the recognition service, a memorial service was held in honor of two members, Mrs. Ida Belk and Miss Julia Starnes. Mrs. H. Ware Broome, president of the society, presented a gift of money to the building fund of the church in loving memory of the two faithful workers.

Thomasville District Officers' Training Day

An Officers' Training School for the women of the Thomasville District was held at Memorial Methodist Church in Thomasville on May 18th.

Mrs. Frank J. Stough, district secretary of spiritual life, made the opening address on "Beginnings."

Mrs. Walter Gibson, district president, discussed the projects and activities of the district for the coming months.

Then each district officer conducted a class in her line of work, with the corresponding officers from all of the local societies as class members.

272 women from all sections of the Thomasville District attended the meeting.

Special recognition was given to a new society in the district—the Wesley Heights Woman's Society in Lexington, organized on May 14th, by Mrs. Curtis Koontz.

"SEE YOU AT THE LAKE!"



WESTERN N. C. CONFERENCE OVERSEAS CARAVAN. Front row (left to right): Nell Self, Cherryville; Jane Platt, Charlotte; Mrs. Raymond Smith, Greensboro; Doris Cloninger, Paw Creek; Anna Ruth Carper, Thomasville; Elizabeth Hunt, Pleasant Garden. Back row, (left to right): Albert Gordon, Greensboro; Adrian Neal, Lexington; Bill Whitesell, Davidson; Dr. Walter Hudgins, High Point; Joe Dodson, Cullowhee; Dr. Raymond Smith, Greensboro.

Overseas Caravan

Dr. and Mrs. Raymond A. Smith are the counselors for the youth caravan that will serve in the Methodist churches of the Stockholm Area this summer. The program there has been planned by Bishop Odd Hagen and Hazel Correll, who has served for the past year as secretary to Bishop Hagen and as counselor in youth work for the Episcopal Area of Norway, Sweden, Finland and Denmark. The schedule in part for Norway and Finland is listed below. Dates for Denmark and Sweden are not yet complete.

Bergen, Norway, July 18, Pastor F. Rossborg
 Stavanger, Norway, July 20, Pastor T. Karl-
 sen
 Abo, Finland, August 3, Pastor Eric Ham-
 merberg
 Borga, Finland, August 5, Pastor Rune
 Ohma
 Helsinki, Finland, August 7, Pastor Sergei
 Dubrovin
 Stockholm, Sweden, August 9
 Oslo, Norway, August 14, Pastor R. Ekeberg
 Sandefjord, August 15, Methodist Youth
 Center
 Leave Oslo, August 20 for return trip home.

Four young people and an adult counselor from the Stockholm Area will be serving in the youth program at Junaluska, Tekoa, and in a few church between June 16 and August 7. This exchange of leadership is one of the most enriching experiences added to our youth program in recent years. The project is sponsored jointly by the Board of Education and the Board of Missions of our conference.

Expression of Gratitude

The end of a conference affords an opportunity of achievements has considerable portunity to report and to reflect. An annual value. Goals were set at the beginning of the year. Now is the time to check on progress made. Working with these reports is not the most thrilling part of our task.

The statistics compiled, however, do reveal strong or weak places in planning and administering our work. Back of the factual information in any report are wholehearted, purposeful activities of people. When properly motivated, we like to think of the results of these activities in terms of Christian education.

Proper motivation does present our greatest challenge. It is always reassuring however, to know that ministers, directors of Christian education, officers and teachers in our church schools, college teachers and administrators, laymen and laywomen in other activities of the church are constantly at work in creating a wholesome atmosphere for Christian nurture. It is a privilege to have a part in this great enterprise, and to carry responsibility for planning and for reporting on the work. Listed below are a few condensed statements concerning achievements of the past year.

Interesting Facts from Annual Report

1. We have had a wholesome membership increase each year since 1944. Our church school membership is now 218,134 which is the largest in the history of our conference. There are 17,801 officers and teachers at work in these church schools.

2. The vacation church school, with 32,068 children enrolled in 1957, is our best opportunity for additional instruction in the Christian education of children.

3. One thousand and thirty-two intermediate boys and girls had a week of Christian Adventure camping at Tekoa in 1957.

4. One thousand or more seniors and older youth participated in the youth program at Junaluska last season.

5. Many other intermediates, seniors and older youth were in summer camps and workshops planned by their own local churches.

6. Forty subdistrict groups are active in the interest of youth work in our conference.

Eighteen subdistricts are organized and are at work for better Christian nurture and better churchmanship on the part of our adult constituency.

7. Two hundred thirty-eight youth and their counselors participated in a well planned educational tour of the State Department, Washington, and the United Nations, New York, in March.

8. Vocations Conferences for youth were held in nearly every district of the conference.

9. Dr. and Mrs. Raymond A. Smith will serve as counselors for our Overseas Caravan of nine young people who will work in the Scandinavian Methodist Churches this summer. Four youth and a counselor will also come from the Stockholm Area for work in our camps, workshops and local church youth groups.

10. Crusade scholars have studied at Duke, Boston, and Syracuse this year as a direct result of overseas caravan contacts. Other students are at Greensboro College. Hazel Correll, one of our young people, has served as secretary to Bishop Hagen and has visited the churches of his Stockholm Area in the interest of youth work during the past year.

11. Our conference director of adult work has met with 2,563 adults, 67 ministers and 66 teachers to promote better teaching procedures with the 117,000 adult members of our church schools.

12. One hundred thirty adults and 128 young adults attended the Convocation at Junaluska and the Assembly at Brevard in 1957.

13. Thirty-six volunteer district directors and 36 certified directors of Christian education undergirded and gave valuable leadership in their churches and in the conference program.

14. A carefully selected delegation of husbands and wives will attend the National Family Life Conference, Chicago, October 17-19, 1958.

15. Thirty-two training schools with 225 courses and instructors are now scheduled to be held during the fall and spring months of 1958-1959.

Opportunities for effective Christian nurture are unlimited. Ministers, directors of Christian education, members of our conference staff, 17,801 officers and teachers, members of the board of education, and district directors are working constantly at the task throughout the year. Bishop Harmon and the district superintendents have given the finest of support to the work. These are the people who have helped to create a wholesome atmosphere for the cause of Christian education. They also deserve credit for any success we have had.

Young Adults

It is hoped that many adults and especially the young adults of our conference will be in attendance at the program on *The Christian Family*, Saturday night, June 7, 7:30 o'clock at Lake Junaluska. The purpose of this occasion is to emphasize young adult work in the conference, to hear an inspirational message by Dr. Theodore H. Palmquist, and to launch plans for the National Family Life Conference, Chicago, October 17-19.



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

Youth Give \$20,000 For Youth Fund

The Methodist Youth of our Conference (ages 12-23) have once again reached their goal of \$20,000 for the Methodist Youth Fund. The Methodist Youth Fund is missionary in purpose, 67% cents of every dollar is used for mission projects and Christian education, and 32% cents is used for youth work around the world. It is provided through the personal pledges of all MYFers.

Following is a report by districts of Youth Fund receipts during the past twelve months. The report by churches will appear in a later issue of the Youth In Action page.

District	Paid
Asheville	\$ 1,129.79
Charlotte	2,126.69
Gastonia	2,322.70
Greensboro	1,677.28
Marion	805.35
North Wilkesboro	605.85
Salisbury	2,600.20
Statesville	2,060.72
Thomasville	3,219.25
Waynesville	1,312.51
Winston-Salem	2,141.91
	<hr/> \$20,002.25

Congratulations to the youth and their adult leaders and the District Directors of Youth Work in the following districts for meeting and exceeding their goal for the year: Gastonia, North Wilkesboro, Salisbury, Statesville, Thomasville and Waynesville. And thanks to all youth and adults alike who played a part in this achievement.

NOW IS THE TIME to go to work on pledges for our new Youth Fund Year. One MYF (Friendship Church, on the Union Grove Charge in the Statesville District, the Rev. E. G. Needham, pastor) has already sent in a contribution toward our new goal. In the spirit of Friendship MYF then, let's roll up our sleeves and go to work. Let's make it our MYFund goal this year: EVERY YOUTH, in EVERY MYF, in EVERY CHURCH, in EVERY DISTRICT pledging and paying to the Youth Fund.

HOW TO DO IT

1. Order—"Youth Fund Packet" free—Service Department, Box 871, Nashville 2, Tennessee.
2. Order the supplies you will need for each individual. Service Department.
3. Plan a pledging service for your MYF sometime in June. (See pages 395 and 401 in *Handbook*.) Encourage every member to pledge.
4. Let your new president bring the group pledge (a total of the individual pledges in your MYF) with him (her) to the Presidents' Workshop at Lake Junaluska, June 16-21. (Or your representatives at the Senior Workshops could bring it with them to the Senior Workshops.)
5. And then make regular payments (once a month) on your pledge. Send all payments to Mrs. Leona M. Hayworth, Box 828, Salisbury.

NEW SUBDISTRICT OFFICERS

A list of all new subdistricts officers is needed at our conference office. The president and adult counselor of each subdistrict has been sent a form for listing the officers for the new year. Please return these forms properly filled out to Box 828, Salisbury, North Carolina, as

President: Martha Turnipseed
High Point College, High Point
Director of Youth Work: Paul H. Duckwall
Box 828, Salisbury

soon as possible. Reports have already been received from the following subdistricts: Burke County, Rutherford County, Ashe County, Cabarrus County, Caldwell County and Denton.

SALISBURY DISTRICT YOUTH RALLY

The Youth and their adult leaders of the Salisbury District held a Youth Rally at Trinity Methodist Church, Kannapolis on Saturday, April 26. About 300 persons were in attendance. Miss Kay Fink, president of the Cabarrus County MYF Subdistrict, presided at the rally. Mr. Kenneth Fansler, Minister of Music at Christ Methodist Church, Greensboro, led the group in a period of fellowship singing. The Rev. Paul H. Duckwall, Conference Director of Youth Work, spoke briefly on summer camps and workshops. The Trinity Youth Choir rendered special music for the occasion. The Rev. A. Mitchell Faulkner of Leaksville gave an inspiring and challenging address on "Nothing Better—Nothing Worse." Plans for the rally were made by the Rev. Worth A. Sweet, Salisbury District Director of Youth Work.

CALLING ALL YOUTH!

It isn't too late to get registered for one of the following Youth Activities at Lake Junaluska. See your minister and send in your registration today.

Presidents' Workshop—for all MYF Presidents—either Senior or Older Youth (ages 15-23)—Lake Junaluska—June 16-21—\$25.00. Plan to come with the president from a neighboring church or charge.

First Senior Workshop—for all Seniors (ages 15-17)—Lake Junaluska—June 23-28 \$25.00. Quota for Senior Workshops: 4 delegates from each charge. *After June 1, if workshops are not filled, delegates from any church will be accepted.*

Second Senior Workshop—for all Seniors (ages 15-17)—Lake Junaluska, June 30-July 5—\$25.00. Quota for Senior Workshops: 4 delegates from each charge. *After June 1, if workshops are not filled, delegates from any church will be accepted.*

Southeastern Methodist Youth Convocation—One thousand Methodist Youth and their adult leaders will gather at Lake Junaluska, July 21-25, for a great inspirational meeting. Youth from 15-24 years of age are eligible to attend. The theme for the Convocation is "Thy Kingdom Come." The purpose of the Convocation is to help youth and their adult workers come to a realization of what the phrase, "Thy Kingdom Come" means in our contemporary world. Through this realization youth and their adult workers should renew their obedience to the will of God and assume the responsibilities of citizenship in the Kingdom of God.

Each district may register five youth and one adult. The District Director of Youth Work in each district is registering the delegates from his district. If you are interested in attending, contact your district director immediately. The registration fee is \$29.75. This includes everything except transportation. This is a wonderful opportunity for older youth, subdistrict presidents and for other interested youth and their adult leaders.

YOUTH ACTIVITIES WEEK—Sometime this summer.

Not all of the members of youth MYF can attend Camp Tekoa or the Junaluska Workshops this summer. There just isn't room enough. But almost every member can attend your Youth Activity Week sometime during

the summer months—if your council will only get busy and make its plans NOW!

Three months—June, July, August—three golden months of opportunity stretch out before you. They can be months of valuable Christian growth for the youth of your church if you act now.

What to Do: 1. Order your free copy of *Roundtable* for April from The Methodist Publishing House, Fifth and Grace Streets, Richmond 16, Virginia. This issue of *Roundtable* contains the annual Youth Activities Week materials. To show how a YAW can stimulate youth groups to growth and new insight, *Roundtable* in this issue publishes actual experiences of MYF's who have participated in a Youth Activities Week. Special articles show how to plan publicity, theme, worship, and recreation.

2. Set a council meeting as soon as possible (with your pastor present) for planning necessary details, selecting theme, naming committees, finding leaders.

3. Then start advertising your plans and encouraging the youth of your church and community to attend.

4. Follow through on all of your plans—and have a week in your own church which all of the youth will remember.

WATCH THAT SUMMER SLUMP

Not everyone will be on vacation—or working, or visiting, or getting married! Keep your MYF going full-speed ahead. Need some suggestions on what to do? Read—"Don't Plan a Summer Slump," June *Roundtable*, page 10-11.

WASHINGTON-UNITED NATIONS REPRESENTATION

Representation by districts on the Washington-UN Seminar, sponsored by the Committee on World Peace and the Youth Council of the Western North Carolina Conference on March 25-29, was as follows:

District	Counselors	Girls	Boys	Total
Asheville	2	6	5	13
Charlotte	4	15	14	33
Gastonia	4	27	12	43
Greensboro	4	26	11	41
Marion	0	3	0	3
North Wilkesboro*				
Salisbury	2	20	15	37
Statesville	2	23	18	43
Thomasville	8	15	17	40
Waynesville	1	7	5	13
Winston-Salem	2	2	0	4
	<hr/> 29	<hr/> 144	<hr/> 97	<hr/> 270

*Six North Wilkesboro District delegates rode on a bus from another district.

METHODIST STUDENT DAY—TOMORROW'S LEADERS TODAY

Sunday, June 8, is Methodist Student Day, a day set aside in each Methodist Church to reaffirm the church's faith in education. On this occasion we emphasize the importance of our Methodist College students and the Christian work of our church in universities and colleges. Also we receive an offering in each local church for the support of the Methodist Student Loan and Scholarship Fund.

During the past 80 years, The Methodist Church has established the largest student loan fund in the world and has assisted 80,000 worthy students with loans in excess of \$13,000,000. Among those whom the funds helped educate are a missionary doctor in Liberia, a newspaper man in Colorado, a rural worker in Virginia, a dean in a Methodist college, a director of Christian education in Florida.

These funds were made available through the offering made on Methodist Student Day by local congregations, church school classes, and MYF's. Last year on Methodist Student Day, the churches of Methodism contributed \$214,000 to support Methodist student loans and scholarships.

Through the support of higher education and the granting of loans and scholarships, The Methodist Church is declaring its faith in you—its youth—in the power of your creative minds, in the value of education, and the security of the future.

The Time of the Judges

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Judges 2:16-19; 4:4-9; 5:6-9

The time of the judges has been called "the gang-age of Israel." Clues to conditions at that time are found in many places throughout the pages of Judges. We are told in chapter five, verse 6, that "caravans ceased and travelers kept to the byways." In other words there was no law and order. We are told in 17:6 "In those days there was no king in Israel, and every man did that which was right in his own eyes"—in other words "as he pleased." Added to these discouraging conditions was the constant harassment of the Hebrews by those tribes whom they were trying to supplant. The remedy for these harsh and trying times lay in finding strong leaders here and there who could bring law and order to communities and protect them from their attackers. "Then the Lord raised up judges, who saved them out of the power of those who plundered them." (2:16)

These so-called judges were not at all like our judges today. On occasion they dispensed justice, but they were mainly military heroes—strong men who came to be relied upon. These men generally were spiritually sensitive as well as physically strong. Many of them had a vivid awareness of God's purpose and the part they were to play in it. The person who reads Judges thoughtfully for the first time will be impressed with the "rough and ready" ways of these leaders. Our sense of right and wrong which has centuries of Christian influence back of it was unknown to them. As the poet says, "Those were crude and cruel days when human flesh was cheap."

And yet there is a lesson for us here. We notice that the writer in Judges has a firm grip on one of the central beliefs of the Judeo-Christian faith. This is the conviction that in spite of confusion, disorder and suffering there is such a thing as meaning in history. This meaning is that God's judgment follows upon men's disobedience. Running like a thread throughout the books of Joshua and Judges is this basic view of man's destiny.

One of the things we notice about the writings of present-day theologians is the recovery of this conviction about the judgment of God—a conviction that was not too apparent in the writings of a generation ago. This may be accounted for in numerous ways, but one influence toward this kind of thinking has been the wars, depressions and crises that have overtaken the human race during the present century. Perhaps we are coming to see that the things that happen are not entirely unrelated to the way we live. Like the ancient Israelites we may connect our troubles and defeats with our failure to live up to what we know to be right.

But we should not lose sight of the other side of the picture. If the judgment of God works to bring sorrow and distress when men break God's laws, that same judgment may work to reward those who live in accordance with them. Not that these rewards are always of a tangible nature. Sometimes they consist mainly in knowing we have done our best and that we can safely leave the rest to God. But often the promise made by Jesus has been claimed by his followers: "Seek first his kingdom and his righteousness, and all these things shall be yours as well." (RSV)

◇ ◇ ◇

Just so sure as you keep drawing out your soul's currency without making new deposits, the next thing will be: "No Funds." Soul deposits and checks must more than just balance if we are to be spiritually dynamic.

In Memoriam

MARK E. DIXON

About 10:30 o'clock on the night of January 15, 1958, God in His grace and wisdom saw fit to claim the kindly and generous soul of Mark E. Dixon, who for forty years had been a faithful and loyal member of the Ayden Methodist Church.

His membership was transferred from the Winterville Methodist Church when his family, long associated with Methodism, moved to Ayden, N. C. Immediately, his pastor found that he had a friend on whom he could depend and through the years his devoted service to the church proved to be most exemplary.

At the time of his death he was secretary of the Men's Bible Class; member of the Official Board; trustee, and member of the Pastoral Relations Committee.

Therefore, be it resolved:

First, that the memory of his faithful service, genial good-will, and love for his fellowman be kept in the minds and hearts of the members of the Official Board of the Ayden Methodist Church, who deeply mourn his passing.

Second, that heartfelt sympathy be extended to his devoted companion, Pauline Caudill Dixon, and to the sisters and brother in their bereavement.

Third, that a copy of these resolutions be sent to the North Carolina Christian Advocate; and a copy be recorded in the minutes of the official board.

Respectfully submitted: Athleen Turnage, Robert Booth, Roy Turnage, Jr.

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"That this may be a sign among you, that when your children ask their fathers in time to come, saying

What Mean Ye By These Stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

So, as our loved ones pass from our immediate presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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BOOK REVIEWS

Dynamics of Christian Adult Education. By Robert S. Clemmons. (Abingdon Press, Nashville, Price, \$2.50)

This is a book for specialists in Christian Education. It offers suggestions for those who are interested in increasing the effectiveness of the church's teaching of adults. Despite its technical language and its preoccupation with psychological and sociological jargon ("Commitment is decision in depth"), it can be read and appreciated by the average pastor. Whether or not he will be able to adapt its suggestions and theories to his ministry is another question.

Most pastors find it hard enough to secure teachers of the old type; we can imagine the difficulties of one who would attempt to find "observers" to "chart the course of the conversation, record the roles that members have fulfilled, and diagram patterns of participation." And we can imagine the impatience of John Wesley when confronted with the problem of securing a "feed-back" from a group of early Methodist class-meeting enthusiasts.

This is only to say that here is another study in educational methods for those who are more concerned with "how to" than "what."—R.P.M.

BOOKS BRIEFLY NOTED

The Old Testament, Its Intent and Content. By Griffith A. Hamlin. (Christopher Publishing House, Boston. Price, \$2.50)

This little volume by a North Carolina writer contains a very compact description of the various O.T. books. Dr. Hamlin is pastor of First Christian Church, Goldsboro.

What Jesus Really Taught. By Clarence E. Macartney. (Abingdon Press. Price, \$2.50)

Any book by Dr. Macartney is worth reading, and this, his last, will be received by his many friends with pleasure mixed with sorrow, for Dr. Macartney is no longer with us. In fifteen chapters the great Presbyterian pastor traces the teachings of Jesus on as many subjects, closing, appropriately enough, with the last stanza of the old hymn, Amazing Grace:

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing His praise
Than when we first begun."

The Call of the Congo. By Ann L. Ashmore. (The Parthenon Press, Nashville. Price, \$3.)

The associate editor of the Mississippi Methodist Advocate, Mrs. Samuel E. Ashmore, has written a highly interesting and deeply moving account of the life of Dr. and Mrs. W. B. Lewis of Mississippi, who went out as missionaries to the Belgian Congo in August 1923 and returned home for the last time in 1951. Here is a missionary book which will be read with interest and even excitement by young and old. Departing from the stodgy style which characterizes so many volumes of its type, Mrs. Ashmore has told her story with humor and frankness.

Leading in Public Prayer, by Andrew W. Blackwood. (Abingdon. \$3)

For quite a number of years now, Dr. Andrew W. Blackwood has been teaching young preachers in various seminaries. During this time he has written thirteen books for ministers of all ages, and these have had a wide circulation among all denominations. In this, his latest, Dr. Blackwood deals with the subject of pulpit prayers.

Perhaps no other element of public worship is as much neglected as the prayers. The last 150 years has seen many changes in worship, but the quality of prayers has declined, due to the feeling among many ministers that praying is a private matter—even in public—and that it is somehow sinful to prepare to pray or to use forms of prayer. The liturgical churches, such as the Lutheran and Episcopal have usually depended upon the prayers in the book, while the non-liturgical denominations have tended to make prayer a matter of the moment. With no preparation, ministers have often addressed

the throne of God as if they were delivering a sermon.

The young minister and the older ones alike will find great help in this book. Written by a Presbyterian, it shows familiarity with all denominational problems and forms. A careful reading will help any pastor to be more of a pastor and less of a master of ceremonies.

—R.P.M.

Too many people are thinking of security instead of opportunity. They seem more afraid of life than death.

—James F. Byrnes

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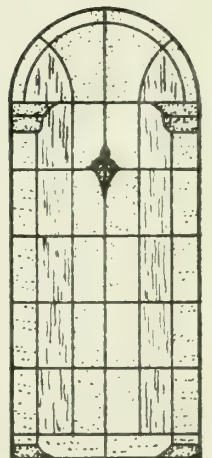
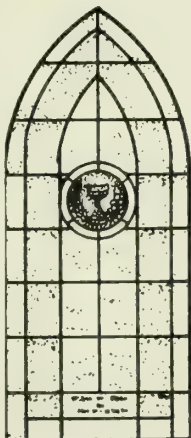
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The British Take Up Skiffle

American readers of English publications may be somewhat mystified by the recurrence of a strange word in connection with reports of youth activities, particularly in the stories of meetings of Methodist young people. There are "skiffle" parties, and "skiffle groups." I wasn't sure, for a time, whether the mysterious activity was a sport or a disease, but I finally learned that it is another name for what we have been calling rock-and-roll. Skiffle has some connection with music, at least, and it is very popular. The *Methodist Recorder* of London, in a recent issue, showed the picture of a group of impeccably dressed young boys playing on an assortment of home-made instruments and reported that they have made quite a reputation with their music and their singing of Negro Spirituals.

Well, that explains it. I had been wondering why all of the English youngsters whom I had met seemed to know just about every Spiritual which I could mention and sang them with gusto and a delightful sense of rhythm. It also explains why one of the most popular records in America today is one by a young English lad of fourteen, named Laurie London. When Laurie gets going on "In His Hands" there isn't any doubt that he has caught the spirit of Negro music. I read somewhere that Marion Anderson (who has sung the simple little song so beautifully and reverently in thousands of recitals) is somewhat displeased by the boy's lilting rendition, but, after hearing him hundreds of times on the radio, I must admit that I like his version almost as well as hers. Laurie sings a skiffle-ised form of Spiritual which may not be too reverent, but which closely approximates the original style of many old-time Spirituals.

A Report on English Beans

Speaking of England, (which I probably will continue to do for the next ten years,) I am reminded to tell my readers about those Scarlet Runner Beans which my English hostess sent me recently. They are properly planted beside the picket fence, with strings to climb on, provided by my 84-year-old mother-in-law who is equal to any emergency. Now they are busily curling their way to the top and by the time this is in print will probably be taking the place. I planted them during a short dry spell (of a few hours duration) and soon they were growing so fast that I wondered if I had got Jack's Beanstalk by mistake.

A letter from Mrs. James L. Poole of Smithfield, who, with her husband and niece, was with me on the ship to England last summer, tells me that she, too, has been trying to capture some of the amazing beauty of the English garden by planting some imported seed. She wasn't very successful with a package of miniature carnations which she brought back. I have an explanation for that: They told me over there that last year's seeds won't work, they must be fresh.

Going Abroad

It seems like all my friends are headed for overseas this summer, or have just got back. Charles Bowles and Mrs. Bowles, have recently returned from a trip to the Holy Land; O. K. Ingram and his wife are planning to go there this summer; H. G. Allen is headed for South America, Mark Depp will preach in London, and dozens of Methodist preachers and lay members will be on the seas or in the air. (Some who can't go abroad this summer may experience the feeling of being "up in the air" around Conference time, without having to go to any extra expense.)

Going abroad is no longer a major undertaking, but it does require some planning ahead. Steamship lines are crowded during the summer season and it is well to book at least nine months in advance, if you would like to have a good cabin. With planes, it is different. You can secure passage to London or Paris without much trouble with only a few weeks notice—except just now when millions are visiting the Brussel's Fair.

For my part, I'll take the steamship. Last summer's trip aboard a small eight-day ship was a life-saver to a tired and nervous editor. In two days I had forgotten that there were such things as deadlines and subscription campaigns. There's something about the excitement of meeting new people from strange lands, sitting out on deck in the sun, and having nothing in the world to do except be lazy that just suits me. Oddly enough, I can never enjoy a vacation at the beach or in the mountains because of my feeling that I ought to be at work, but on the ocean you don't think about problems. You just look out at the limitless horizon and rest easy.

Those who are afraid of being seasick may be encouraged to know that this bugaboo has lost its power. Nearly all ships have stabilizers today, and even a small boat can run through a spot of nasty weather without too much pitching and tossing. And then there are sea-sick remedies which actually work—if given some co-operation. Stay away from sea-sick friends, don't eat too much, and lie down flat. That's my prescription. Perhaps I was helped by the fact that my cabin-mate was a physician from Rotterdam who gave me encouragement simply by being around!

What class accommodations will you take? The advice of one of the English pastors who has visited this country nearly every summer was, "Never spend your money for first-class; tourist is much more fun and just as comfortable." I found that he was right.

My friend, Jim Potter, says that this column is mis-named; that I couldn't talk this much while passing by. Perhaps we'd better call it "Let's Sit a Spell." Thanks, Jim, for the Confederate money. I'll do as you suggest and keep those bills against the day when "the South will rise again."

And that reminds me to answer the question, which often comes up, "Who writes In Passing?" I have no desire to be anonymous, and actually I'm proud of the fact that so many people read this page. In case you're still wondering, the name is R. P. Marshall, and I'll see you next week—in passing.

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Volume 103

Number 24



Fathers Who Lead

God, give us fathers strong and true,
Who seek their Father's will to do;
Who use not wrath and cruel force
To dominate their household's course;
But lead and teach and rule by love—
Dominion like that from above!
The truly strong are patient, kind;
Their hearts the way of justice find.

We need those fathers who will lead
By showing truth in word and deed;
Who say, "Come on and follow me;
We'll use the light God helps us see!"
God, give such fathers, straight and
clean,
Who have no secrets—dark, unseen;
Whose gentle ways but firm commands
Will train earth's youthful minds and
hands.

The leading fathers of the town
And countryside are those who crown
Their daily lives with love and prayer,
Clear thought, good deeds, and spirit
fair;
They lead their homes; their neighbors
feel
The pull, as magnet draws the steel.
God, in such fathers all shall see
Thy light and truth, and worship Thee!

—JOHN CLINE
In *The Lights of Home*



Featured in This Issue

The North Carolina
Annual Conference



News Briefs about Methodists and Methodism

The Rev. and Mrs. R. R. Blankenhorn of Dover announce the birth of a daughter, Sheila Maydean, on May 26.

Dr. Theodore H. Palmquist, pastor of Foundry Methodist Church, Washington, D. C., was guest minister at Central Church, Asheville, on Sunday morning, June 8.

Dr. Walter T. Nau, professor of modern language at Lenoir-Rhyne College, was guest speaker at the morning worship service at First Church, Morganton, on Sunday, June 8.

John Rierson has joined the staff of Trinity Church, Knapolis, as director of Christian education, and also as an associate minister. He is a native of Winston-Salem and a graduate of High Point College.

The official program of the 1958 summer season of The Methodist Church's Southeastern Assembly Grounds at Lake Junaluska, N. C., is now available. Persons wanting copies of the program should write: Methodist Assembly, Lake Junaluska, N. C.

Miss Mauriel Shipp has resigned her position as director of the Wesley Foundation of Woman's College, UNC, Greensboro. She plans to take summer courses at the University of North Carolina, Chapel Hill.

The Methodist Church, Black Mountain, reports that more than \$12,000 has been pledged in a little over a month, which covers the debt on the education building, with something over \$500 to spare. The church expects the pledges to be paid and the building to be debt-free by October.

A Methodist training conference for ministers in industrial situations will be held June 26-29 at Lake Junaluska. Theme of the conference will be "An Effective Ministry in the Industrial Parrish." The meeting is being sponsored by the Lake Junaluska Assembly, and it will be for the Southeastern Jurisdiction of The Methodist Church.

The Ministers' Wives Association of the North Carolina Conference will hold its annual luncheon on Wednesday, June 25, at 1 o'clock, at the "Ship 'N Shore," West Nash Street, Wilson, N. C. The price of the luncheon is \$1.50. Please send your reservation to Mrs. R. W. Bradshaw, Box 1423, First Methodist Church, Wilson, N. C.

Love's Methodist Church, Walkertown, will observe its annual homecoming on Sunday, June 15. The Rev. Joseph T. Shackford, former pastor, will be guest speaker. Mr. Shackford is now an associate pastor of St. Luke's Methodist Church of Oklahoma City, Oklahoma. Picnic dinner will be served on the grounds.

Dr. Alton E. Lowe, of the staff of the Department of Finance and Field Service of the Division of National Missions, was guest speaker at the morning and evening services of Myers Park Church, Charlotte, on Sunday, June 1. He will again speak at both services on Sunday, June 8 and Sunday, June 15. Dr. Lowe is director of Myers Park's Christian Stewardship Crusade.

Methodists attending the National Methodist Convocation on Local Church Evangelism, July 3-6 at Uline Arena, Washington, D. C., will have an opportunity to hear a 1,000-voice ministers' choir, if efforts to have that large a group are successful. The choir will be in the spotlight Saturday night, July 5, but it also will sing Thursday and Friday nights, July 3 and 4.

Dr. Cecil W. Robbins, president of Louisville College, will be guest speaker for the annual homecoming at the Stonewall Methodist Church on Sunday, June 15, at 11 o'clock. All former pastors, members and friends are urged to attend. The Stonewall Church will be 101 years old in August, and is a part of the original work established by James Parks in 1789. The Rev. David M. Lewis is present pastor of the Stonewall Circuit.



Shown above is Dr. Emmett K. McLarty, Jr., president of Brevard College, receiving the honorary degree, Doctor of Divinity, from J. Lem Stokes II, president of Pfeiffer College.

Dr. Hiram K. King, N. C. Conference Director of Evangelism, reports excellent results from the 1958 evangelistic mission throughout the churches of the Conference. More effective visitation evangelism, increased interest and commitments to Christ among young people, conversions and rededications among adults, large numbers of additions to church membership by profession of faith and transfer, increased church attendance—these and other encouraging results have strengthened the churches and the communities.

The Rev. Joe E. Caldwell, a member of the Western North Carolina Conference, and Chaplain of Boys Industrial School for Juvenile Delinquents in Topeka, Kansas, is attending a National Conference on Clinical Pastoral Education meeting in Plymouth, Massachusetts, June 10-12. The conference will be attended by seminary professors of pastoral care, chaplains who supervise clinical pastoral training programs, and parish ministers who participate in some phase of clinical pastoral education. Chaplain and Mrs. Caldwell will spend some time, also, vacationing in the New England states.

Spend A Part of Your Vacation with God

An old-fashioned Methodist tent meeting is being planned for the beautiful hills and mountains of southwestern Virginia starting August 16. The following charge and circuits of the Holston and Virginia Conferences are co-operating to make this old-fashioned meeting possible. The Christiansburg Circuit, Auburn Circuit, Floyd Circuit, Floyd Parish, and the Cambria Charge. A total of 30 churches comprising about 1,100 families is going all out for one of the greatest God-sent Holy Spirit meetings ever staged in these hills by the Methodist Church.

The Rev. Charles A. Keyes of the Western North Carolina Conference will be the evangelist. Keyes is known throughout parts of America as (Parson of the Hills), title of his latest book, and received the title of "Sledgehammer Charlie" for his strong preaching against whiskey making in the mountain areas of America. The meeting will last for 30 days and, God willing, will go 60 days.

To any of our Methodist brethren planning a vacation through these hills during this meeting, we extend an invitation for you to visit us. If you are humble enough to walk the sawdust trails and fall on your knees, you will receive a great blessing in these services.

The tent will be located about three miles from Christiansburg on Va. Highway No. 8.

The Appointments

Because the W. N. C. Conference appointments will not be read until Sunday morning, June 8 it was not possible to include them in this issue which went to press Friday. The complete list will appear in the issue of June 19.

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855

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At the recent commencement at High Point College, doctorates were conferred upon L. Stacey Weaver, president of Methodist College, Fayetteville; Eric Johnston, president, Motion Picture Association of America, Washington, D. C.; and Congressman Carl T. Durham, Sixth Congressional District, Chapel Hill. Pictured, left to right: Dr. Weaver, Dr. Johnston, Dr. Dennis H. Cooke, president, High Point College, and Congressman Durham.

G. Ray Jordan Writes New Book on Prayer

Dr. G. Ray Jordan, theology professor at Emory University, is author of *Prayer That Prevails*, released this month by the Macmillan Publishing Company.

In his new book, the professor discusses prayer from five angles: why, how, when, for what, and to whom one prays. He states: "Any individual can study prayer and cultivate it with assurance of ever-deepening understanding and the ever-increasing effectiveness."

Dr. Jordan contends that "all of us are praying all the time, since prayer is desire, but effectiveness requires unity of will, mind, and heart, through which we may discover the plan of God and give ourselves to His purpose."

The professor is author of fifteen earlier textbooks and religious guide-books such as *You Can Preach!*, *The Emerging Revival*, and *Look at the Stars*. His most recent book, published in 1955, was *Beyond Despair*. Seven of his publications have been selections of the Pulpit Book Club.

Dr. Jordan holds degrees from Duke, Emory, Yale, and Lincoln Memorial universities. Before joining the faculty of the Candler School of Theology as Professor of Homiletics in 1945, he served pastorates in Charlotte, Winston-Salem, High Point, and Greensboro, North Carolina.

Louisburg College Holds Graduating Exercises

Louisburg College held its graduating exercises on Sunday afternoon, June 1. Associate in Arts diplomas and Business Certificates were awarded to 50 students. Dr. Robert B. House, University of North Carolina, delivered the commencement address.

James C. Turner and Bettie Jean Harris were graduated *Magna Cum Laude* and Betty Anne Delbridge and Claudyne F. Hight were graduated *Cum Laude*.

Betty Jean Harris and Jasper Burt Perdue, Jr., received the Brantley medals awarded annually to the man and woman student

having the highest two year scholastic average.

Claudyne F. Hight received the Alpha Pi Epsilon award given annually to the most outstanding representative of the commercial department.

The commercial department recognized the following for outstanding superior ratings in the fields of typing and shorthand: Claudyne F. Hight, Betty Jean Harris, and Gwynn Torrence.

James C. Turner was awarded the Sigma Pi Alpha award for outstanding work in the foreign language department. He also received a trophy for superior work in the field of chemistry.

The speaker for the commencement sermon on Sunday morning, June 1, was Bishop Ralph S. Cushman, Raleigh. Dr. Arthur Kale, Durham, spoke at the Alumni Banquet held on Saturday evening, May 31.

Mr. and Mrs. Doak Finch Endow Preaching Mission

On Sunday, June 1, the Rev. Frank Jordan, pastor of Memorial Church, Thomasville, had the privilege of announcing to the congregation that Mr. and Mrs. Doak Finch were establishing for the church an endowed preaching mission.

The object of the endowment is to bring to Thomasville each year an outstanding minister of a Christian denomination to conduct a preaching mission.

The title under which the endowment is set up is as follows:

"The Agnes and Doak Finch Preaching
Mission
Established as an inspiration to our
children
Richard and Jane"

It is the hope of Memorial Church that these preaching missions will mean a great deal to the church life of this part of the State.

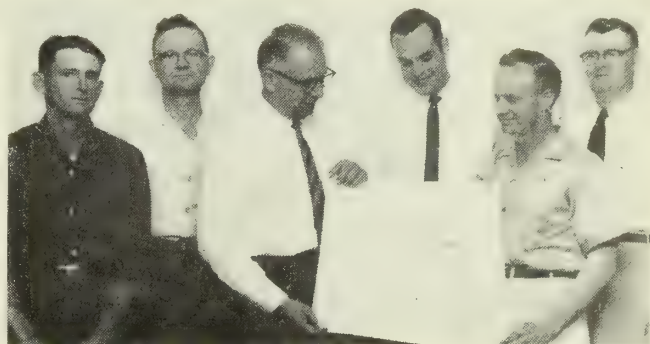
N. C. Conference (CJ) to Celebrate 100 Years

The Centennial Celebration of the North Carolina Annual Conference (Central Jurisdiction) of the Methodist Church, is being held at Bennett College June 10-15.

One of the oldest conferences of the denomination, the North Carolina Conference in its 100th session, will take time out to pay tribute to those stalwarts of Methodism who have contributed to its illustrious history over the years. Bishop Edgar A. Love, resident bishop of the Baltimore area, will preside.

Pictured here is the recent presentation of charter by E. E. Adkins, lay leader of the Rocky Mount District, to officers of the newly organized Methodist Men's Club of Smith's Church. A total of 26 men were present at the meeting.

Left to right: William Dickens, treasurer; Howard Hawkins, secretary; E. E. Adkins, district lay leader; the Rev. Arnold Pope, pastor; Benny McCrary, president; J. W. Fulghum, church lay leader. Wilson Glasgow, vice-president, is not shown in picture.



Methodist Women Visiting Africa

Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service, and Mrs. C. A. Bender, a Division specialist in international relations, are visiting Methodist mission fields in Africa this summer.

Mrs. Tillman, who left the United States May 24, is visiting Methodist work in Liberia, Angola, the Belgian Congo, Southern Rhodesia, Mozambique and the Union of South Africa. In August she will be in Europe to attend the executive committee meeting of the World Methodist Council and committee meetings of the World Council of Churches. She will return to the United States August 13.

Mrs. Bender, an associate secretary of the Department of Christian Social Relations of the Woman's Division, will visit Methodist mission areas in Africa and then will continue on around the world, visiting India, Pakistan, Burma, Thailand and Hong Kong. She will observe the refugee work of the churches and the United Nations and will visit projects supported by UNICEF (United Nations Children's Fund). Mrs. Bender is the official UN observer of the Woman's Division. She will return to the U. S. August 22.

Speakers for Jurisdiction Guild Weekend

Principal speakers have been announced for the Methodist Church's annual South-eastern Jurisdiction Wesleyan Service Guild Weekend, July 4-6 at Lake Junaluska, N. C.

They will be the Rev. Dr. W. Vernon Middleton, Philadelphia, general secretary of the Division of National Missions of the Methodist Board of Missions; Miss E. Louise Nichols, New York City, a field worker for the Methodist Woman's Division; Miss Elizabeth Fairbanks, Richmond, Va., a missionary on furlough from India; and Miss Elsie Parker, a missionary now at Bethlehem Center, Chattanooga, Tenn.

Other leaders will include Mrs. Hubert Davis, Raleigh, N. C., and Mrs. John Hoyle, Jr., Gastonia, N. C.

Among representatives from Methodist annual conferences who will assist with plans and presentations during the meeting will be Mrs. Harriet Fralix, Fayetteville, N. C., North Carolina Conference; and Mrs. M. H. White, Charlotte, N. C., Western North Carolina Conference.



"Conservative yet progressive; visionary yet practical" aptly describes First Church in Wilson, host church to the 1958 annual session of the N. C. Methodist Conference.

Playing Host to Conference Nothing New to Wilson Church

By DALLAS MALLISON

In playing host to annual sessions of the N. C. Methodist Conference—as it will to the 1958 session during the last week in June—First Methodist Church in Wilson will be in an old and familiar role. In its 105 years this will have been the seventh time, for the Conference has met here in 1879, 1880, 1905, 1919, 1928, 1942, and 1958.

And being pastor to the host church is nothing new to the Rev. Robert Wallace Bradshaw, now rounding out his tenth year in his present post. Back in 1948 he was pastor of the Jarvis Memorial Church in Greenville when that church was host to the annual session held that year.

When this reporter visited Mr. Bradshaw and his church in late May the scene was a beehive of activity as the team acted as one in ironing out every detail and in planning for every possible convenience for the more than 800 persons expected to attend the biggest event of the entire conference

year, the annual session which this year comes on June 23-26. Quietly in command and in shirt sleeves, the relaxed and soft-spoken minister was obviously the captain of the crew.

As one watched the rooming and eating arrangements being worked out and the thousand-and-one other details being taken care of, it was clear that the whole town—including Wilson's many denominations—was co-operating smoothly and whole-heartedly in planning for this year's session. Even Atlantic Christian College—a Disciples of Christ-affiliated institution—was stepping forward with rooming and eating accommodations.

Sustained Progress

This church—under the able and calm leadership of Mr. Bradshaw—sustains a steady rate of growth without making any ado about it. It seeks no publicity or praise for its efforts, but this does not belie the

fact that it has achieved much, knows where it is going, and knows how to get there.

First Methodist Church in Wilson is conservative and yet progressive; it is sound and cautious and yet definitely forward-looking; and it sets its sights on carefully-chosen goals which it knows it can attain and then follows through to success.

First Church has its own distinctive personality. It's a big church—with nearly 1,800 members, the third largest church in the entire Conference in membership, but it remains a church with a friendly, informal and individual atmosphere.

In giving his whole self to his church for the past ten years, Mr. Bradshaw is leaving an emphatic imprint on the personality and program of First Church. Steady, continued, balanced progress along lines felt most necessary and attainable is clearly seen.

Wilson Landmark

Located on the corner of Tarboro and Green Streets in the older, eastern section of town, not far from the downtown business section, First Church has welcomed all who have come within its halls ever since it was organized in 1853. It is one of Wilson's best established and most familiar institutions—a veritable landmark.

In 1853 the first Methodist Society was organized, and the next year the first building was completed. In 1854 it became a station. In 1875 the second building was erected, and by 1904 the present (third) sanctuary was completed. In 1907 the latter structure was dedicated.

Mr. Bradshaw is the 34th minister to serve First Church, his father, the late Rev. Michael Bradshaw, preceding him as the 24th pastor, 1911-15. The first pastor, the Rev. H. H. Gibbons began his pastorate in 1853. Many outstanding ministers have served this church, including the Rev. W. C. Ball, Dr. A. J. Hobbs, the late Rev. T. McM. Grant, and the late Rev. W. V. McRae.

In 1923 the first education building was completed, and in 1956 the new education building was erected. In 1948-49 extensive renovations were made in the first education building.

Recent Progress

Gains have continued at an accelerated pace during the past two years. A modern \$50,000 parsonage has been constructed. A \$75,000 renovation program has been completed in the sanctuary, including a new organ, new carpeting, and repainting. In ten years the value of all church property has increased from \$200,000 to \$700,000. During the same period the church budget has risen from \$24,000 to \$69,000. A brand-new parking lot has just been completed and some landscaping done. The sanctuary and much of the other buildings are air-conditioned.

During Mr. Bradshaw's pastorate, First Church has had a net gain in membership of nearly 350. Its membership of slightly over 1,450 has now grown to nearly 1,800. During the same period, Sunday school attendance has doubled, now being over 500. The M.Y.F. has more than doubled its membership and attendance in this time. The W.S.C.S., the Methodist Men, and other arms of the church have scored gains.

Several features illustrate the conservative, sound, and business-like approach of

CONDENSED PROGRAM—N. C. ANNUAL CONFERENCE

MONDAY AFTERNOON—JUNE 23

1:15 o'clock

Worship Service
Organization of Conference
Admission of Class into Full Connection
Address to Class, Bishop Edward Voigt, the Dakota Area.

Reports: District Superintendents, District Lay Leaders, Board of Ministerial Training and Qualifications, Commission on Christian Vocations, Board of Publication, Commission on Local Church Emphasis.

Greetings from Methodist Youth Fellowship—Mr. Phil Carlton, President, North Carolina Conference Youth Fellowship.

MONDAY EVENING—JUNE 23

7:15 o'clock

Worship Service
Fraternal Greetings from the Virginia Conference by Dr. A. Purnell Bailey, Centenary Methodist Church, Richmond, Virginia.

Anniversary of the Board of Missions—Presiding, The Rev. Clyde S. Boggs; Missionary Address, Bishop Shot K. Mondol, Delhi Area.

Report of Conference Board of Missions by the Rev. W. D. Caviness.

Greetings from the Woman's Society of Christian Service—Mrs. Pierce Johnson, President.

Reports: Deaconess Board, Board of Managers of North Carolina Pastors' School, College Board of Visitors, Commission on Worship.

TUESDAY MORNING—JUNE 24

8:15 o'clock

Worship Service
Sermon, Bishop Edwin Edgar Voigt.
9:30—Welcome to Wilson, Mr. W. T. Lamm, Jr., Charge lay leader, Frin Methodist Church—Response, Bishop Paul N. Garber.

10:00—Anniversary of Historical Society Presiding, the Rev. Herman S. Winberry; Address, Dr. J. Manning Potts, Editor of Upper Room.

11:00—Anniversary of Commission on Town and Country Work—Presiding, the Rev. Key W. Taylor; Speaker, the Rev. L. O. Leet, National Stewardship Evangelist, The Disciples of Christ Church.

1:00—Luncheon Meeting of Supply Pastors and Town and Country Commission—Winstead Methodist Church.

1:00—Luncheon Meeting of Directors of Christian Education and Ministers of Music—Rose Room, Cherry Hotel.

TUESDAY AFTERNOON—JUNE 24

2:30 o'clock

Annual Meeting of Conference Brotherhood—Presiding, the Rev. C. Freeman Heath; Report of Secretary-Treasurer, the Rev. R. L. Bame.

3:00—Anniversary of Board of Evangelism—Presiding, Mr. Walter F. Anderson.

Report of Board of Evangelism, Dr. H. K. King.

Address, Dr. Harry Denman, Executive Secretary, Board of Evangelism.

Reports: Committee on Conference Relations, Conference Church Extension Survey Committee, Conference Long Range Planning Committee.

5:30—High Point College Dinner—Education Building—First Christian Church; Asbury College Dinner—Rose Room, Cherry Hotel.

TUESDAY EVENING—JUNE 24

7:15 o'clock

Anniversary of Board of Education—Presiding, the Rev. Vergil E. Queen.

Address, Bishop Fred P. Corson, Philadelphia Area.

Report of the Annual Conference Committee on Christian Higher Education.

Report of Conference Staff of Board of Education: Executive Secretary, Children's Work, Youth Work, Adult Work, Methodist Student Work.

WEDNESDAY MORNING—JUNE 25

8:15 o'clock

8:40—Anniversary of Board of Temperance—Presiding, the Rev. D. W. Charlton; Address, a member of Alcoholic Anonymous.

9:30—Anniversary of Board of Pensions—Presiding, Mr. John M. Dozier; Address, the Rev. Barney L. Jones, Dean of Freshmen Duke University.

10:30—Report of Television, Radio and Film Commission.

11:00—Reports: Commission on World Service and Finance, Treasurer, Methodist Fund, Inc., Board of Trustees, Minimum Salary Committee.

1:00—Luncheon Meeting of Board of Lay Activities—Winstead Methodist Church.

1:00—Retired Ministers Luncheon—First Baptist Church.

1:00—Ministers' Wives Luncheon—Ship 'N Shore.

WEDNESDAY AFTERNOON—JUNE 25

2:45 o'clock

Ordination Service—Presiding, Bishop Paul N. Garber.

Message—Bishop W. W. Peele.

Consecration of Ministers of Music.

Consecration of Directors of Christian Education.

Ordination of Deacons.

Ordination of Elders.

4:15—Memorial Service—Presiding, Bishop Paul N. Garber.

Roll Call of Our Honored Dead—The Conference Secretary.

Ministers Who Have Died During the Year

Ministers' Wives Who Have Died During the Year

Memorial Address—"I Have Had A Part," the Rev. J. Furman Herbert.

5:30—Duke Alumni Dinner—Ship 'N Shore.

WEDNESDAY EVENING—JUNE 25

7:15 o'clock

Anniversary of Board of Lay Activities—Presiding, Mr. J. Nelson Gibson.

Report of Board of Lay Activities—Address, Mr. A. G. Jefferson, Lay Leader of Virginia Annual Conference.

Reports: Board of Social and Economic Relations, Duke Endowment, Ormond Fund, Ministers Credit Union, Conference Calendar of Work.

THURSDAY MORNING—JUNE 26

8:15 o'clock

Love Feast—Presiding, Dr. W. A. Cade; Assisting, the Rev. J. W. Dimmette, the Rev. D. E. Earnhardt, the Rev. H. I. Glass, the Rev. B. O. Merritt, the Rev. I. T. Poole, the Rev. J. A. Russell.

9:30—Anniversary of Board of Hospitals and Homes—Presiding, Dr. Howard P. Powell; Report of Board.

Presentations: The Rev. J. F. Coble, Superintendent, The Methodist Retirement Home; the Rev. R. L. Nicks, Superintendent, The Methodist Home for Children; the Rev. Paul Wesley Aitken, Chaplain, Duke University Hospital.

Address—"Our Three-Fold Ministry"—Dr. Russell L. Dicks.

10:30—Fraternal Message from the North Carolina Conference of the Central Jurisdiction—the Rev. Douglas E. Moore, Durham Methodist Church, Durham, North Carolina.

11:30—Reports: Statistician, Resolutions.

12:00—The Reading of Appointments; Benediction.



The Rev. Robert W. Bradshaw, of the family of "preaching Bradshaws," is now rounding out ten years as minister at First Church in Wilson. Under his guidance the church has gained nearly 350 members and increased the total estimated valuation of all property by \$500,000.

this congregation. There is no indebtedness of any kind on the church. All improvements have been paid for as they were completed and there has been no borrowing at any time. As a matter of fact, the improvement program has been carried through with a small cash surplus in the bank.

Thus, when the new education building was completed and occupied in 1956, it was possible to both formally open and dedicate this structure at the same time—a rather unusual occurrence.

A Preaching Family

Mr. Bradshaw connects three generations of preaching Bradshaws. There was first his father, and soon there will be his son, all members of the N. C. Conference. His father, the late Rev. Michael Bradshaw, served with distinction for many years throughout the N. C. Conference. His second son, Francis C. Bradshaw, already has his local preacher's license and is a student at Duke University.

The Bradshaws have three sons, Robert, Jr., the oldest, is a New York attorney who plans soon to set up practice in Charlotte. The youngest, Michael James, graduated from high school last month, and plans to enter college this fall.

Mr. Bradshaw paid his wife a lovely tribute recently when she was made a life member of the W.S.C.S. "Mrs. Bradshaw may not want me to say this," he told the group, "but she has gladly and lovingly given me to the ministry. She and the boys have always allowed me to devote my whole self to my work without complaint."

"When we were discussing our approaching marriage back in 1932," the minister declared, "my bride-to-be observed that she might not make a good minister's wife. I told her all I wanted was a good wife, and in that she has succeeded wonderfully." Mrs. Bradshaw is the former Miss Frances Wiggins of Denmark, S. C.

Many Coincidences

The career and life of Brother Bradshaw and those of his family abound with many amazing coincidences and similarities.

(Continued on page 16)

A Man and a School in Brazil

By BEVERLY CHAIN

(Dr. Clement E. Hubbard of Georgia has just retired after 37 years of Methodist missionary service in the city of Lins, Brazil, where he was the founder of the American Institute, a school of more than 3,000 students. Before leaving Lins, Dr. Hubbard received a variety of honors from the city government and from civil and religious groups. This account of Dr. Hubbard's work is written by a Methodist news correspondent in Brazil.)

A man leaves a city. His going casts a shadow on the hearts of thousands just as his life has projected its influence upon thousands of lives.

How does the world measure greatness? Is it by fame gained or money earned? This man was known by only a minute fraction of the world's population. His salary has been only that which all missionaries receive.

What did he do that the town he left should proclaim the day of his going a holiday, name a street for him, make him, a foreigner, an honorary city councilman?

Dr. Clement Hubbard, for that is the man's name, was honored by the Brazilian city of Lins for being a dreamer. This is in itself a strange thing. Dreamers do not usually reap honors in their lifetime, but this man was a fighter too. He worked hard enough to make his dreams come true.

The year was 1921. Young Clement had received the right to be called, "the Reverend," and he had accomplished something that seems to him even more wonderful, he had married Patience.

"Not every man can marry Patience," he says today, 37 years later. Sometimes he adds with a twinkle in his eye, "I'm still courting Patience." His confused hearer isn't quite sure whether he means his wife or the virtue.

A month after the wedding the young couple were on a boat bound for Brazil, where they would serve as Methodist missionaries. Someone had talked to them about a school in the interior town of Lins, but when they arrived in Brazil they discovered that there was no money for the school.

1924. The Hubbards had learned to speak Portuguese and the bishop had appointed them to serve the congregation in Lins. Was it mere coincidence that this was the very town where they had talked of opening a school when they first arrived in Brazil?

Lins was a new town then, cut out of forests and red dust. It was still invaded occasionally by wild animals, and it had no such conveniences as water systems or electricity, no bakeries or bottled milk, only a very few stores.

"They won't stay," all the neighbors said. The neighbors were tough pioneers, and "Dona Paciencia," as they called Patience Hubbard, looked like a fragile doll with blue eyes and golden curls.

Some months after the preaching work began in Lins, Dr. Hubbard wrote his bishop, "There's no school here and Lins has at least 5,000 inhabitants, many of them children. Could we open that school we've talked so much about?"

The answer came back. "Sure. Open the school. But there's no money for it, and

there's not going to be any money for a long time to come."

It wasn't the answer they had hoped for, but at least they had a sort of permission. They went to work and by the end of the year there were 48 students from the ages of 6 to 21. Where did they study? The Hubbards managed to stretch their salary far enough to build two small rooms onto their tiny house. These were the school-rooms. But now what? Forty-eight students in two small rooms and more coming. Where could they put them?

1925. The students began to pay tuition, and the Hubbards rented the Masonic hall and used part of their salary to pay an extra teacher. Thus the year went by. Still there was no money for Instituto Americano, as the school was called, but it acquired a piece of property, a few buildings and a great many more students. The total now was 700.

1934. "That school will never be a success, we'd better close it," some officials said. Dr. Hubbard heard the statement with surprise. "But, the school isn't taking any mission funds," he said. "It's grown by itself. It's needed. Why close it?"

The school was not closed. The Hubbards met obstacle after obstacle with complete confidence that the school must and would succeed. Says Mr. Hubbard now, 24 years later, "I've made some shrewd business deals, though I'm no businessman and would have been a failure at it if I'd tried, and I've overcome a lot of opposition. Of course, if there hadn't been opposition I might have gotten tired and given up the school."

1944. The school bought a small farm. There were two reasons. The boarding department needed milk, eggs, meat and vegetables at prices lower than the current market. Students without money to pay their tuition but with the desire to study needed an opportunity to earn that tuition by working for the school.

The farm turned into a profitable venture. Bumper coffee and banana crops are sold, with money going into the school treasury. Since the town has grown to 30,000, the school's future at least for the present is assured.

Today Instituto Americano de Lins accommodates three complete sessions of school each day. Nearly 3,000 students from 6 to 35 are enrolled in either the morning, afternoon, or evening session. They may be following the regular course of study from primary through high school, or they may have finished their high school study and be enrolled in the teacher-training course, the commercial school, the sewing school, the scientific or pre-med course, or the dental school which is one of the finest in Brazil.

From 7 o'clock in the morning to 10:30 at night, students pass through the halls in a steady stream searching for knowledge, but their lives are touched by something more.

This is a Christian school, a missionary

school, and it does not forget that its first duty is to the student's soul. The students are of all religions, Roman Catholic, Protestant, Jewish, but there is no proselyting here. The staff tries to instill in the students reverence for God and honesty toward themselves and their fellowmen.

What effect has this school had on the community? Eleven of the 19 councilmen in Lins are graduates of the Instituto Americano. Many of the city's leading citizens are graduates of the school. Says Dr. Hubbard, "We need never fear persecution or unfriendliness from these people, for they understand us and our purpose."

"The Great Whitewash"

"... for my daughter is grievously vexed with a devil."—Matt. 15:22

Perhaps a better translation and a truer statement would be, "... for my daughter has got the devil in her." But we parents don't like to tell the truth about the sins—beg pardon, "the anti-social behaviour patterns"—of our children. We say, "Pastor, she is the most wonderful girl in the world, so full of life and promise—but it's all the fault of these other girls she has been running around with—you know how it is—so Pastor, I wish you'd talk to her for me, and tell her that she ought to mind Mother a little better."

I can remember old Dr. Franklin Parker asking me, "Well, Charlie, how are you getting along—and what has become of that call to preach?" And I came up with a wonderful answer. I'd read it somewhere, and saved it. "Dr. Parker, I've been passing through the stage of the youthful revolt against authority, and in my case it has been carried over into the realm of religion." Dr. Parker pulled his nose for a moment, and then observed quietly, "No, Charlie. It is sin!" Boy, oh boy, I didn't like that. It didn't sound fancy enough.

We call alcoholism sickness instead of what it is—sin. I suppose I have worked as tenderly and as many hours with alcoholics as the average pastor. In fact, I've never yet scolded one for repeated slips. I've never said, I told you so. I have been an encourager. They really are desperately sick people. But they seem never to get well as long as they think their difference from "normal" people is that they are allergic to whiskey. Finally they got well, according to my own observation, when and only when they cry, "Create within me a clean heart, O God, and renew a right spirit within me."

Similarly, sexy literature is not erotic—it is realistic; not obscene, but frank; not dirty, but "earthly"; not profane and blasphemous and vulgar and smutty, but modern and daring.

So we go our modern way. We dip our big paint brush deep into the bucket of whitewash, tell our daughters to stand still, and smear it on, observing proudly, "Isn't she pretty!" A long time ago, however, there was a woman who succeeded in getting her daughter "made whole from that hour." I'd like to translate it, "made beautiful from that moment." The mother told the prerequisite truth about her daughter's condition. She admitted, "she's got the devil in her!"—CHAS. A. JACKSON, JR., in *Wesleyan Christian Advocate*.

Boys and Girls

ELIZABETH WHISNER
Editor



The Pewter Cup

By MATTIE F. REESE

A long time ago in the early days of our country, a family from Scotland were friendly with some Indians. It was very cold where they were, and they asked the Indians to go further South with them. One day one of the Indians said, "This is a lovely place—a mountain, with a river running at its foot." Putting his hand on the mountain, he said, "I will name you after my tribe, Occoneeche." Another Indian said, "I will name this river after my tribe, Eno. I will build a skiff to take you across to the other side."

The Scotchman said, "The plain to the side pleases me. If you will help me clear it off, I will build a log house for my family. Here are some red cedar trees we can cut down. I brought my saw, and I see you have an axe."

So, with their help he made a red cedar log house with a red porch, and he and his wife and little son lived there. The man said, "I will guide the people when they come to the lonely Occoneeche mountain."

They made a picket fence around the log house, and planted the lovely mountain flowers. They made a garden and planted Irish potatoes that they had brought with them, and the corn the Indians gave them. They found wild onions and strawberries. The man and his little son walked up the mountain and learned the paths, the panther den, the dripping rock, the blue flowers to take to Mother, and the white flint rock to make medicine for them when they were sick.

One day Mother gave the boy a pewter cup that had belonged to his father and grandfather. They had brought it with them to the new country.

Soon after that the father set off on a trip and left the boy as guide on the mountain. As he looked up the mountain, he was sure he saw someone. So, running to the side porch, he fastened his pewter cup to his belt, and taking down the bucket Mother had given him, and a clean cloth, he ran to the spring beside the house, filled the bucket, and then climbed up the mountain to where he saw someone.

There he found a man who had fallen off his horse. The boy filled his pewter cup with fresh water, and said to the man, "Drink this. You are so tired and hot."

"What angel of mercy sent you to me?" asked the man. "I have been trying to cross the mountain all the morning. Give me another drink of that cold water."

As he tried to draw himself up against

a tree, the boy said, "Let me hold it. You are so tired."

The man drew a gold piece from his pocket and handed it to the boy.

"Oh no," said the lad, "this is the cup of loving service, without money and without price, for ready and loving service in the name of Christ. Mother read it to me out of the Bible and wrote it on my pewter cup. See? 'For ready and loving service in the name of Christ.' We are very poor, but I cannot take your money, for it says 'without money and without price.' Mother told me that every cup has jewels—not like you read about in the Bible. These are service cups of faith, truth, kindness, honor, love, cheerfulness. And where do you think these jewels are? In your heart! 'For ready and loving service in the name of Christ! Freely you have received, freely give!'"

The man stood up. The little boy gave the rest of the water to the horse.

"Is that smoke coming up from where you live?" asked the man.

"Yes, Mother has made a fire to heat the broth. Will you go by and have some?"

The man set the boy on his horse for a moment, and said, "Put your arm around my neck. When you and your mother pray, ask God to help me fill my service cup. I am going on a far journey across the sea. When I come back I will come to see you."

Then getting on his horse, the man rode away, and the little boy went whistling down the mountain to tell his mother all that had happened.

A LITTLE GARDEN

I know a little garden
Where thoughts grow on a tree,
And some of them are mine of you,
And others yours of me.

You're often in that garden,
Although you may not know—
The little garden of my heart
Where only friends may go.

—H.B.S.

HE THINKS A HEAP OF ME

I can't lay claim to anything as far as looks can go; and when it comes to learning, I may be rather slow. But there must be something more in me than other folks can see, 'cause I got a little chap at home who thinks a heap of me.

I've had my ups and downs in life, as most folks have, I guess; and take it all in all, I can't boast of much success. But it braces up a fellow, and it pleases him to know there is someone who takes stock in him, no matter how things go.

To feel his little hand in mine, so clinging and so warm; to know he thinks I'm

strong enough to keep him safe from harm; to see his loving faith and trust in all I say or do—it sorta shames a fellow, but it makes him better, too.

That's why I try to be the man he fancies me to be, because that little chap at home, he thinks a heap of me. I wouldn't disappoint his trust for anything on earth, or let him know how little I naturally am worth.

And, after all, it's easy up the better road to climb, with a little hand to help you and to guide you all the time. And I feel that I'm a better man than what I used to be, since I got that little chap at home who thinks a heap of me.

—Author Unknown

JUST FOR FUN

Alfred: Mama and Papa keep me worried all the time.

Billie: What do they do?

Alfred: Mama won't let me stand on my head, and Papa fusses because I wear out my shoes so fast.

* * *

Johnny: What makes that boy down the block so tough?

Jimmy: His mother feeds him marble cake, rock candy, and brick ice cream.

* * *

Auntie: What's the matter, Betsy?

Betsy (painfully): I p-put a nickel in the slot of the beehive for honey, and I—got a bee instead.

* * *

A teacher asked her Sunday school class how Noah spent his time in the Ark. The children seemed baffled. "Do you suppose," she asked, "with all that water around him, he did a lot of fishing?"

"Hah!" one youngster piped up. "With only two worms?"

THOUGHT FOR TODAY

I'd like so much to be useful,
Never to loaf or shirk;
I could accomplish wonders—
Except that it's so much work.

—H.B.S.

Bible Quiz

1. How long did the children of Israel wander in the wilderness?
2. What great giant was killed by David?
3. Who was the first Old Testament missionary?
4. What wicked queen was devoured by dogs?
5. What did the man who was given one talent do with it?

Answers to Last Week's Quiz

1. Name—Proverbs 22:1.
2. Ground—Mark 4:8.
3. Shepherd—John 10:11.
4. Faithful—Matthew 25:21.
5. Tree . . . Fruit—Matthew 7:17.

Methodists and Episcopalians Seeking Intercommunion

A report from the recent meeting of unity commissions of the Protestant Episcopal Church and The Methodist Church tell of progress made on the knotty problem of intercommunion between the two denominations. Results of the latest joint meetings were revealed by Bishop Frederik B. Newell (Methodist) who is chairman of our denomination's Commission on Church Union, and Bishop Coadjutor Robert F. Gibson, Jr., chairman of the Episcopal Commission on Approaches to Unity.

No results are expected for some years, but an official report will be given to each church's national body at the next meetings of our General Conference in 1960 and the Episcopal convention which meets in Miami next October.

Intercommunion does not mean church union, but it is a sensible first step. Despite the kinship of these two churches, they are hindered in their efforts to co-operate by some deep-seated differences of outlook. Most of these are almost incomprehensible to the average Methodist, for they involve points of dispute which are seldom thought about in these days. There are no real doctrinal differences, for the Methodist Twenty-five Articles are only a condensed form of the Anglican Thirty-nine Articles, and those omitted form no points of issue.

Our doctrines are the same, but our practice differs, and often it is the lesser points of the law which divide men from each other. Episcopalians and Methodists have agreed in believing the Holy Scriptures as the inspired record of God's self-revelation to man and of man's response to that revelation and that "it contains all things necessary to salvation."

They agreed to accept the Apostles' Creed and the Nicene Creed; to count Baptism and Holy Communion as "generally necessary to salvation" and as "not only tokens of Christian profession but also signs of grace by which God works visibly in men and strengthens personal faith in Him."

They agreed also that "intercommunion between the two churches presupposes the possession by each church of an ordained ministry which would maintain the three-fold ministry of bishop, presbyter (priest or elder) and deacon."

This is a start toward intercommunion. It can become also the beginning of a practical plan of union. Whether it will or not seems problematical. Too many Methodists think of the Episcopalians as "high-church" and too many Episcopalians dread the thought of becoming enmeshed in the high-speed efficiency programs of the Methodist system. Between high-church and

high-speed there is a great gulf fixed, and it will take a great amount of brotherhood and understanding to bridge it.

What of the practical advantages of intercommunion?

One important consideration is the fellowship which would come from the healing, in part, at least, of the breach between these two branches of the Anglican Church. Modern Methodists and Episcopalians seldom recognize the fact that we are both descended from the English Church. Both denominations were organized (in this country) within a few months of each other. They both began in 1784, one as the Methodist Episcopal Church and the other as the Protestant Episcopal Church. One of the reasons for our divergent history is that the Episcopalians stayed in the cities and towns and retained the "churchly" atmosphere, while the Methodists took to the woods and evangelized a continent. The former preferred the old-style settled ministry, while the latter, under the leadership of Bishop Asbury, held to Wesley's idea of itinerating preachers who would stay in one place only long enough to organize a group of laymen and then move on.

While Wesley seems to have thought of the new Methodist Episcopal Church as a worthy successor to the Church of England in America, and to have expected ordained ministers to function according to his conception of a priest (which he preferred to call an "elder," a perfectly valid translation of the Biblical word "presbyter" from which comes "priest"), he did feel that an elder in the Methodist Church must be an evangelist to an extent which was foreign to the settled ministry of the Established Church.

Intercommunion would allow Methodists to receive Communion in Episcopal churches and would permit, it is presumed, Methodist ministers to assist in services in those churches. It would work the other way also. The writer remembers a time when, in a little town which had no Episcopal Church, the members of that denomination braved possible ecclesiastical censure by making the Methodist Church their home. Fortunately, the Episcopal bishop was willing to wink at the breach of regulations and encouraged his people in their extra-legal intercommunion.

The Episcopal Church has much to share with Methodists, and we have much to give to them. Eventual union is possible, and we are sure that nothing would have pleased John Wesley more than to see his followers again in full communion with the successors to the church which he loved so much and never left.

Can You Spin Goats' Hair?

We have never heard a sermon on Exodus 35:26, but we offer this verse as a proper text for the Woman's Society of Christian Service. Here it is: "... All the women whose hearts were moved with ability spun the goats' hair." (RSV)

Taken by itself, that sentence could seem a bit unusual, if not ludicrous; but it was not meant to be so. The writer of Exodus was describing the preparations for the furnishing of the tabernacle. He told of the presents of gold and fine linen, "purple or scarlet stuff, goat's hair or tanned rams' skins or goatskins," the gifts of silver and bronze and acacia wood, which were donated by the men. And then he went on to say, "And all women who had ability spun with their hands, and brought what they had spun in blue and purple and scarlet stuff and fine twined linen, all the women whose hearts were moved with ability spun the goats' hair."

Why the distinction between women who had ability and those whose hearts were "moved with ability"?

Perhaps there is more here than meets the eye.

There are those in every organization who have specific training for certain jobs, who can excel in speaking or writing or organizing. These are to be honored, of course, and put to work. They naturally get the prominent places; they spin the "blue and purple and scarlet stuff and the fine twined linen." And they get most of the praise.

But somebody has to spin the goats' hair—somebody has to do the baking, the washing of dishes and the routine work which the specialists cannot do. This is the job of the women "whose hearts are moved with ability." They may not be able to do the fine work, the shining work, but they are blessed and honored by the Lord for the ability in their hearts; fingers may be a little rough for the fine linen, their eyes may not be strong enough to match the delicate colors of the purple and scarlet stuff, but their hearts are strong.

Too often women, and men, too, become discouraged by their failure to get the prominent jobs in the church. They'd like to serve the Lord by playing the big bass drum or tooting the longest trumpet. But trumpets and drums do not make up an orchestra, any more than purple and fine linen constitute the furnishings of the church. The goats' hair must be spun for the utilitarian curtains and the Lord loves the spinner of goats' hair just as well as the artistic weaver of scarlet stuff. Upon the record of both could be written the words, "She hath done what she could."

My Precious Old Bible

By W. E. ISENHOUR

For more than half a century the Holy Bible has been my guide Book. It has never taken me into the wrong road, nor caused me to go astray. I have seen thousands of people living without its guidance, many of whom have died and passed on to meet God, who needed it to live by and to die by, but to them it was a sealed Book. They needed its truths; they needed its commands to direct their footsteps; they needed its promises to anchor to; they needed its marvelous words and passages to comfort them; they needed its contents to make them noble, good and great; they needed its Author as their Redeemer, Lord and Master. They lived apart from His unerring Book and apart from Him. As a consequence they left no evidence that they were ready for another world, neither left "footprints on the sands of time" to lead others to God and heaven, nor to bless the world after their departure. How sad such living!

My precious old Bible has told me across its sacred pages about God, about Jesus, about salvation, about holiness, about godly living, about how to treat others and live with them and among them in the best and most honest way and manner, that I might prove myself a blessing, helping win them to Christ, and helping pilgrims on their journey heavenward. It has revealed to me that there is a heaven to gain and a hell to shun. I love its commandments, its truths, its revelations, its comforts, its warnings, its guidance, its parables, its sacred stories, its history, its beautiful and unequalled literature, and its everliving, everlasting Author—the God of the universe.

More than fifty years ago I began reading and studying the Holy Bible—our Way-bill from earth to glory. I have gone through it, time and again, from cover to cover. I have marked its passages, even its words, and studied them. I have searched its promises and held them in times of test, sore trials, attacks made severe by the enemy, even amid fiery trials, and found that they sustain me, keep me from falling, and from going down in defeat. I have preached for almost fifty years from its sacred texts, read its sacred pages beside the sick and dying and from its wondrous, holy, sublime, eternal pages and promises, pointed souls to the "Lamb of God, which taketh away the sin of the world." (John 1:29).

With the Holy Bible for my Textbook, my main Anchor and Stay, serving, obeying, worshipping the "God of our fathers," I have pastored many churches, evangelized, held revivals, won souls, written books, articles, poems and sermons for many years, and have earnestly endeavored to bless my country and honor God. Do I regret it? No, a thousand times NO!

As the years have come and gone I have gone through much sickness and suffering, disappointments, heartaches, suffering the departure of a precious companion, who left me with four sweet children to rear. Although she died in the triumphs of faith, yet the loss of her companionship, along with the responsibility it left upon me, was

★

A Heart Aware

By MIRIAM HILL CAVINESS

*Dear Lord of Life, Thy will do show
To me, lest I should cease to grow;
Together we will victories win,
For Thou didst love me in my sin.*

*I did not pray and seek Thy will,
Nor ask of Thee my cup to fill;
Content was I in my own way,
And stayed the same from day to day.*

*Now, Lord, my life is in Thy hands,
No matter what Thy will demands;
And if Thou see'st me proud or vain,
Oh Master, break my heart again!*

*Most treasures, broken, have no use,
But hearts grow worthier with abuse;
For when they're healed, they're more
aware*

Of others who are worn with care.

*Thou knowest every pain and strife,
For thine own heart broke in Thy life,
When Thou wast nailed upon the tree
By men whom Thou didst come to free.*

*A vessel for Thy love make mine,
With love so tender, so Divine,
That it will spread and have the might
To heal their wounds. and set men right.*

*My restless soul will ever yearn
Till others of Thy mercy learn.
O'er flow my cup; give me Thy grace,
So blinded eyes may see Thy face.*



more than the human could bear. I broke down under the ordeal, but God never failed me. Leaning on His everlasting arms, holding to His never-failing promises, praying, crying, looking up, He brought me through. The years have come and gone, and now those children are grown, married and have homes of their own, for which I thank and praise God.

God gave me another Christian companion who has worked with me across more than twenty-eight years, praying, teaching, helping others, comforting hearts and homes and winning souls. The precious old Bible is her one Textbook as well as mine. She reads it, loves it, holds to its promises, and obeys its instructions. Hand in hand, so to speak, we have walked together, prayed together, worked together, rejoiced together, suffered together, and together won victories for our Master. We have carried our Bibles thousands of miles, pastoring churches, holding revivals, prayer meetings, visiting the sick and comforting the dying and helping struggling souls heavenward. Thank God for the precious old Bible. It has directed millions heavenward and is directing millions today. Hallelujah!

The Christian's Cross

By F. O. DRYMAN

It so happens that a great truth can be clarified by simply contrasting it with its opposite. Taste sugar after eating something very tart and it appears sweeter. The analogy holds with respect to the Christian's cross as contrasted with the cross evil men must bear.

Too often we think of the Christian's cross as something heavy to carry, or a responsibility to be borne. Sometimes this idea finds expression in some thoughtless confession. One of the probable reasons for this confused thinking is that we get our pains and aches, sorrows and bereavements, and even our "bad luck," all mixed up with our thinking of the Christian's cross. Also we get the idea of *duty* in our minds, whereas it should be privilege. Of course, there is such a thing as duty, but here it can and should become privilege. It should always be kept in mind that in cross bearing we are volunteers—we can take it up or leave it alone.

However, this does not mean we can escape a cross. The wise man planned and built his house on a rock. Even in the building he must have had prideful joy. The foolish built his house on the sand. He must have found little satisfaction in that. Each was tested exactly alike. Now who was bearing a heavy, galling yoke? Don't ever mistake this—the man who failed to heed the great principles taught in Matthew 5, 6 and 7, was the man who fell. The Christian's cross, when borne, brings happiness, peace, satisfaction, and eternal life, for Jesus was eternally right when He said, "My yoke is easy and my burden light."

Paul gloried in the cross because of what it did to and for him. Base, conflicting and fruitless desires were taken away and he discovered he no longer had a "taste" for such things. By it he was crucified unto the world and the world unto him. He discovered that it was not only better, but that it was easier to do the noble and true things than to "kick against the pricks."

So why not rather think of the glory and honor, power and beauty of holiness than to dwell on of what we must "give up"? The evil person is the one who is "giving up." I asked a middle-aged man once why he became a Christian. He replied most profoundly, "I could no longer hold out against the goodness of God." That is the sort of repentance—turning around—that gets a fellow started in the right direction.

A PRAYER FOR MISSIONS

Most merciful Father, we beseech thee to send thy heavenly blessing upon thy servants the missionaries and teachers of thy Church; that they may be clothed with righteousness, and that thy Word spoken by their mouth may have such success that it may never be spoken in vain; through Jesus Christ our Lord. Amen.—FROM THE BOOK OF WORSHIP



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

School's Out!

School is out, and don't we know it! From the time of the final school bell on Friday, May 30, our campus has been bustling with the thousand and one activities that nearly 200 children manage to concoct. Neither idle minds nor idle hands have we here, for there is some planned work and some planned recreation—as well as those precious moments for doing what the mood inspires, whether it be reading quietly on a cool cottage porch, or lying under a tree watching white puffy clouds float by. Or getting the elation at the thought of freedom from schoolwork for three whole months out of one's system by loud blood-curdling whoops!

Faculty Farewells

Since the closing of the doors on May 30 signified the ending of Methodist-Lewis School, it was with a somewhat nostalgic feeling that the usual round of end-of-the-year parties were held.

Tea for Faculty—Miss Evelyn Hooks and the house mothers honored the faculty with a party in the new Visitation Room in the Vann Building the afternoon of May 20. A crystal punch bowl centered the table, while tastefully arranged platters of cookies and sandwiches, made by the house mothers, encircled it. Pink lemonade was served by Miss Sophie Butler.

Guests of honor were Mrs. Blaine Madison, principal and third grade teacher; Mrs. Gertrude Walker, first grade; Miss Irma Williams, second; Mrs. Odessa Brady, fourth; Miss Monnie McDonald, fifth; Mrs. Joan Bowling, sixth; Mrs. Louise Wilson, music director; and Miss Mary Ferree, kindergarten. We will miss our teachers here, but this will not end their careers, as they will be teaching in the city schools next fall. Miss Mary will continue her kindergarten work here as usual.

Four of seven teachers have taught a total of 75 years here. They are Miss McDonald, 22 years; Miss Williams, 26 years; Mrs. Blaine Madison, 14 years; and Mrs. R. W. Brady, 13 years. Miss Mary Ferree has dedicated 41 years of her life to teaching our boys and girls, establishing a record all her own to which she will be adding in the fall, when once again she will resume her kindergarten work. Thirty-eight of those years were spent with first and second grade classes; the latter years in our Home kindergarten.

Miss Monnie McDonald Honored—A birthday party on May 15, complete with cake, gifts and corsages, was both a happy and sad occasion for Miss Monnie McDonald, for 22 years a teacher at the Methodist Home for Children. The happiness came from being remembered by those who love her, and the sadness from the fact that a

"wonderful part" of her life is ending. During the past 20 years, this energetic teacher has temporarily filled nearly every position at the Home, and she will be missed as much as she will miss our school.

Luncheon Honors Teachers—The Rev. and Mrs. Robert L. Nicks entertained the Methodist-Lewis faculty, including six grade teachers, Miss Mary Ferree and Mrs. Louise Wilson, at a luncheon at their home on Friday, May 30.

Following a delightful lunch and social hour, the host and hostess presented each of the honored guests with a gift.

Board of Trustees Meet

The spring meeting of the Board of Trustees of the Methodist Home for Children was held at the Home on Thursday, May 29. The meeting was called to order at 10:30 a.m. with President C. A. Dillon, Sr., presiding.

The main item of business was a report by Miss Lena J. Martin and Dr. Reid F. Isaacs, made by the Study Committee. The Board decided to appoint a committee of five to study the report, and to make recommendations to the board.

The trustees and a number of the staff had lunch together in the dining hall. It was indeed a pleasure to have these fine folk on our campus.



Junior-Senior Beach Trip

Exercising their "upper-class" prerogative, our Juniors and Seniors from Broughton High, accompanied by Miss Evelyn Hooks, made their annual beach trip the weekend of May 16th. To the excited query, "Where are we going?" the reply was simply, "To the beach, of course." The destination of the group was one of the best-kept secrets of the year, and it was only as roads turned off, or lakes were by-passed, AND the state line crossed into South Carolina, that various beaches were eliminated, and Myrtle Beach was pin-headed.

Once settled in their cottage, this energetic group tumbled into bed, as their arrival had necessarily been rather late with the start delayed 'til school got out. But in the morning, pandemonium broke loose, and the sandy beach was invaded.

While Old Sol turned his radiant beams upon them, complexions changed from winter-white to lobster-red, and the hours flew by. Side trips along the coast occupied some of the time, and, in the picture, the young folks are at beautiful Brook Green Gardens, about twenty miles south of Myrtle Beach. This formal garden, replete with statues which have been sculptured by the owners, forms the background for, from left to right: Arylene Pridgen, our graduating Senior; and June Caddell, Minnie Roebuck, Mac Taylor, June Lee, Henry Spence, and seated, Dail Hunt.

After attending church services Sunday morning, a final attack was made upon the beach; and then it was time to load the car, and head for home. Tired, sunburned, happy—of such as this are memories made, and long after the last grain of sand has been removed from hair and clothing, this beach trip will linger on.

Arylene Pridgen Graduates

Arylene Pridgen, class of '58, was graduated from Needham Broughton High School at Commencement exercises held on May 30 at Raleigh's Memorial Auditorium. We shall miss Arylene, but send our best wishes along with her as she sets out to prepare for a nursing career. Since she went to live with her sister in Rocky Mount, she hopes to be able to enter nursing school at the Rocky Mount Hospital.

Arylene has been in our Home since October 19, 1948, when she was nine years old. She attended our Methodist Orphanage School through the years, and then transferred to Broughton High when high school classes were discontinued on our campus.

The Young Adult Fellowship Class of Front Street Methodist Church in Burlington have been her faithful clothing sponsors during this time, and their friendship and support have been a source of strength to her, as are all our sponsors of the boys and girls who come to us.

Our thoughts and prayers go with Arylene, and we are confident she will live up to all our hopes and expectations.

School Patrol Visits Nation's Capitol

Washington, D. C., was the destination of 153 Raleigh school children early in May, members of the School Patrol who were treated to this tour by the Civitans Club. Our four patrol girls—Mariana Nicks, Bonnie Messer, Pat Ferguson and Ruth Ann Salmon represented Methodist-Lewis School in Washington, and reported a wonderful time!

The four bus loads of Raleigh School Patrol children left early one Thursday morning from Memorial Auditorium, and reached the Washington area in time to visit Mt. Vernon, Lincoln Memorial and Jefferson Memorial that afternoon.

Getting established in their rooms at the Presidential Gardens Motel was an exciting and new experience for our girls, and they reported, confidentially, that it was one of

(Continued on page 13)



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Assembly Brings New Insights

By MRS. PIERCE JOHNSON

For months prior to the Fifth Assembly at St. Louis, May 6-9, there appeared on practically all correspondence relating to the work of the Woman's Society of Christian Service, seals bearing the slogan, "All Roads Lead to St. Louis." And truly it seemed that all roads did lead to St. Louis, for there came from all parts of the United States, its territories and the mission fields, more than 8,000 registered delegates and visitors and some 2,000 unofficial guests, making the estimated 10,000 a reality.

Then after the Assembly was over and after the Guild Weekend was declared adjourned, all roads led home. Now, we may ask ourselves with some seriousness, where will the roads lead in the coming weeks and months? We earnestly trust that they will lead into the hearts and minds and lives of the more than 1,800,000 women of the Woman's Society and Guild; that a more vital witness may be effected; that a more fruitful mission may be accomplished.

It was a great gathering, and the theme, "Christ's Message for Today," brought into clear focus the fact that Christ's message is one of love and brotherhood, one of purpose and inclusiveness, one of wholeness and sufficiency for the hour. The meeting of the Assembly cannot be catalogued into 1-2-3's; it was not primarily an occasion for giving facts and figures, although some facts and figures were given. Rather, it was a time of impressions, of ideas, of insights.

Its meaning lay in the magnitude of the gathering; our reasons for being together; the pageantry depicting world conditions and needs; the great choirs from our colleges; the love offerings from the conferences, and the commissioning of thirty-five missionaries and deaconesses, the contributions made by the bishops of our church; the addresses by eminent churchmen, and the presence of missionaries and nationals. Dr. Georgia Harkness' teaching of portions of the Gospel according to St. John to 10,000 women, and her ability to establish contact as close as though she had been talking to a group of twenty-five in a small classroom, was nothing short of phenomenal.

This is something of what happened at St. Louis. The bigness never enveloped or obliterated the intimacy that always makes for friendliness and understanding. This distinctive climate was created in no small measure by the informality and genuineness of the presiding officer, Mrs. J. Fount Tillman, president of the Woman's Division. There will be opportunities in numerous contacts and meetings for our delegates to give elaborate and detailed reports as time goes on. This is only an attempt to give some impressions of its greatness and to

express appreciation to the conference and districts for making it possible to have full representation. To have caught such glimpses into the witness and mission of the Woman's Society of Christian Service, and to have been made to feel an integral and vital part of the whole, was an honor and privilege for which those of us who attended will ever be grateful, and upon whom rests the consciousness of a grave responsibility.

School of Missions Set

Perhaps no other events on the calendar of the Woman's Society of Christian Service and Wesleyan Service Guild are more important to the work than the Annual School of Missions and Christian Service, and the Spiritual Life Retreat, held at Duke University each August. The 1958 school, under the theme, "Prepare Ye the Way," has been scheduled for August 18-22. It will be preceded by the Spiritual Life Retreat August 16-17.

The school this year will again feature classes on the four current courses of study, group experiences, clinics, and evening platform hours. The four courses of study and their instructors include "The Middle East," Dr. William Stinespring, Dr. Evelyn Berry; "Christian Concern of North American Neighbors," Mrs. Chester Knapp; "Isiah," Dr. Clyde Manschreck, Dr. Durwood Foster; "Understanding Other Cultures," Mrs. O. D. Thomas.

Leading the group experiences, "A New

Approach," will be Mrs. R. L. Jerome, Mrs. C. H. Boyd, Mrs. Allen C. Lee, Mrs. Taylor Long, Mrs. W. I. McLamb, and Miss Juanita Stott. The clinics will be held for presidents, vice-presidents, secretaries of missionary education and service, Christian social relations, spiritual life, promotion, literature and publications, missionary personnel, student work, youth work, and Wesleyan Service Guild. The Retreat will be led by Miss Janet Robinson, of Charlotte, N. C.

The registration fee, School of Missions, \$2.00; Retreat, \$1.00, should be sent promptly to Mrs. H. C. Turlington, Box 587, Dunn, N. C.

New Guild Announced

Mrs. Grace Carraway, secretary Goldsboro District Wesleyan Service Guild, has announced the recent organization of a Guild at the Snow Hill Methodist Church.

Officers elected include Mrs. L. D. Hart, president; Mrs. Preston Pate, vice-president; Mrs. Elizabeth Jones, recording secretary; Mrs. Osmond Kearney, treasurer; Mrs. Frances Lamm, secretary of promotion; Miss Rosalie Holmes, chairman spiritual life.

Assisting in the organizational meeting were Mrs. Lemual Dawson, leader of Snow Hill subdistrict, and president of the Snow Hill Woman's Society. Several members of the local society also attended the organizational meeting. Mrs. Dawson is serving as the Guild's co-ordinator.

New Handbook Published

The first handbook for secretaries of Children's Work has been published. It is a MUST for the secretary of children's work in each local society. The handbooks may be ordered from Literature Headquarters, 7820 Reading Rd., Cincinnati, 37, Ohio. The cost: 35 cents.

♦ ♦ ♦

We reform others unconsciously when we walk uprightly.

—Mme. Soymonoff Swetchine



Officers of the N. C. Conference Woman's Society of Christian Service, elected at the Annual Meeting at the Hay Street Methodist Church, Fayetteville, have assumed their duties as of June 1. They are, l. to r.: Mrs. J. S. Henninger, Chapel Hill, children's work; Mrs. L. C. Vereen, Farmville, treasurer; Mrs. H. G. Turlington, Dunn, vice-president; Mrs. S. A. Dunn, Enfield, missionary education and service; Mrs. R. L. Jerome, Roanoke Rapids, spiritual life; Mrs. Taylor Long, Blanch, student work; Mrs. C. H. Boyd, New Bern, secretary promotion. Mrs. Vereen and Mrs. Turlington, who were serving unexpired terms, were each elected to a full four year term. Mrs. Dunn was re-elected to a second four year term.

What Kind of Higher Education?

HOLLIS W. HUSTON*

North Carolina Methodism, in its ambitious intention to establish two new institutions of higher education, has an opportunity for a highly significant educational achievement.

The project is being undertaken at an important time, since crucial developments are now taking place in American colleges. For a generation, the college curriculum has been under study to determine the relationship in the liberal arts college between the humanities, on the one hand, and scientific and professional subjects on the other. As a result, many American colleges and universities have taken steps to re-establish the primacy of the humanities in the educational program.

Certain current developments, however, portend important changes for American education in the opposite direction. The high salaries paid graduates holding technical and engineering degrees, the sputnik-inspired hysterical demand for more scientists, the President's recommendations for federal aid to scientific education, the grants by industry for research and scholarships in technical fields, the publicity given to comparisons between the rigor of Soviet education and the laxity of ours—these have produced an atmosphere in which it seems likely that we shall soon have more extensive and more rigorous science-education programs at the levels of secondary and higher education.

Of course, lip-service is paid to the principle that this expansion of scientific training must be accompanied by a similar development in the humanities, but there is real cause to fear a serious imbalance which will lessen the quality of American education, and have unhealthy implications for American culture. We have already in this country espoused the assumption that technical superiority is the best—even the only—guarantee of our national security. In the popular mind, furthermore, the scientist has become the high-priest of our culture, surrounded by an aura of mystery and possessed of authority which is accepted without question, not only when he deals with scientific matters but when he speaks of politics and morals as well.

There is danger in blindly surrendering ethical authority to the scientific fraternity which must be obvious to all who remember the moral quandary of the post-Hiroshima physicists, the moral confusion of Klaus Fuchs, or the political naïveté of Robert Oppenheimer.

Science is, after all, only a tool, and as such is morally neutral. Power released from the atom's nucleus can either destroy human life or enhance human life. Medical science can kill through methods of bacterial warfare or can ease suffering and save life. Which way such tools are used depends, not on a scientific decision, but on a moral judgment.

There is no doubt that our society needs specialists capable of scientific research and technical application. But even more we

need men and women who are intensely concerned with human and social values, who understand the complexities involved in moral judgments, and who can think creatively and independently in areas which go beyond technology. This requires training, too, and means that our colleges must seek to produce citizens of broad enough background that they can see life whole, and not merely in terms of some narrow specialization.

Speaking in religious terms, we reach such an over-all view of life through faith, and we make our moral decisions by faith. The human mind seeks relationships among items of information which come into it. We organize our knowledge and our thinking within a unified frame of reference; we relate experience to that which we conceive to be ultimately real and valuable. This integration of knowledge and experience in terms of final realities is our faith.

There are, of course, many such faiths in our world, and each has its vocal advocates. The humanist, the naturalist, the

A CHURCH'S BEST INVESTMENT

A church's best investment is

Investment in its youth,
As it gives them confidence and power
To find the way of truth.

Who would a greater gift desire
Than faith in growing youth,
Where God and man have joined hands
To serve the cause of truth?

—HARRIETTE B. McCORMICK

communist, the democrat, the chauvinist, the Christian—each has his own faith. Each relates items of knowledge and experience by reason of his faith, and makes decisions and takes action in the light of that faith.

These faiths have active evangelists in even our tax-supported schools. The Constitutional prohibition against the establishment of religion does not prevent the teaching of non-Christian faiths in our state colleges and universities. It simply means that they go under the names of philosophical systems, of political creeds, of scientific certainty. The Christian need not apologize for his wish to have the gospel of Christ presented as forcefully and authoritatively as are these false gospels.

To the Christian, it is of crucial importance that we have men and women whose view of final reality comes from the Christian faith, and who will therefore seek to guide the policies and make the decisions of our world in terms of the Christian faith. If we take seriously the Christian claim that the final reality in this universe is the God and Father of our Lord Jesus Christ, that He is just and loving, and that it is disastrous to ignore this reality, then it is suicidal folly to allow our decisions to be shaped by any other faith, even a faith in American scientific proficiency.

The truth is that America has not taken this claim seriously, despite the slogans on our currency and our stamps, and despite the expanding membership rolls of our churches. One of the greatest services the church can render to America today is to provide centers of learning in which the Christian faith is frankly taught, discussed, explored and criticized in terms of its claim to final truth—the church ought to have a crash program exploring the potential of the Christian faith to parallel the existing crash programs in the sciences. But so far it has failed to do so.

Even in the private and church-supported colleges, the church has generally been content to establish departments of religion on an intellectual par with the other departments. The church has seldom made the claim that, since the Christian faith is the true way of life, it ought to be the integrating factor in the liberal arts curriculum. By failing to make this claim the church has let this essential role go by default to some other philosophy—some other faith.

Since the two new Methodist colleges in North Carolina *could* be founded to make this claim, the Methodist churches of this state have a great opportunity for achievement for the church, for the church's Lord, and for American education. They can institute and bring into actuality a new concept of education—a laboratory of living which frankly proceeds on the assumption that Christ is the Way, the Truth and the Life—a liberal arts curriculum which touches all human concerns but is unified in finding its central point, not in humanism, not in naturalism, but in the Christian faith.

When such an opportunity confronts the church, it would be sinful to settle for less—to settle for a third-rate imitation of Yale or Harvard, Duke or Carolina. But this, or worse, is what will happen unless the church grasps this opportunity to do something really unique in American education.

To take advantage of the opportunity will not be easy. It will take commitment, but Methodists are a committed people. It will take money, since faculty and staff must be the best and must be secured in a high-priced labor market. But Methodists are a liberal people when they are shown the value of the thing they are asked to support. It will take willingness to pioneer, to be rid of the stereotypes of American education and to open new pathways; but Methodists are a people with a pioneering heritage.

Even more, it will take study of contemporary trends on American higher education so that the most fruitful departures may be incorporated in the plans for the new colleges. Full and careful plans must be made far in advance of the admission of the first student, so that the physical plant, the staff, the faculty and the curriculum all may contribute fully to the purpose for which the college is founded.

But most of all, it will take the desire and the determination to have excellence rather than mediocrity, to have real Christian education rather than a secular program with ecclesiastical trimmings. This is the opportunity and the challenge which faces North Carolina Methodism. It is worth fighting for.

*Oxford, N. C.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Report of Youth Delegate to Fifth National Woman's Society of Christian Service Assembly, St. Louis, Mo.

The North Carolina Woman's Society of Christian Service elected me to represent the youth of our Conference at the Fifth National Assembly of the Woman's Society of Christian Service in St. Louis, Missouri, May 6-9. It was a wonderful experience to be a part of such a large Christian group. The United States and twenty other countries were represented. Over 10,000 women, including 100 student-youth delegates, attended the sessions.

A week filled with so many experiences makes it impossible to relate all of them, so I shall attempt to highlight the Assembly in the form of the impressions I have received.

The massiveness of the Assembly impressed me very much. This was the first Assembly of such a large attendance, and I received a warm feeling from looking over the congregation—10,000 women from America, Japan, India, Africa, and many other countries brought together for one Christian purpose—because they love Christ and want a united and peaceful world. This gave me my first realization of how very big Christianity and our Methodist Church really is.

Meeting and conversing with the many missionaries was a true highlight of the trip. They were all such dedicated Christian people and had such glowing personalities. Yet, they were worriedly stating, "Who will take my place?" They were all concerned over the large number of missionaries retiring and very few going into the mission field. Each one was so interested and consecrated in their work, they talked of nothing else but the wonderful experiences they are having. This was the answer I received from Miss Gay Cooper, missionary to Japan: "Retiring? When and if I retire, I will have given over fifty years." Miss Cooper was presented a white orchid corsage by Mrs. Fount Tillman, president of the Woman's Division, for her many years of service to the Japanese people. During one of the sessions, the missionaries and deaconesses were all introduced. As each group stood in front of a map of the world, a light bulb flashed in the area in which they were working. This was quite impressive.

The Southeastern Jurisdictional meeting was held Monday at the Sheraton-Jefferson Hotel, at which time we all became acquainted with the officers and the delegates to the Assembly. During this session, I received more knowledge of the actual organization of the Woman's Society. The following statements were taken from the reports of the jurisdictional secretaries. These reports were quite dynamic and made an impression on me:

"Every Christian is a missionary; every church is a mission; and every country is a mission field."

"Are you a missionary or a machine?"

"There is no honor among Christians."

"What does not happen locally does not happen."

"We do not find Christ by turning back, but by going forward."

"We're not afraid of the H-bomb. We're afraid of the un-Christian minds behind those bombs."

During the Thursday morning session, a drama was presented under the direction of James Warren, of Scarritt College, illustrating the phases of the work of the Woman's Society. The four scenes showed the foreign mission, teaching, home mission, and medical phases of the Society.

The National College, Bennett College, and Scarritt College choirs presented musical assistance during the week of activities. The music was really beautiful and made the Assembly more meaningful for everyone.

The service which was most impressive to me was the commissioning service of the missionaries and deaconesses Thursday evening. Each of the 35 men and women to be commissioned wore white robes and marched on the stage following the combined choirs of the St. Louis Methodist churches. Bishop Richard C. Raines of the Indianapolis Area, North Central Jurisdiction, commissioned them, and as he placed his hand on each, it seemed that the whole power of God moved among the 10,000 gathered there.

The entire week was so wonderful that I know I shall never forget the experiences. —Jenny Butler, Youth Delegate to the Assembly

Queen Street's Junior-Senior Weekend at Camp Don-Lee

Reports from Queen Street Methodist Church Youth Fellowship tell us that their Junior-Senior Weekend activities were wonderful Christian experiences. The MYF traveled to Camp Don-Lee, Arapahoe, May 3-4. There were 43 young people and 14 adults. Saturday morning, the Rev. Marvin Vick, pastor of Queen Street Church led the group in the opening morning meditation in God's great out-of-doors. Afternoon activities included swimming, ping-pong, horseshoes, and the many other recreational facilities available at the camp. The group had a weiner roast on the beach that evening and were inspired by the genuine presence of God as they sat around the campfire. The Rev. Robert McKenzie, Jr., Conference director of Youth, joined the group Sunday morning and delivered the sermon, "No Wagon Wheels." All in all this was a wonderful experience and quite a reverse of the usual after-Junior-Senior activities.

—Bob Clark, "Queen Street Youth News"

New Ford Station Wagon Purchased by Conference Youth

At the Annual Conference Session for Youth at Duke last August it was voted to launch a drive for funds for the purchase of a new station wagon for the Conference Youth Work. Young people throughout the Conference participated in the drive, making

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Route 3, Goldsboro
Director of Youth Work: ROBERT MCKENZIE, JR.
Box 6667, College Sta., Durham

the purchase possible. The new wagon is black outside and red inside and is so constructed as to carry nine passengers in comfort. The Conference Youth Council and the Conference Director wish to thank all those who have had a part in the recent drive for funds.

"Crusade Scholar" Is Now Editor

The new editor of *The Methodist Message*, official publication of the Methodist Church in southeast Asia, is the Rev. S. T. Peter Lim, a former *Crusade* scholar and a graduate of Union Theological Seminary in New York.

Mr. Lim succeeds as editor of the 60-year-old *Message* the Rev. Dr. Ho Seng Ong, who is now educational secretary of the Methodist Church in Malaya. The monthly journal carries news and feature material on Methodists in Burma, Malaya, Singapore, Indonesia (Sumatra) and Sarawak. The circulation is about 2,000. The staff includes both nationals and missionaries.

Prior to his appointment as editor, Mr. Lim had been for four years general secretary of the Student Christian Movement of Malaya. Concurrently he had been a teacher in the Anglo-Chinese School (Methodist) in Singapore and pastor of two Methodist churches.

During the 1956-57 academic year, Mr. Lim studied toward a master's degree in Christian education at Union Seminary and Columbia University. He previously had been a *Crusade* scholar. He is a graduate of Raffles College, Trinity College and the University of Malaya.

Methodist Home for Children

(Continued from page 10)

the highlights of the trip, this feeling of being so grown-up and on their own. Of course, the chaperones looked in on them frequently.

The tour on Friday took the group to the White House, the Capitol, Zoo, Smithsonian Institute and the Washington Monument, and really kept the youngsters busy, and tired them out for a good night's sleep back in their temporary home.

On Saturday, the School Patrols from all over the nation joined forces, and, 34,000 strong, paraded down Constitution Avenue in full uniform. This thrilling experience brought to a halt the stay in Washington, but not before Pat Ferguson (and *only* Pat) caught a glimpse of President Eisenhower as he came down the steps of the White House to go to the golf course.

Saturday night about eight o'clock, the good citizens of Raleigh were treated to ear-tingling blasts from the horns of the four buses as they arrived back in town with their weary but happy passengers.

Wasting God-given Strength

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Judges 15:11-15; 16:15-21.

The story of Samson, told in chapters 13-16 of the book of Judges, is surely one of the most extraordinary episodes in the Bible. Mary Ellen Chase has said that in its "mixture of conflicting and inconsistent themes, . . . of crude talk and mean tricks . . . of incredible tales of physical prowess and of cruelty to animals, of harlots and other designing women, of death by burning, by slaughter and by falling pillars, of loose behavior on the one hand and noble patriotism on the other, of a wedding, a heavenly vision, a riddle and a tragedy—all these in the brief space of four chapters"—leave the reader wondering what it is all about.

One gets the impression from reading these narratives of Samson that here was a man of superb strength but a strength without discipline. As the Interpreter's Bible puts it: "His great power was at the disposal of his emotions, and that is a dangerous combination. In the vernacular of our day Samson 'threw his weight around'. He tore down more than he put up. He is the incarnation of power which is out of control. This is relieved only by his dim awareness that his great strength was not his own but came from God. If it were not for that awareness the story of Samson would not justify the attention men have given to it. Stumbling giant though he was, he recognized in humility the source of power from which he drew his own."

There is a lesson for us in this ancient story. We, better than any other generation, know the perils of undisciplined power. In atomic energy unparalleled power has been placed in the hands of men. But what kind of men are they? And how will they use this power? If they use it for human good a bright future lies ahead for mankind. If they use it for evil the way ahead is death.

In our story for today we see how Samson used his power for "destruction, for lust and for revenge." Power is given to men as a gift of God and is to be used for God's purposes, not for men's own selfish aims. In Judges 16:20 there is a verse which may furnish the explanation of much of the tragedy of Samson's life. It reads: "And she said, 'The Philistines are upon you, Samson!' and he awoke from his sleep and said 'I will go out as at other times and shake myself free.' And he did not know that the Lord had left him." We often think of men leaving God, but God can leave men, too. He leaves us when we enthrone idols in his place. He leaves us when there is no friendship and no fellowship with him in our lives.

This is the temperance lesson for this quarter and we ought not to neglect this emphasis. If there is any place where we, as a nation, are guilty of wasting God-given strength it is in the area of intemperance. Consider the strength represented by some seven billion dollars which is spent annually by our people for alcoholic beverages. All of this money had to be earned by somebody. Then consider the results of this expenditure. The starving and neglected children, the maimed and lifeless bodies strewn along our highways, the crimes that can be traced to indulgence in alcohol, the broken homes, the ruined careers—all these, and many more results, could be mentioned. Strength that could have been used to build schools, hospitals, roads, recreation centers, better homes now has been wasted. Money which, in the legitimate channels of trade, could make many homes happier and bring prosperity to many kinds of helpful business enterprises—this money has gone for no good purpose. It has been said that our cancelled checks

are an index to what we regard as worthwhile and important. If this is true what shall be said of a people which "spent nine times as much on liquor as they contributed to the church and five times as much as they gave to all religious and welfare organizations?"

The Living Word

By L. A. WEIGLE

"Business" in the New Testament

The word "business" is used by the King James Version of the Old Testament in the same sense for which we would naturally use it today. In the New Testament, however, it is used five times, in each case to represent a different Greek term; and in none of these cases is it retained by the Revised Standard Version.

The twelve-year-old Jesus' answer to his parents' anxiety, "Wist ye not that I must be about my Father's business?" is now translated, "Did you not know that I must be in my Father's house?" The Greek means literally "in the (things) of my Father," an expression used repeatedly in the Greek papyri for "in the house of . . ." This translation was adopted by the Revised Version of 1881, and by almost all subsequent translations of the New Testament. It is the meaning of the Greek idiom, and it fits the context better than the old rendering.

In I Thessalonians 4:11 "do your own business" is now rendered "mind your own affairs"; and in Romans 16:2 "assist her in whatsoever business she hath need of you" is now rendered "help her in whatever she may require from you"—an attempt in each case to reproduce the very general and comprehensive character of the expressions used in the Greek. On the other hand, a specific Greek term is used in Acts 6:3, and "appoint over this business" is now replaced by "appoint to this duty."

In his biography of Charles W. Eliot, President of Harvard University, Henry James states that "the Puritan believed, as in a cardinal tenet, that it was consonant with the divine order that he should pursue his own private gain and 'be not slothful in business'." But the word "business" in this text (Romans 12:11) is used in the now obsolete sense of "diligence."

The list of meanings which the word "business" had up to the seventeenth century, but which then became obsolete, is long. It includes diligence, activity, briskness, officiousness, eagerness, earnestness, importunity, anxiety, solicitude, care, attention, trouble, difficulty, commotion (Oxford English Dictionary). Tyndale's translation of Galatians 6:17 was "From henceforth, let no man put me to busyness," and this was retained by Coverdale, the Great Bible, and the Geneva Bible. The same versions had "When Pilate saw . . . that more business was made" (Matthew 27:24).

The Greek word in Romans 12:11 is *spoude*, which means haste, zeal, or earnestness. The Revised Standard Version translates the clause: "Never flag in zeal."

In Memoriam

MISS ELLA HOOKER

The members of the W.S.C.S. of Aurora Methodist Church wish to pay a tribute of respect, love and appreciation to Miss Ella Hooker, who passed away quietly April 6, 1958, while visiting in Virginia with her sister.

Miss Ella was a faithful and devoted member of our church and society for many years. Her interest in spreading the gospel knew no barrier for she gave freely of her prayers and means to the work of missions and her church.

Therefore, be it resolved, that we extend to her family and friends our deepest sympathy; that a copy of this tribute be sent to her family, the North Carolina Christian Advocate, and that a copy be placed in the permanent records of the W.S.C.S.

Respectfully,

Mrs. Max Thompson
Mrs. T. R. Thompson

MRS. BEULAH McPHAIL

We wish to pay loving tribute to Mrs. Beulah McPhail who went to her reward on May 4, 1958. She was an active member of the Hopewell Methodist Church on the Newton Grove Charge.

We extend our sympathy to her family and loved ones.

Her Aunt, Mrs. G. A. Packer

Clinton, N. C.

MRS. MYRTLE HAIGLER REAGAN

We, the members of the Woman's Society of Christian Service of Andrews Methodist Church, wish to pay tribute of love and respect to the memory of our departed friend and member, Mrs. Myrtle Haigler Reagan, widow of Pearl M. Reagan.

Mrs. Reagan was born November 28, 1881, and died February 12, 1958. Her faithfulness, humility and loyalty to the church were an inspiration to all who knew her. She served as Secretary of Promotion and Treasurer for many years. In 1944 she was honored with a Life Membership pin.

It is our desire that a copy of this be sent to the North Carolina Christian Advocate, and to each member of the family, and entered in the records of the Woman's Society of Christian Service. Mrs. S. J. Gernest, Secretary, Pauline Matheson, Mary Swan.

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LETTERS TO THE EDITOR

WOMAN'S OPPORTUNITY

Dear Friends:

You have been friends in the deeper sense of the word, for through the **North Carolina Christian Advocate** which my good husband and I receive weekly, I find many messages which are serviceable to my spiritual progress.

Your Mother's Day issue was truly an inspiration for it contained so many helpful messages, especially was your explanation of the word "Agape" in your editorials of interest to me as the study of words in their original sense and spiritual nature has held my attention since childhood, when my wonderful mother started me in learning words of the Bible in their original sense and spiritual nature. This has helped me greatly in understanding the Godhead as recorded in Genesis I:27 wherein it states "So God created man in his own image, in the image of God created he him; male and female created he them."

This passage has given me a deeper understanding of the true nature of all being as recorded in the Bible, and has caused me to wonder why it is that in the majority of Christian literature the words "him and he" are used in the place of "us and our" as recorded in Genesis I:26.

I have spent years in the study of this "us and our" and find much that is of vital importance in connection with human progress of the womanhood of God's creating.

Today greater opportunities have opened to women than ever before, is not this because the mental and spiritual qualities of the womanhood of being has had so great an influence for good upon human history that recognition of this fact has become resistless? Is not this influence today felt as a vital force in the church, the home, the school, state institutions as well as in foreign affairs?

Christ Jesus in his life work brought a new conception of womanhood to the general opinion then held by men, and God chose a woman to convey the highest type of manhood ever to inhabit the earth sphere of consciousness.

What part will the womanhood of being fill in the "higher education" of tomorrow? Will not the spirit of divine love, of which woman stands as a symbol, be needed in order to fulfill the "law of Life" in its Christian character? for we are told in the Bible that "love is the fulfilling of the law"—of life. Romans 13:10

With all good wishes for the future spiritual progress for the **North Carolina Christian Advocate**, which is doing great work (even if silently) among the members of this splendid Home for the aging, of which I am an eighty-two year old member, and my husband and I are most thankful for every individual who had helped to make this home possible, and I know the **North Carolina Christian Advocate** has filled a most important part in its progress.

Most sincerely,
Grace R. Tichenor

Book Reviews

PAPER BACK REPRINTS

Three reprints from Christian Service Foundation have been received. These are: **Eternal Security and the Bible**, by Samuel R. Harding. A "question and answer" book of some 90 pages, the answers being mostly in the form of scriptural quotes. (40¢); **The Tale of Two Steamer Rugs**, by A. Hall Lindquist. A story for young people (50¢); **117 Ways to the Mission Field**, by Mel Larson. A collection of 117 stories of individual calls to missionary work. 340 pages. (\$1.00)

NEW BOOKS FROM ABINGDON PRESS

Abingdon Press (a branch of the Methodist Publishing House) is rapidly becoming one of the world's great publishing institutions, not only because of its tremendous output, but because of the excellence of the material which it prints. The credit for this must go to three men, in particular, although there are

many who have had a part in this success. Bishop Nolan B. Harmon, who was book editor from the time of Unification until his election to the episcopacy, led the way. Pat Beard, for many years at the head of the management of the book publishing department and now vice-president of the House, has an uncanny ability to pick books which will sell and personnel who will sell them. Dr. Emory Bucke, former editor of Zion's Herald and present book editor, brings to his task a wide acquaintance with the fields of literature and the ministry.

The result of all this effort, past and present, is to give Methodism a publishing house which ranks at the top. Several of the Spring list of books are reviewed below.

Because of its unusual quality and because, as far as this reviewer can remember, it is the first time that Abingdon has published such a book, I would head the list of new publications with the scholarly, yet highly interesting and beautiful volume, **The Beginnings of Christian Art**, by D. Talbot Rice. (215 pp. \$7.95) The sale for such a book may not be great, although the success of expensive books of this type has been phenomenal in recent years, but our Publishing House is to be commended for giving American readers a chance to buy one of the most authoritative volumes in the field. The author is a professor in Edinburgh University, and well qualified to write about the subject of art. The book describes (with the help of many beautiful illustrations, some in glorious color) the beginning of Christian art in Rome, Italy, Constantinople and other sections of the ancient world. He deals with developments in the West down to the Twelfth century, and gives much space to Byzantine art as expressed in church paintings of this period.

Phillip Hyatt, author of **Jeremiah, Prophet of Courage and Hope**, (\$2) is professor of Old Testament in the Graduate School, Vanderbilt University, and a contributor to the **Interpreter's Bible**, the **Encyclopedia Americana** and the **Encyclopedia Britannica**. This small book will give direction to the studies of those who would understand this prophet whom Dr. Hyatt says, "should be one of the best-known personalities in the Old Testament."

Turning from the field of scholarship, we have **Channels of Thy Peace**, (\$2) a small book of devotion containing meditations on a prayer of Francis of Assisi. This prayer is a familiar one, often quoted, which begins, "Lord make me a channel of thy peace." Each separate verse of the prayer-poem is made the basis of a series of short meditations which are further illustrated by a verse of scripture.

Finally, there is a remarkable book by a Jewish rabbi, **Rabbinic Stories for Christian Ministers and Teachers**. The author is William B. Silverman, and Dr. Halford Luccock, who writes the introduction, says, "Rabbi Silverman brings forth fascinating stories from some of the world's richest collections. Indeed there is nothing in world literature to compare with them. . . . To both Christians and Jews this book will bring a new sense of the common inheritance which the Judaeo-Christian religion shares." The stories and sayings are of the quality of this one:

"A Hasidic story tells of a little boy playing hide-and-seek with his friends. For some unknown reason they stopped playing while he was hiding. He began

to cry. His old grandfather came out of the house to see what was troubling him and to comfort him. The grandfather said: "Do not weep my child, because the boys did not come to find you. Perhaps you can learn from this disappointment. All of life is a game between God and man, only it is God who is weeping, for man is not playing the game fairly. God is waiting to be found, and men have gone off in the search of other things."

(The books here reviewed may be purchased from the Richmond branch of the Methodist Publishing House.)

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

Wesley Foundation, Woman's College, University of North Carolina, Greensboro, N. C., seeks director. B.D. or M.A. degree desired. Interested persons contact: F. D. Parker, 2009 Wright Avenue, Greensboro, N. C.

Wanted: 1 copy of the "Manual of the Discipline" of the Methodist Episcopal Church, South, by Bishop Collins Denny, Nineteenth Edition, published in 1931. Will pay \$15.00 for the copy. Contact T. R. Smith, P. O. Box 2700, Little Rock, Arkansas.



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Joe Hiatt Writes A Book

Preachers and laymen of North Carolina, who have been listening to Dr. Joe Hiatt for many years, will be glad to know that he has at last responded to their frequent requests and has written down some of the delightful stories which he has been telling during his long ministry as pastor, presiding elder, district superintendent, executive secretary, superintendent of Hugh Chatham Hospital and money-raiser extraordinary.

Memory's Lane, just published by the Piedmont Press, is a book which will bring laughter to all and tears to a few. Preachers who have been quoting Joe will be glad to have an authentic version of his gospel of good humor.

Some samples: "An airplane does a community good every time it passes, for the reason that it causes people to look up." . . . "These are busy days, and when you see an undertaker mingling with the crowd, shaking hands, keep in mind that he is not on a pleasure trip, for his organization was the first to establish the lay-away plan. Remember that he'll be the last man in the neighborhood to let you down" . . . "You can't live in the past, you can't live in the future. You can only live in the present, and time is more precious than gold if you haven't but a few hours in which to live . . ."

Those who are anxious to know how to get a copy of this delightful book had better write the author quickly before the supply is exhausted. Address him at Elkin, N. C.

Another Homecoming

Homecoming and Memorial Day are observed together at Phillips Chapel, near Graham, each year, and on May 25 it was my pleasure to be present.

This is a pretty little country church and the surrounding grounds and cemetery are well kept. On that day there were flowers everywhere, as friends and relatives decorated the graves of those they loved. I saw visitors from many towns and cities, those who had come home for the occasion.

I cannot refrain from mentioning the reverent and beautiful prayer and Scripture lesson given by the pastor, R. Z. Newton, which set the tone for the whole service. Rare indeed is the minister who can lead in worship without falling into a few banalities and breaking into the mood of worship. Not only did the minister bring us close to God, but the lay leader, Dwight Burke, who led the memorial service and presented the report of the cemetery association, managed to attend to business without losing the feel of a worship service.

So many readers of this column spoke to me and told of their interest in the *ADVOCATE*, for which we are very grateful.



Accuracy of statement is one of the first elements of truth; inaccuracy is a near kin to falsehood.—Tryon Edwards.

U.N. Commemorates Central Hall



One of Methodism's most famous churches has been reproduced on a postage stamp. This is the first time, according to philatelic authorities, that a Methodist church has been so commemorated.

The sanctuary is Central Hall, London, opposite Westminster Abbey and a five-minute walk across open plazas to the Parliament buildings and Big Ben.

The United Nations has issued five million 3¢ (blue) stamps and four million 8¢ (purple) stamps to commemorate the meeting of the first General Assembly in this building in 1946.

These stamps can be mailed only from that bit of land which although surrounded by New York City is neither part of New York nor a part of the U.S.—the U.N.

The congregation, of which Dr. William E. Sangster was then minister, moved out of Central Hall to accommodate this historic international gathering. During the weeks of the session, services and other activities were held in borrowed churches.

The use of Central Hall by the U.N. is recorded on a plaque on an outside wall. During World War II its basement was used as an air-raid shelter.

The Rev. Derrick Greeves is now minister of this world-famous preaching center. Dr. Sangster, now secretary for home missions of the Methodist Church in Great Britain, still has his offices in the building, along with other Methodist departmental headquarters.

The massive, domed building with its main auditorium seating 2,500 was completed in 1912 under the chairmanship of the late Sir Robert W. Perks. Sir Robert, an ardent Methodist, was an engineering contractor.

Funds for Central Hall were raised by soliciting a Guinea (then about \$5.00) from each Methodist family throughout the Empire. The cost was £335,000 (\$1,608,000).



Union Grove Church on the Chapel Hill circuit, recently visited by the Editor—in passing.

Playing Host to Conference

(Continued from page 5)

Both he and his father attended Duke when it was known by another name, but in different places. His father went to the old Trinity College that was operated in Randolph County. He went to old Trinity College in Durham that became Duke University in the twenties.

Both he and his father (as well as his son) have been, or are, members of the N. C. Conference. Both he and his father became members in the same town, Greenville, though 40 years apart—his father in 1891 and he in 1931.

As already noted, the elder Bradshaw was a former pastor of First Church in Wilson, for four years, from 1911 to 1915. Mr. Bradshaw is doing his father one better, for his is now rounding out ten years of continuous service at the same church.

27 Years in Ministry

Mr. Bradshaw is now rounding out 27 years of active, continuous service in the N. C. Conference. He started out as a teacher, however, preparing in college for this profession and teaching for 11 years. For nine years he was principal at the school at the Children's Home in Winston-Salem.

His pastorates include Jenkins Memorial Church in Raleigh, St. James Church in Tarboro, Jarvis Memorial Church in Greenville, and First Church in Wilson. He served as executive secretary and director of youth work for the N. C. Conference Board of Education, for eight years, 1935-43.

Big Things Coming

First Church in Wilson has its program for the immediate future well worked out, and its dreams and hopes for the long pull are clearly discernible. It has some more big things in store and soon—and if plans work out on schedule, one of these, in the field of Church Extension, will be formally announced during this year's annual session or soon thereafter. But this is just one of its pending projects.

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Volume 103

Number 25



News Briefs about Methodists and Methodism

The Rev. and Mrs. Harvey Johnson of Siler City Circuit, announce the birth of a daughter, Stephanie Rose, on April 10.

Dr. Phil Elliott, president of Gardner-Webb College, was guest speaker at the morning service of Central Church, Shelby, on Sunday, June 8.

The Rev. and Mrs. J. C. Gilland of Silk Hope, announce the birth of a son on June 3 at the Chatham Hospital in Siler City. The baby has been named Joel Anderson.

The South Mills Charge, Elizabeth City District, has purchased a lot in South Mills for a new parsonage, and construction will likely begin in the near future.

Miss Mary Bethea of Pfeiffer College was consecrated to the office of deaconess by Bishop Nolan B. Harmon at the recent session of the WNC Conference.

Miss Jerry Miller has been appointed Director of Youth Work at Hawthorne Lane Church, Charlotte, and began her duties on Sunday, June 8.

Dr. Francis T. Cunningham, pastor of St. John's Methodist Church, Rock Hill, S. C., was guest minister at Dilworth Church, Charlotte, on Sunday, June 8.

Dr. R. Wright Spears, president of Columbia College, Columbia, S. C., was guest minister at First Church, Gastonia, on Sunday, June 8.

A telegram from Dr. Harry Denman, executive secretary of the Board of Evangelism, states that the Florida Conference reports a net gain of 13,047 church members for 1957-58, with only five barren charges.

The Rev. J. S. Starnes of Wilmington and the Rev. Arthur L. Thompson of Roxboro were the first and second clergymen to register for the Washington Convocation on Local Church Evangelism. Mr. Wesley Noble of Wilmington was the first layman.

The Rev. and Mrs. David Swain, of Tokyo, Japan, announce the birth of a son, Paul Frederick, on May 31. Mrs. Swain is the former Betty Sisk. The Swains, sponsored by Central Church, Asheville, will be returning to this country early in July after five years of missionary service in Japan.

Laymen and women who have won to Christ as many as five persons during the past Conference year will be recognized at the coming session of the NC Conference in Wilson, according to the Rev. Hiram W. King, executive secretary of the NC Board of Evangelism.

On Sunday, June 8, the Rev. and Mrs. Reginald Brighton, of Bowes Park Methodist Church in North London, England, began a six-week exchange engagement at Centenary Church, Winston-Salem. Dr. Mark Depp, pastor of Centenary, is one of ten American ministers who are filling pulpits in England, Ireland, and Germany during the same period. He conducted his first service in London on June 8.

Dr. Olin E. Oeschger of Chicago, general secretary of the Board of Hospitals and Homes of The Methodist Church, received the honorary Doctor of Humane Letters degree at the 99th annual commencement of Illinois Wesleyan University in Bloomington on June 8.

The Rev. H. G. Allen, who retired from the traveling ministry at the recent session of the WNC Conference, looks forward to continued activity as he begins his new work as field agent of the Conference Brotherhood. Dr. Allen has been president of the Brotherhood for 25 years and will continue in that post.

The Rev. Reinhard Brose of Berlin, Germany, was guest minister at Grace Church, Wilmington, on Sunday, June 8. Mr. Brose is the son of a Methodist minister in Berlin. On June 2 he received his M.A. degree from Duke University, and will soon take up his life work as a Methodist preacher in his native land.

The Benton Heights Methodist Church, Monroe, was dedicated in special services on Sunday morning, June 15. The pastor, the Rev. H. L. Blackwelder, preached the sermon, and the Rev. W. J. Miller, district superintendent, led in the act of dedication. Mr. Blackwelder has just completed a successful four-year pastorate at Benton Heights.

Chaplain and Mrs. Henry M. Pollock of Wuerzburg, Germany, announce the birth of a son on June 3. Chaplain Pollock is a member of the Western N. C. Conference, now serving as chaplain with the Third Army in Germany. He is the son of the Rev. and Mrs. Henry F. Pollock now serving at Newton Grove in the N. C. Conference. Mrs. Pollock is the daughter of Mrs. L. E. Stadler and the late Mr. Stadler of Reidsville.

The famous "Christmas Conference" of 1784, which saw the Methodist Church officially organized in America, will be reenacted in Washington, D. C. July 3-6 as a feature of the national Methodist Convocation on Local Church Evangelism. A cast of 30 members of the Mount Vernon Players, dressed in costumes of the period, will depict Bishops Coke and Asbury, Freeborn Garrettson, Richard Whatcoat, John Dickens and the early Methodists assembled in Baltimore's famed Lovely Lane Chapel.

The Manteo Methodist Church was selected some ten years ago by the Duke Endowment as an investment for the future. Contributions by the Endowment or the Minimum Salary Fund have enabled the church to become self-supporting. The pastor's salary has been increased in these years from \$2,550 to \$4,650. There have been substantial increases in the benevolences, and the church has assumed Conference and General Advance Specials. The membership has grown from 505 ten years ago to 629, with a net gain of 22 this year. All departments of the church are active, with increases in enrollment and offerings.

Members of the class of 1958 of Bennett College, Greensboro, presented the college with three gifts during recent commencement activities—a large American flag to be flown from the flagstaff in the center of the college quadrangle, a glass display showcase for the Science Building, and a contribution to the Student Loan Fund. The Alumni Association contributed a total of \$2,793 to the Bennett College Loyalty Fund—the largest amount in the history of the college.

♦ ♦ ♦

Once there lived an old woman who was always so cheerful that everyone wondered at her. "But you must have some clouds in your life," said a visitor. "Clouds?" she replied, "why, of course; if there were no clouds, where would the blessed showers come from?"—*Sunshine Magazine*.

♦ ♦ ♦

COVER PAGE PICTURES

Ministers received into full connection at the recent session of the WNC Conference: Top picture—First row: Robert W. Younts, Iverson M. Brendle, Sr., Donald W. Haynes, J. Harley Cecil, Johnnie Everett Hawkins, Charles William Sartin, David Bryce Parker.

Second row: Wayne W. Woodward, Reginald J. Cooke, William W. Butler, Donald G. Bridger, Charles R. McKinney, Hamilton C. Witer, John P. Spillman, Jr.

Ministers received on trial: bottom picture—First row: Orus C. Barker, Jr., Herbert T. Penry, Aubrey L. Brown, Robert E. Sides, John M. Rufty, Jack B. Yarbrough, James Samuel White, Terry Lingle Hammill.

Second row: Henry Samuel Carter, Carl N. Edwards, Hal Finney, Tabor H. Wood, Lonnie L. VunCannon, Stanley Baker, Jr., Richard Howle, Arnold Gayle Ford, Edward O. Temple, Jr., Frank W. Kiker, Jr.

Third row: Thomas C. McLean, Sherman Lee Beird, Donald C. Davis, Lloyd J. Bray, Jr., Hugh Gowan, C. Garland Young, Lloyd Donald Ellis, Robert Lee Moore, Bobby S. Lyndon, Garland S. Gammon.

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What the Western North Carolina Annual Conference Heard and Did

The Board of Temperance re-affirmed its stand:

Temperance: 1. To promote voluntary total abstinence from all intoxicants and narcotics. 2. To encourage laws which will protect the general public from the evils of beverage alcohol. 3. To seek to restore and redeem those who have become the victims of alcoholism.

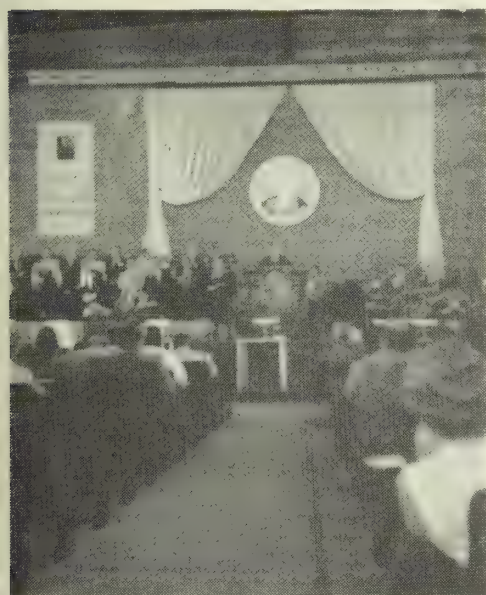
Missions: Heard Dr. Kenneth Goodson, president of the Conference Board of Missions say that the Methodist Church needs more than 600 new missionaries around the world, and that the current need is for 2,000 missionaries during this quadrennium. The Board asked that the Conference set aside a week next year for dedication.

Ministry: The Rev. Douglas Corriher, for the board of Ministerial training, called for more recruits for the ministry, saying that "Methodism will soon begin to suffer" unless a greater number of young men turn to the ministry. He told of plans to hold a conference on the call to the ministry during April of next year, to be sponsored by the ministerial training board and the Conference Commission on Christian Vocations.

Retired: Twelve ministers with a total of more than 400 years of service—H. G. Allen, E. L. Ballard, G. B. Clemmer, H. C. Freeman, G. C. Graham, L. B. Hayes, K. H. Koestline, A. W. Lynch, C. F. Tate, E. C. Widenhouse, G. B. Gwyn, and I. J. Terrell.

Admitted: Thirty-two men on trial.

Pensions: The Conference adopted recommendations from the Board of Pensions raising the payment to retired ministers and widows of ministers. A retired minister will receive annually \$58 for each year of service (an increase of \$4), and a minister's widow will get \$43.50 for each year her husband spent in the ministry.



One of the highlights of the Conference session was the presentation of the Three Million Dollar campaign for Christian Higher Education on Saturday morning. Dr. Fletcher Nelson, executive director is speaking.

Evangelism: Calling for more evangelistic work by lay members, the Board of Evangelism suggested that there was need for all sorts of evangelistic methods, but warned against weakening the church by receiving "persons who are not fully dedicated to the requirements of discipleship."

Television and Radio: "Just anything is not good enough," said the report of the TRF Commission concerning the need for careful planning of radio and television programs sponsored by the churches.

Race Relations: A majority vote in a sparsely attended session on Saturday called for the admission of qualified students of all races to the divinity school of Duke University. The Conference recognized the fact that such action was merely a suggestion to the University, as it has no control over admissions policy. This action was in line with action taken last year by the NC Conference, and came as the result of sentiment expressed by students and faculty of the Divinity School.

Hospitals and Homes: Winston-Salem Children's Home cared for 382 children at a cost of \$3.51 per day average. Methodist Home for the Aged in Charlotte has completed a new group of 10 two-bedroom apartments which were paid for entirely from special donations.

Salaries of ministers: The Conference voted to raise the base minimum pay of pastors \$200 per year. In addition, they will receive increases of up to \$600 annually for length of service and another \$100 annually for each child (up to six children), if they do not use the length of service supplement. Dr. R. G. Tuttle, chairman of the Commission on Minimum Salaries, was quoted as saying that the goal was to establish a base minimum of \$4,000 for the top level of ministers plus supplements of \$200 a year to each child. But he said it would be four to six years before this goal was reached.

The report of the Commission recommended that any expense account or other monetary compensation provided the pastor by the charge should be counted among the total resources in making the total minimum salary.

The Commission cautioned against creating charges through the process of division, and recommended that before charges are divided a study should be made to see if any of the newly created charges will require minimum salary funds, and that such a study should be sent to the Commission for approval. According to the adopted report, any pastoral charge which pays less than 75 per cent of the total minimum salary must be referred to the administrative committee by the district superintendent, and the commission asked that the Cabinet exercise care in making such appointments.

Christian Higher Education: The Conference endorsed the campaign to raise \$3 million for the Conference colleges and Wesley Foundation, and was told of the plans for the campaign which will include

a period of general organization beginning in May and culminating on October 21, an educational period from Sept. 16 through Nov. 2, organization within the churches from Sept. 18 to Nov. 28, and the intensive period of solicitation within the churches, Nov. 30 through Dec. 8.

Attendance: The total attendance of clergy and laymen as reported on Saturday was 1,195.

Place of meeting next year: Junaluska.

Lay Activities: Edwin L. Jones was re-elected Conference lay leader and chairman of the Board; Frank Benfield, Gordon L. Goodson, R. M. Smith and T. M. Little, associate lay leaders; T. W. Allred, secretary.

Journal: The 1958 Conference Journal will be dedicated to J. B. Ivey and J. A. Bell, according to vote of the Conference.

Re-districting: The cabinet reported that a careful study of the situation showed that it would not be economically feasible or geographically practical to add another district at this time.

Biographical Booklet: The projected booklet containing biographical sketches of Conference members (clerical) was endorsed. Such a booklet will contain short sketches and pictures and will be printed in 1960, under the direction of the secretary of the Conference.

Young Adult Rally: Held on Saturday night, under the leadership of George W. Rudisill, with music by the choir of First Church, Charlotte. Dr. Theodore Palmquist was the speaker.

New Officers for Duke Alumni Association

New officers for the Duke Alumni Association announced at the recent WNC Annual Conference are: President, the Rev. James Rink, Charlotte; vice-president, the Rev. Gene Little, Highlands; secretary, the Rev. Tom Stockton, Winston-Salem.

The Rev. Pascal Waugh, retiring president, presided at the dinner meeting, and Barney Jones, assistant dean of Trinity College, Duke University, was the speaker.



Cool breezes and shade made conversations such as this enjoyable.

WNC Conference Highlights

Despite the difficulty of conducting worship services in the huge auditorium at Lake Junaluska, it is doubtful if a better place could be found for Conference entertainment. Cool breezes, good accommodations at the hotels and lodges, and plenty of places to rest weary bones made the Assembly a delightful place to relax. The only trouble was that most of the ministers were not in a relaxed mood, for this was one of the most confused sessions on record in one very important respect—the appointments. Heretofore, for several years, at least, the pastors and laymen had come to Conference with somewhat of an inkling as to what might happen. Not so this time.

As the reporter wandered among the trees by the lake and explored the shady patches where clerical gossipers held forth, it was soon evident that there were no leaks from the cabinet, no “sure things” to talk about. From time to time, a harried district superintendent ventured forth from the cabinet room and was immediately pounced upon by a crowd of worried preachers or laymen. But “nobody knew nuthin,” and the Conference went on.

“What’s the matter with the appointments?” asked one young preacher, and an older one explained, “You are seeing the effects of trying to graft the congregational system onto the Methodist itinerancy. Every church seems to have sent representatives over here to get what they think they want, regardless of what happens to the preachers or the other churches. No bishop and no cabinet can make good appointments under those conditions.”

“Yes, I know,” answered the young preacher. “I’ve heard of some churches who got tired of their pastor after a year and sent a delegation to the bishop asking for somebody else. But this is something new in Methodism, isn’t it? Didn’t the old-time

Methodists leave all that in the hands of the bishop and the Lord?”

“They certainly did,” said the older man, “and it worked out pretty well. Maybe not everybody got what they wanted, but if they didn’t, they could blame it on the bishop and the presiding elders. Now the laymen demand a certain preacher, and if they get what they ask for and don’t like it, they can’t blame anybody but themselves. That’s a real bad situation. When a bunch of people get to kicking themselves for being foolish, they usually get in a few licks on the poor preacher.”

“You’re right,” put in a peripatetic journalist who had been kibitzing on the conversation. “I know of a church in another state which sent out a ‘smelling committee’ to visit six churches and do a little ‘sermon-tasting’ on the prospects. They picked a man on the strength of his pulpit prowess, and after they had him for a while they complained that he was too dignified and sent a delegation to the bishop to ask for a change. The bishop told them that they got what they asked for and could just make the best of the situation. They did, and found out that the preacher was a fine man, after all.”

Reporters Want News

Three or four daily newspapers were represented at the press table, and their representatives were diligent in covering all of the happenings in and out of the Conference. Reading their stories, we were impressed by their careful reporting—all except one young man who had orders from his editor to produce a story on a supposedly controversial issue. When two of the ministers told him that there was no story and that no action on the matter was expected, he got on the front page anyway with a supposed “interview” with the two ministers in which he arranged their remarks to fit the needs of sensationalism. Someone should tell him about journalistic ethics, one item of which is that no one should be quoted without permission, when speaking in confidence and not for publication. The two ministers will not be very anxious to help that young man again, when he asks for suggestions as to possible stories. (Perhaps the blame should be properly placed upon the editor who wanted sensation instead of facts.)

And that reminds us to commend the fine publicity given to the Conference by newspapers all over the state, especially the Greensboro *Record*, whose reporter stayed on the job and displayed extraordinary ability to get to the heart of the actions of the Conference. Perhaps he did such a good job because he is an active Methodist layman. We’re talking about Charlie Hamilton of Christ Church, Greensboro.

Church leaders are often irked by the tendency of the secular press to seek sensation rather than facts. Several important decisions were made on the last day of the Conference, but the headlines played up only one—the recommendation made by the Board of Social and Economic Relations regarding the admission of students, with-

out regard to race, into the Duke Divinity School. This was only one of several recommendations and was in the nature of a suggestion to the trustees. Other items in the report called for a study of the needs of families where mothers are working in industry and asked that the church help to train parents in their duties. Another recommendation was that pastors and churches “seek to establish more effective communication with, and more helpful relations toward, neighboring pastors and churches of the Central Jurisdiction.” (This would mean that we would try to regain the cordial and friendly relations with our colored churches and pastors which has existed in the South for many years, and which is in danger of being broken down in these days of tension.)

But newspapers live on sensational headlines and no one is more to blame for this situation than those who read them and demand excitement instead of enlightenment.

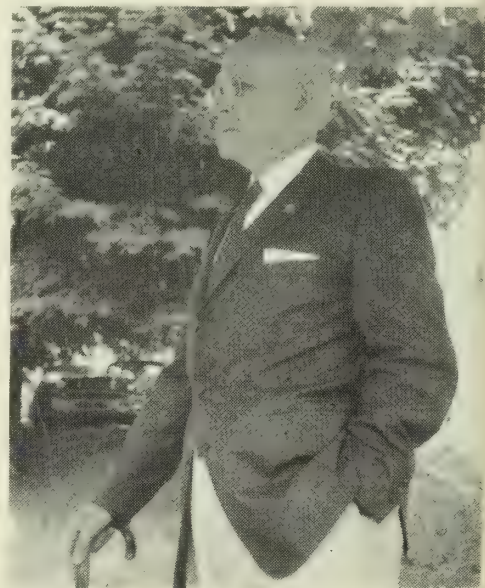
No Apples

June conferences have laid low the tradition of serving apples to the delegates, but the local committee made amends by passing out “cokes” and cookies. The hospitality of the sponsoring churches was all that could be desired, and the management of Lake Junaluska Assembly, headed by genial Jim Fowler, the superintendent, took every care that things should be just right. Jim was dashing around every minute, greeting the delegates and looking after their welfare.

Clerical book-lovers (and bookstore loafers) were somewhat handicapped by the absence of a book room near the seat of action. Usually the book store is located in the basement of the host church and it is easy to slip away from a dull speech (if there be any such!) and enjoy a half-hour of browsing and conversation with the comforting knowledge that, if anything important comes up, they can be reached with ease. This year, and last, put a crimp in the browsers, for the regular Book Store was located nearly a block away and the Publishing House exhibit (run by our good



Seen talking to an unidentified friend is Miss Lelia Tuttle (right), who spent many years as a missionary in China.



Rev. J. L. Trollinger says that retirement has pepped him up, instead of slowing him down this past year. He has preached every Sunday.

friend, A. R. White) was at the rear of the auditorium, in full view of the bishop.

But there was always the shade of a tree outside and the benches along the lakeside. Which reminds us of the remark by our host at Dellwood Motel, Al Roveano, who is said to have described the delegates to the previous Jurisdictional Conference in his own inimitable way.

"I can't figure out these Methodist preachers," he remarked. "They go up there and vote for a bishop and then come back to the motel and stand around pawing the ground like a bunch of horses." You'd have to hear that with gestures to appreciate it, and also you'd need to know that Al housed an out-of-state delegation whose candidate for bishop was badly defeated.

Now Back to Work

It's all over now, and the WNC pastors and delegates are back home. Some of them got what they thought they wanted; some of them didn't. Some heard with dismay that their preacher was moving; some preachers learned that they would have to pull up stakes, load up the car, and start all over again in a new place. As I write this, they are saying goodbye and preparing for the move. There will be farewell parties and tears, even from the members of the board who asked for a change, but the time has come and they'll move on, leaving to another pastor the job of ministering to their people. And they'll be comforted by the thought that, after all, they are not *their* people, but God's people.

We'd like to say again what we usually say at Conference time: There's only one letter difference between *disappointment* and *His appointment*.

Changes in Charge Boundaries

ASHEVILLE DISTRICT

Change the name of Ivy Circuit to Mars Hill Circuit.

Unite the membership of Riverview with Emma and constitute a Station Charge to be known as Emma.

On the Edneyville charge, discontinue Dana, and leave the property attached to Edneyville charge, and the membership to churches of individual choice.

CHARLOTTE DISTRICT

Take Smyrna from the Smyrna charge and place with Prospect, thus absolving Smyrna charge.

Take Center from North Monroe-Benton Heights and place with Wingate.

GASTONIA DISTRICT

Take Double Shoals from Lawndale and place with Oak Grove-St. Paul.

Take Salem, New Hope, and Fairfield from the Lowesville charge and form a new charge to be called Salem, leaving Hills Chapel a station to be called Lowesville.

GREENSBORO DISTRICT

Take Joyner Memorial from the Guilford Circuit and make it a station within the city of Greensboro.

Take Glencoe from Stokesdale-Glencoe



Missionaries and mission leaders gather outside Lambuth Inn: Bishop and Mrs. Ralph A. Ward, formerly of China; Bishop J. Waskom Pickett, formerly of India; the Rev. and Mrs. Edwin Hackney, assigned to India, formerly of the Red Hill-Tipton Charge (Marion District); Dr. Kenneth Goodson, chairman of the WNC Conference Board of Missions; and the Rev. Horace McSwain, executive secretary.

and Bethany from the Flat Rock charge and make a new charge to be known as Bethany-Glencoe.

MARION DISTRICT

Take Salem from Morganton Circuit and make it a station to be called Salem, leaving Morganton Circuit to be composed of Benton's Chapel, Mount Pleasant, Oak Forest, and Gilboa.

Take Bethel from Drexel Circuit and make a station to be called Bethel, leaving the Drexel Circuit to be composed of Bethlehem and Zion.

NORTH WILKESBORO DISTRICT

Take Antioch and Traphill churches from the Elkin Circuit and form a new charge to be called Antioch-Traphill.

SALISBURY DISTRICT

Take Tabernacle from Friendship-Tabernacle charge and make a station known as Tabernacle.

Take New Mt. Tabor from the New London Circuit and add it to Friendship-Oak Grove and let the resulting charge be known as Friendship.

Divide the South China Grove charge, making two stations, Rock Grove and South China Grove.

STATESVILLE DISTRICT

Take New Salem from the Cool Springs Circuit and make New Salem a station, leaving Cool Springs Circuit composed of Providence and Cool Springs churches.

Create a new appointment in Hickory to be known as Viewmont, to be organized under the direction of the Statesville District Mission Society.

Discontinue Turnersburg church on the Harmony Circuit as ordered by this conference.

Let the Troutman church be known as the First Methodist Church, Troutman.

THOMASVILLE DISTRICT

Take Ebenezer from Bethesda-Ebenezer making Bethesda a station. Attach Ebenezer to Mt. Carmel to form a new charge to be known as Mt. Carmel-Ebenezer.

Take Good Hope and Arcadia churches from the Davidson charge and make a new charge to be called the Good Hope-Arcadia charge.

WAYNESVILLE DISTRICT

Add East Fork to Long's Church to form the Pigeon Valley charge.

Take Scaley from the Franklin Circuit and add it to Highlands charge.

Take Carson Chapel from Franklin and put it with the Snow Hill-Iotla charge, changing the name from Snow Hill-Iotla to North Macon.

Take Dryman's Chapel and Hickory Knoll from the Macon charge and add them to the Franklin Circuit.

Take Louisa from the Franklin Circuit and add it to the West Macon charge.

Take Salem from the Franklin Circuit and add to Franklin.

Discontinue the John's Creek Church on the Webster charge.

WINSTON-SALEM DISTRICT

Add Blackwater and Pine Hall churches to the New Hope Circuit and discontinue the Blackwater-Pine Hall charge.

Take Trinity from the Pinnacle charge, add it to Antioch and Bethel from the Rural Hall charge and form a new charge to be called King.

Take Germanton from the Rural Hall Charge and place with Oak Grove, a new church, and form a new charge to be called Germanton-Oak Grove.

Make Rural Hall a station.

Form a new church in Winston-Salem to be called Grace.

Form a new church in Winston-Salem to be called Peacehaven.

♦ ♦ ♦

Dr. T. Otto Nall of Chicago, editor of *The New Christian Advocate*, and a member of the executive committee of the World Methodist Council, will head a party of a dozen leaders, including three Methodist bishops, on a tour of the Soviet Union in August. In the group, beside Dr. and Mrs. Nall, will be Bishop and Mrs. Ivan Lee Holt, of St. Louis; Bishop Odd Hagen, Stockholm, Sweden; Bishop Friedrich Wunderlich, Frankfurt, Germany; Dr. Ernst Scholz, superintendent of the Berlin District, and Mrs. Scholz; Leila Hoge, Tallahassee, Florida; Dr. Dow Kirkpatrick of St. Mark's Church, Atlanta; Mrs. Thomas McClean, Malvern, Ark.; the Rev. A. Dudley Ward of Chicago, general secretary of the Methodist Board of Social and Economic Relations, and Mrs. Ward.

WNC Conference Appointments, 1958

ASHEVILLE DISTRICT

District Supt., **Robert G. Tuttle**
 Acton **Glenn R. McCulley**
 Abertethy **E. A. Fitzgerald**
 Asheville—
 Asbury Memorial **T. L. McDonald**
 Biltmore **J. A. Lowder**
 Associate **L. B. George**
 Central **E. H. Blackard**
 Associate **Dorris P. Smotherman**
 Associate **Walter B. West (RS)**
 Emma **Rayvon White**
 French Broad **C. K. Myrick**
 Groce **J. D. Murray**
 Haywood Street **J. R. Hamilton**
 Oakley **R. F. Swink**
 St. Paul **C. E. Shannon**
 Trinity **A. J. Cox**
 Bald Creek **D. R. Parrish (AS)**
 Balfour **T. D. Holcombe (AS)**
 Bell **H. C. Witter**
 Bethel-Azalea **H. L. Blackwelder**
 Bethesda-Tabernacle **H. L. Blackwelder**
 Black Mountain **J. L. McWhorter**
 Brevard **C. B. Ross**
 Brevard Circuit **W. A. Kerr, Jr.**
 Burnsville **O. L. Brown**
 Candler **R. F. Hilliard**
 East Flat Rock **D. P. Grant**
 Ecusta **M. M. Armstrong (SS)**
 Edneyville **L. L. Vuncannon**
 Elkwood-Sardis **Milton Young**
 Fairview **H. D. Jessup**
 Fletcher **J. P. Hornbuckle, Jr.**
 Francis Asbury **W. T. Hawkins**
 Hendersonville **P. L. Shore, Jr.**
 Hot Springs **J. C. Wakefield**
 Mars Hill **James M. Thurman**
 Laurel Hill-Davis Chapel **D. B. Parker**
 Leicester **W. C. Clark (AS)**
 Marshall **J. M. Reeves (AS)**
 Mills River **V. R. Masters**
 Montmorenci **Marvin Hoyle**
 Newdale **J. R. Dawkins (AS)**
 Oak Hill **C. V. Hall (AS)**
 Piney Mt.—Pisgah **T. M. Mason (AS)**
 Reeves-Brown's View **G. E. Keeler (AS)**
 Saluda **T. L. Cassidy (AS)**
 Sandy **G. G. Gregory (AS)**
 Skyland **J. E. Houk**
 Swannanoa **W. T. Ratchford**
 Tryon **M. M. Workman**
 Weaverville **R. P. Waugh**
 Weaverville Circuit **E. C. Gover (AS)**

SPECIAL APPOINTMENTS

Nelson Adams—Professor, Brevard College, Brevard Q.C.
 E. J. Bauer—Chaplain, N. C. Sanatorium, Black Mountain Q.C.
 W. F. Beadle—Chaplain, U. S. Air Force, Swannanoa Q.C.
 J. A. Burris—Chaplain, VA Hospital, Francis Asbury Q.C.
 W. F. Keeler—Chaplain VA Hospital, Central Q.C.
 G. D. King—Professor, Clemson College, Brevard Q.C.
 E. K. McLarty, Jr.—President, Brevard College, Brevard Q.C.
 M. S. Richey—Professor, Duke Divinity School, Central Q.C.
 G. M. Schreyer—Professor, Pfeiffer College, Fletcher Q.C.
 C. E. Roy—Professor, Brevard College, Brevard Q.C.
 T. G. Sanders—Dean of the Chapel and Instructor in Religion, Sweet Briar College, Trinity Q.C.
 D. L. Swain—Missionary to Japan, Central Q.C.
 N. V. McGlamery—Wesley Foundation, State College, Raleigh, Brevard Circuit Q.C.

STUDENT APPOINTMENTS

L. A. Harper — Yale Divinity School, Weaverville Q.C.

DISTRICT DIRECTORS

H. L. Blackwelder—District Director of Bible Society
 E. A. Fitzgerald—District Director of Christian Vocations
 J. R. Hamilton—District Director of Evangelism
 A. J. Cox—District Director of Golden Cross
 C. E. Shannon—District Missionary Secretary
 R. P. Waugh — District Director of N. C. Advocate
 J. A. Lowder—District Director of Temperance
 J. L. McWhorter—District Director of World Peace

RETIRED

Z. V. Arthur, Homer Casto, A. B. Dennis, T. A. Groce, J. H. Green, J. E. B. Houser, J. N. Snow, M. B. Stokes, L. C. Stephens, W. B. West, C. N. White.

CHARLOTTE DISTRICT

District Supt., **Walter J. Miller**
 Ansonville **Charles V. Bryant (AS)**

Asbury-Huntersville **W. David Argo**
 Bethlehem **J. M. G. Warner**
 Camp Ground **John P. Spillman, Jr.**
 Charlotte:

Aldersgate **George P. Robinson**
 Belmont Park **Lee P. Barnett**
 Bethel **A. G. Lackey**
 Big Spring **Sam B. Moss**
 Calvary **L. R. Akers, Jr.**
 Central Avenue **F. V. Kiker**
 Chadwick **F. R. Love**
 Cole Memorial **Roger W. Tucker**
 Cokesbury **George H. Winecuff**
 Commonwealth **W. Q. Grigg**
 Dilworth **H. L. Creech, Jr.**
 Associate **O. L. Easter**
 Duncan Memorial **C. W. Russell**
 Epworth **Luther M. Taylor (AS)**
 Faith **H. S. Sims**
 First **W. K. Goodson**
 Associate **H. Glen Lanier**
 Associate **Loy D. Thompson (RS)**
 Gillespie **William W. Butler**
 Grace **C. G. Alspaugh**
 Hawthorne Lane **W. J. Huneycutt**
 Associate **Kenneth Horn**
 Kilgo **Ivan A. Stephens**
 Memorial **J. E. Rink**
 Morris Field **Walter B. Thomas (AS)**
 Mouzon **B. R. Fitzgerald**
 Myers Park **Wilson O. Weldon**
 Associate **William R. Brantley**
 Associate **J. P. Burnett**
 Oak Grove **W. R. Jenkins**
 Providence **W. Douglas Corriher**
 Purcell **E. C. Price**
 St. James **W. B. A. Culp**
 St. John's **D. Moody Nifong**
 St. Luke's **Richard Crowder**
 St. Paul's **J. B. Hurley**
 Spencer Memorial **Gilbert Miller**
 Wesley Heights **Walter R. Kelly**
 Davidson **R. T. Montfort**
 Fair View **F. D. Beaty**
 Harrison **Don G. Bridger**
 Hebron **C. J. Winslow**
 Hickory Grove **D. E. Bailey**
 Homestead **C. D. Pyatt**
 Indian Trail-Stallings **A. B. Bruton**
 Lilesville **Robin Hurley (AS)**
 Marshville **Fred Shinn**
 Matthews **P. T. Dixon**
 Mineral Springs **E. F. Kale (AS)**
 Monroe: Central **Lee R. Spencer**
 N. Monroe-Benton Hts., **Carl W. Dennis**
 Moore's Chapel **James Northington**
 Morven **T. S. Hoffman**
 Mt. Zion **J. D. Grose**
 New Hope **P. V. Ridenhour**
 New Hope-Bethel **Donald E. Rollins**
 Peachland **John S. Oakley**
 Pineville **Jack D. Alber**
 Pleasant Grove **H. R. Jordan**
 Polkton **C. W. Randolph**
 Prospect **Edwin G. Needham**
 Thrift **T. B. Stockton**
 Trinity **C. F. Womble**
 Unionville **Rodney T. Yates**
 Wade **Christopher S. Sharp (AS)**
 Wadesboro **E. Paul Hamilton**
 Waxhaw **Murray Martin**
 Weddington **K. R. Moore**
 Wingate **O. L. Hancock**

SPECIAL APPOINTMENTS

Mrs. C. G. Adams (AS) — Associate, Methodist Home and Director of Human Relations, Hawthorne Lane Q.C.
 E. D. C. Brewer—Professor, Candler School of Theology, Ansonville Q.C.
 J. E. Caldwell—Chaplain, Boy's Industrial School, Topeka, Duncan Memorial Q.C.
 James Cannon III—Dean, Duke Divinity School, Myers Park Q.C.
 K. W. Clark—Professor, Duke Divinity School, Charlotte First Q.C.
 E. O. Cole — Treasurer, E. M. Cole Foundation, Kilgo Q.C.
 H. C. Duncan—Chaplain, U. S. Navy, St. John's Q.C.
 J. W. Fitzgerald (RS)—Chaplain Mecklenburg County Hospital, Mouzon Q.C.
 N. A. Huffman—Professor, Willamette University, Waxhaw Q.C.
 G. Ray Jordan — Professor, Candler School of Theology, Charlotte First Q.C.
 C. W. Kirby—Superintendent and Minister, Methodist Home, Charlotte First Q.C.
 T. A. Langford—Professor, Duke University, Dilworth Q.C.
 M. K. Lowdermilk—Missionary to India, Dilworth Q.C.
 J. H. Phillips—Professor, Duke University, Calvary Q.C.
 G. W. Rudisill—Adult Director, Conference Board of Education, Weddington Q.C.
 J. L. Swinson—Chaplain, U. S. Navy, Charlotte First Q.C.
 P. W. Blount—Associate Secretary of Missionary Personnel, Board of Missions, Harrison Q.C.

STUDENT APPOINTMENTS

D. R. Beard—Duke Divinity School, Commonwealth Q. C.
 J. M. Bullard — Yale Divinity School, Myers Park Q.C.
 L. H. Lawing, Jr. — Duke Divinity School, Charlotte, First Q.C.
 M. D. McIntosh — Candler School of Theology, Big Spring Q.C.
 Loy Witherspoon—Student Bost University, Myers Park Q.C.
 Charles Garland Young—Duke Divinity School, Charlotte, First Q.C.
 Gale Ford—Duke Divinity School, Indian Trail-Stallings Q.C.

DISTRICT DIRECTORS

K. R. Moore—District Director of Bible Society
 Glen Lanier—District Director of Christian Vocations
 D. Edwin Bailey—District Director of Evangelism
 O. L. Easter — District Director of Golden Cross
 L. R. Spencer—District Missionary Secretary
 W. B. A. Culp—District Director of North Carolina Advocate
 J. B. Hurley—District Director of Temperance
 L. R. Akers, Jr.—District Director of World Peace

RETIRED

O. P. Ader, J. A. Baldwin, C. G. Campbell, E. O. Cole, F. O. Dryman, J. W. Fitzgerald, J. A. Fry, J. E. Hipp, J. W. Moore, N. S. Ogburn, R. L. Ownbey, W. A. Rollins, J. R. Short, S. A. Stewart, L. D. Thompson, J. R. Warren, B. A. York.

GASTONIA DISTRICT

District Supt., **Eugene C. Few**

Asbury **C. C. Murray**
 Belmont: Ebenezer **J. W. Crawley**
 First **J. R. Bogle**
 Park Street **E. M. Jones**
 St. Mark's **Robert J. Ralls**
 South Point **C. C. Phillips**
 Belwood **Fred A. Hill**
 Bessemer: Odell Memorial, **G. C. Starr**
 Bethel **Leonard F. Tharpe (AS)**
 Bethel-Crowell Memorial **M. B. Lee**
 Bethesda-West Cramerton, **Leroy A. Scott**
 Bethlehem-Bess Chapel, **A. G. Perkins**
 Boger City **J. J. Powell**
 Associate **J. W. Combs (RS)**
 Casar **W. C. Anderson**
 Cherryville **J. H. Cooke**
 Cleveland Circuit **J. S. Gardner (AS)**
 Concord-Mary's Grove **H. O. Huss**
 Cramer Memorial **D. A. Hamilton**
 Crouse **Zane G. Norton**
 Dallas **George H. Needham**
 El Bethel **F. E. Blalock**
 Fallston—Clover **W. R. Jacks**
 Gastonia:
 Bradley Memorial **W. C. Leonard**
 Covenant **Grady N. Dulin**
 Faith **H. F. Kuehn**
 First **James G. Huggin**
 Associate **C. E. Murray**
 Maylo **G. H. Allred**
 Myrtle **W. F. Heffner**
 Smyre **John W. Hoyle, Jr.**
 St. John's **Reginald J. Cooke**
 Trinity **G. G. Adams**
 High Shoals-Puett **John R. Crews, Jr.**
 Kings Mountain: Central, **J. B. McLarty**
 Grace **W. C. Sides, Jr.**
 Lawndale **M. G. Widenhouse**
 Lincoln Circuit **B. W. Lefter**
 Lincolnton: First **J. C. Richard**
 Rhyme Heights **F. G. Bottoms**
 Lowell **F. W. Dowd Bangle**
 Lowesville **Bruce Nelson**
 McAdenville **Thomas W. Weeks**
 Mt. Holly: Aldersgate **E. O. Queen**
 First **T. H. Swofford**
 North Brook **J. Herman Billings (AS)**
 Oak Grove - St. Paul **Bruce Norwood (AS)**
 Pisgah **J. C. Kendrick**
 Polkville **G. L. Wilkinson**
 Riverbend-Snow Hill, **George M. Carver**
 Rock Springs **M. W. Heckard, Jr.**
 Sharon-Boiling Springs, **Harold Austin**
 Shelby: Aldersgate, **C. Harley Dickson**
 Central **J. C. Stokes**
 Hoyle Memorial **Kelly C. Brendle**
 Lafayette Street **J. H. Coleman**
 Shelby Circuit **Bill E. Bass**
 Stanley **J. Leonard Rayle**
 Sulphur Springs **Grady R. Barringer**
 Toluca **E. R. Lynn (AS)**
 Union Circuit **Paul R. Taylor**
 Salem **W. R. Doser**

SPECIAL APPOINTMENTS

L. L. Beal—Religious Counselor, Marshall College, Bradley Memorial Q.C.
 R. M. Hauss—Executive Director, Allied Church League, Shelby Central Q.C.
 H. C. Wilkinson — Chaplain to Duke University, Shelby Central Q.C.

STUDENT APPOINTMENTS

H. G. Long, Jr. — Candler School of Theology, Gastonia First Q.C.
 Leo Rippy, Jr.—Peabody College, Shelby Central Q.C.
 J. J. Shepherd — Boston School of Theology, Fallston Q.C.
 D. D. Sain—Student, Candler School of Theology, Belwood Q.C.

DISTRICT DIRECTORS

Paul R. Taylor — District Director of Bible Society
 Harold Austin — District Director of Christian Vocations
 C. C. Murray — District Director of Evangelism
 W. C. Sides, Jr.—District Director of Golden Cross
 J. W. Hoyle, Jr.—Secretary of Missions
 C. E. Murray—District Director of N. C. Christian Advocate
 J. R. Bogle—District Director of Temperance
 Leroy A. Scott — District Director of World Peace

RETIRED

J. M. Barber, J. W. Combs, W. B. Davis, H. C. Freeman, S. W. Johnson, M. E. Leftwich, D. H. Rhinehardt

GREENSBORO DISTRICT

District Supt., **J. Clay Madison**
 Bethany-Glencoe **T. G. Williams (RS)**
 Bethlehem **G. A. Upton**
 Draper: First **A. Frank Phibbs**
 Flat Rock **Newell C. Bush**
 Friendship **Roy L. Eubanks**
 Gethsemane **Homer A. Barker**
 Gibsonville **D. B. Alderman**
 Greensboro: Bessemer, **D. L. Stubbs, Jr.**
 Bethel **C. Moody Smith**
 Calvary **J. M. Taylor, Jr.**
 Carraway Memorial **T. G. Madison**
 Centenary **J. Leo Pittard**
 Christ **M. E. Harbin**
 College Place **D. B. Mullis**
 Glenwood **Byrion Nifong**
 Grace **Fred W. Paschal**
 Associate **R. Delbert Byrum**
 Groometown-St. Andrews, **Erman Bradley**
 Hinshaw Memorial **E. O. Peeler**
 Joyner Memorial, **Evan S. Bancroft (S)**
 Mount Pisgah **A. C. Keeney, Jr.**
 Muir's Chapel **Edgar H. Nease, Sr.**
 Newlyn Street **A. A. Kyles**
 North Greensboro **F. R. Barber**
 Proximity **W. S. Smith**
 St. Paul's **Joel T. Key**
 Trinity **Roy C. Putnam**
 West End **L. F. Strader**
 West Market **Charles P. Bowles**
 Associate **R. Harold Hips**
 Associate **T. A. Summey**
 Guilford Circuit **Herman C. Beck**
 Haw River **G. A. Hovis**
 Hickory Grove **B. D. Brown (AS)**
 High Point: Calvary **V. A. Morton**
 First **A. C. Waggoner**
 Highland **Earl C. Black, Jr.**
 Lebanon **K. D. Crouse**
 Lindsay Memorial **Harold Schram**
 Main Street **Robert H. Stamey**
 Oak View **Fletcher Howard**
 Rankin Memorial **J. S. Higgins**
 St. Timothy **A. C. Gibbs**
 Associate **N. M. Harrison**
 Ward Street **Lewis E. Mabry**
 Welch Memorial **Roy J. Barnwell**
 Wesley Chapel **D. W. Charlton, Jr.**
 Wesley Memorial, C. **C. Herbert, Jr.**
 Associate **C. W. Buckey**
 Jamestown **C. W. Benson**
 Leaksville **A. M. Faulkner**
 Lee's Chapel **H. R. Wilkinson**
 Madison **Frank H. Edwards**
 Mayodan **Wade R. Bustle**
 Mitchell's Grove **Howard L. Coleman**
 Moriah **J. S. Gibbs, Jr.**
 Mt. Carmel **A. D. Shelton**
 Mt. Herman-Meadow View **S. G. Strader (AS)**
 Mt. Pleasant **Joe L. Ervin**
 Mt. Pleasant Circuit **J. B. Tabor, Jr.**
 Oakdale **Larry Wilkinson (AS)**
 Oak Ridge **John M. Burton**
 Pelham-Hickory Grove **C. D. Brown**
 Pleasant Garden **P. F. Snider**
 Associate **Mrs. P. F. Snider**
 Rehobeth **W. H. Yokley**
 Reidsville: First **Eugene A. Lamb**
 Main Street **G. M. Tuttle**
 Reidsville Circuit **J. G. Allred (AS)**
 Rockingham Circuit **S. R. Ward (AS)**
 Ruffin **June P. Greene**
 Sandy Ridge **Levi Paschal (AS)**
 Spray **James A. Allen**
 Stokesdale **J. C. Groce, Jr.**
 Stokesdale Ct., **Ronald Overcash (AS)**
 Stoneville **B. J. Dennis**
 Summerfield **Paul B. Dennis**
 Tabernacle-Julian, **J. M. Armstrong, Jr.**
 Associate **Cecil Bell (AS)**

SPECIAL APPOINTMENTS

L. A. Bennett—Librarian, Greensboro College, West Market Q.C.
 J. F. Cagle — Chaplain, U. S. Army, Rankin Memorial Q.C.

G. B. Ehlhardt—Professor, University of Dubuque, West Market Q.C.
A. D. Foster, Jr.—Professor, Duke Divinity School, West Market Q.C.
P. L. Greene—Chaplain, U. S. Air Force, College Place Q.C.
W. E. Huggins—Professor, High Point College, Wesley Memorial Q.C.
H. H. Hutson—President, Greensboro College, West Market Q.C.
W. A. Kale—Professor, Duke Divinity School, West Market Q.C.
J. I. P. Kincaid—Mid-South Director CROP, Haw River Q.C.
C. B. Lacy—Professor, Duke Divinity School, West Market Q.C.
W. R. Locke—Professor, High Point College, High Point Q.C.
R. P. Marshall—Editor, N. C. Christian Advocate, College Place Q.C.
H. H. Peterson—Professor, High Point College, First Q.C.
E. M. Reagan, Jr.—Chaplain, U. S. Navy, Lee's Chapel Q.C.
R. A. Smith—Professor, Greensboro College, West Market Q.C.
H. C. Sprinkle, Jr.—Editor, World Outlook, West Market Q.C.
C. D. Stokes—Missionary to Korea, West Market Q.C.
K. M. Taylor—Assistant Professor of Religion, Greensboro College, West Market Q.C.
J. D. Turner—Conference Evangelist, Tabernacle Q.C.
F. R. Barber—District Director of Greensboro Mission Society, West End Q.C.

STUDENT APPOINTMENTS

Edwin Thompson Upton—Duke Divinity School, Grace Q.C.
Merrill G. Perkins—Duke Divinity School, Guilford Circuit Q.C.
W. Stanley Baker, Jr.—Candler School of Theology, High Point: First Q.C.
J. C. Smith—Wesley Theological Seminary, Lee's Chapel Q.C.
Garland Sterling Gammon—Wesley Theological Seminary, High Point: First Q.C.

DISTRICT DIRECTORS

H. C. Beck—District Director of Bible Society
M. Q. Tuttle—District Director of Christian Vocations
A. M. Faulkner—District Director of Evangelism
J. S. Gibbs, Jr.—District Director of Golden Cross
J. M. Taylor, Jr.—District Missionary Secretary
Phillip Magruder—Director of N. C. Advocate
F. E. Howard—Director of Temperance
R. H. Stamey—Director of World Peace

RETIRED

W. T. Albright, J. H. Ambrust, E. M. Avett, A. R. Bell, A. Burgess, J. A. Burgess, T. V. Crouse, A. G. Dixon, Lacy T. Edens, J. W. Groce, G. I. Humphries, H. L. Isley, C. S. Kirkpatrick, A. L. Latham, R. M. Laughlin, E. K. McLarty, R. J. Parker, Paul R. Rayle, G. T. Rowe, C. E. Rozelle, P. L. Shore, J. H. Trolinger, J. L. Trolinger, T. R. Wolfe, E. Lester Ballard, E. C. Widenhouse, Karl Koestline.

MARION DISTRICT

District Supt., J. E. Yountz
Avondale-Henrietta, J. M. Brandon, Sr.
Bakersville, Carl A. Haire (AS)
Bethel, G. B. Tomlinson (AS)
Broad River, W. E. Mewborn
Caroleen-Alexander, Paul Cassell
Cliffside, L. B. Laye
Connelly Springs, Ben H. Ziglar
Drexel, Joe B. Tyson
Fairview-Arney, Benny Walters (AS)
Forest City, Charles G. Beaman, Jr.
Pleasant Grove, I. P. Rutledge
Friendship-Shady Grove, Jack D. Ballard
Gilkey, Collins Benfield (AS)
Glen Alpine, G. E. Smith
Hildebran, Larry Bumgarner (AS)
Kona, G. C. Graham (RS)
Marion: Clinchfield, John H. Barnes
Cross Mill, V. P. Crowder
East Marion, C. W. Dalton
First, C. J. Huneycutt
Marion Circuit, John R. Little
McDowell Circuit, C. R. McKinney
Mill Spring, William L. Crowell (AS)
Morganton: First, Walter Lee Lanier
North Morganton, W. Grady Burgin
St. Matthews-Zion Mem., B. A. Haire
Salem, Robert White (AS)
Morganton Circuit, John W. Cole (AS)
Mt. Harmony, J. R. Bowman
Mt. Hebron, R. H. Lockridge (AS)
Nebo-Murphy, Wayne Hoyle (AS)
Oak Grove-Salem, M. G. Ervin
Old Fort, Walter O. Cooper
Old Fort Ct., V. N. Allen (AS)
Red Hill-Tipton Hill, To be supplied

Rutherford College, R. J. Starling
Rutherfordton, H. D. Garmon
Spindale, W. T. Medlin, Jr.
Spruce Pine, O. L. Robinson
Sunshine, David Hubbard
Table Rock, E. E. Hiatt, Jr.
Valdese, E. H. Nease, Jr.

SPECIAL APPOINTMENTS

L. H. Evans, Jr.—Chaplain, U. S. Air Force, Forest City Q.C.
Fletcher Nelson—Director of Commission on Higher Education, Morganton: First Q.C.

STUDENT APPOINTMENTS

M. J. Byers—Duke Divinity School, Gilkey Q.C.

DISTRICT DIRECTORS

John R. Little—District Director of Bible Society
J. H. Barnes—District Director of Christian Vocations
L. Bain Laye—District Director of Evangelism
I. P. Rutledge—District Director of Golden Cross
Charles G. Beaman, Jr.—District Director of Missions
R. J. Starling—District Director of N. C. Advocate
M. G. Ervin—District Director of Temperance
Walter O. Cooper—District Director of World Peace

RETIRED

Walter O. Cooper, J. C. Cornette, G. C. Graham, T. B. Huneycutt, A. C. Kennedy, Sr., Hubert L. Powell, A. C. Swofford, C. F. Tate.

NORTH WILKESBORO DISTRICT

District Supt., G. R. Stafford

Alleghany-Grayson

Dewey M. Morrison (AS)
Avery, John H. Christy, Jr.
Associate, Brown T. McKinney
Blowing Rock, H. E. Spence (RS)
Boone, E. H. Lowman
Boone Circuit, Joe Bill Davis (AS)
Creston-Green Valley, A. B. Pearce, Jr.
Associate, P. E. Bingham
Elkin Circuit, Coy Lee Brown
Elk Park, John H. Christy, Jr.
Helton, Ralph Surratt (AS)
Hiddenite, L. E. Barden
Jefferson, W. E. Fitzgerald
Linville Falls, John H. Christy, Jr.
Associate, J. O. Pritchard
Miller's Creek, Robert G. Russell, Jr.
Moravian Falls, J. L. A. Bumgarner (RS)
Mount Bethel, W. N. Blanton, Jr.
Nathan's Creek, S. E. White (AS)
North Wilkesboro: First, Roy E. Bell
Pisgah, J. W. Pritchard (AS)
Sparta, W. P. Combs
Stony Point, G. B. Culbreth
Taylorsville, R. L. Wilkinson
Todd, W. W. Woodward
Warrensville, J. W. Billings (AS)
Watauga, A. A. Wilson
West Jefferson, Charles A. Rhinehart
Wilkesboro, J. L. Johnson, Jr.
Antioch-Traphill, F. J. Rogers, Sr. (S)

SPECIAL APPOINTMENTS

F. L. Heckard—Chaplain, U. S. Army, Taylorsville Q.C.
Wayne G. Shelton—Chaplain, U. S. Army, Elkin Circuit Q.C.
W. W. Blanton—Executive Secretary of Town and Country Work, Stony Point Q.C.
M. W. Nesbitt, Jr.—Assistant Professor, Duke Divinity School, West Jefferson Q.C.

DISTRICT DIRECTORS

L. E. Barden—District Director of Bible Society
W. P. Combs—District Director of Christian Vocations
W. E. Fitzgerald—District Director of Evangelism
W. N. Blanton, Jr.—District Director of Golden Cross
Roy E. Bell—District Director of Missions
G. B. Culbreth—District Director of N. C. Advocate
C. A. Rhinehart—District Director of Temperance
J. L. Johnson, Jr.—District Director of World Peace

RETIRED

J. L. A. Bumgarner, R. P. Jones, J. C. Keever, E. L. Kirk

SALISBURY DISTRICT

District Supt., Paul W. Townsend
Albemarle:
Central, Cecil L. Heckard
First Street, C. O. Kennerly
Main Street, George W. Bumgarner
Parkway-Pine Grove, E. P. Greene
Albemarle Circuit, B. C. Adams
Badin, Jack Yarborough (AS)
Bethany, M. C. Holmes
Bethel, Earl A. Cooke
Center Grove, R. Jerry Faulkner (AS)
China Grove:

First, W. R. Thompson
South, Tommy Faggart (AS)
Cold Springs, Jack Smith
Concord:
Ann Street, Miles A. McLean
Central, J. Julian Holmes
Epworth, G. F. Houck
Forest Hill, J. G. Wilkison
Harmony, R. M. Varner
Kerr Street, J. S. Jordan
Westford, J. J. Miller
Concord Circuit, John A. Petty
Friendship, John Hall (AS)
Gay's Chapel, J. C. Swain
Gold Hill, J. W. Parker
Kannapolis:
Bethpage, David M. Cowart
Jackson Park, C. C. Washam
Memorial, W. C. Crummitt
Midway, Ralph Reed
Mt. Mitchell, Ray S. Cody
North Kannapolis, J. D. Harris
Royal Oaks, F. S. Starnes (AS)
Trinity, Charles D. White
Landis, Lloyd Hunsucker (AS)
Long Street-Yadkin, W. B. Penny
Midland, Warren Hawks (AS)
Mt. Olivet, P. A. Bruton
Mt. Pleasant, Earl P. Crow, Jr.
New London, Paul J. Widenhouse
New London Ct., Budd Ellington (AS)
Norwood, Ralph Miller
Norwood Circuit, C. L. Grant
Oakboro, Howard Harrell (AS)
Oak Grove-Unity, R. E. Sides
Providence, M. R. Howard
Richfield Circuit, J. D. Shumaker (AS)
Roberta, Earl Hansell (AS)
Rock Grove, O. Ray Moss (AS)
Rocky Ridge, I. M. Brendle
Rowan, T. H. Wood
Salem, I. L. Sharpe
Salisbury:
Coburn Memorial, Harold R. Simpson
First, H. M. Robinson
Main Street, O. E. Evans
Milford Hills, Everett R. Freeman
Park Avenue, R. W. McCulley
Shiloh: Granite Quarry, C. E. Page
Shiloh: Cabarrus, W. H. Faggart (AS)
Spencer: Central, R. L. Young
Stanfield, J. L. Love
Tabernacle, J. R. Morris
Wesley Chapel, Harlan L. Creech III
Woodleaf, D. D. Broome

SPECIAL APPOINTMENTS

William Bigham—Missionary to Brazil, Mt. Pleasant Q.C.
W. E. Andrews—Missionary to Brazil, Friendship, Tabernacle Q.C.
Mary Bethes—Deaconess, Pfeiffer College, Wesley Chapel Q.C.
A. J. Clemmer—Director, Religious Activities, Pfeiffer College, Wesley Chapel Q.C.
Mary Floyd—Deaconess, Pfeiffer College, Wesley Chapel Q.C.
Carl H. King—Executive Secretary Conference Board of Education, First Salisbury Q.C.
A. A. Lyerly—Chaplain U. S. Air Force, Woodleaf Q.C.
C. M. Maness—Chaplain McCain Hospital—Bethany Q. C.
B. C. Russell—Professor, Pfeiffer College, New London Q. C.
I. L. Shaver—Missionary to Japan, Gold Hill Q. C.
J. L. Stokes II—President, Pfeiffer College, Wesley Chapel Q. C.
H. H. Wood—Chaplain U. S. Air Force, Ann Street Q. C.
H. H. Shissler—Professor, Pfeiffer College, Wesley Chapel Q. C.
Robert Foster—Chaplain, U. S. Army, Mt. Mitchell Q. C.

DISTRICT DIRECTORS

J. G. Wilkison—District Director of Bible Society
A. J. Clemmer—District Director of Christian Vocations
J. J. Holmes—District Director of Evangelism
P. A. Bruton—District Director of Golden Cross
H. M. Robinson—District Director of Missions
J. S. Jordan—District Director of N. C. Advocate
Ralph Reed—District Director of Temperance
Charles S. Page—District Director of World Peace

RETIRED

C. R. Allison, G. W. Clay, J. O. Cox, E. J. Harbison, J. L. Ingram, Brooks, Jerome, H. H. Robbins, W. B. Shinn, J. M. Varner

STATESVILLE DISTRICT

District Supt., J. Elwood Carroll
Balls Creek, William E. Rutty
Catawba, M. C. Ellerbe
Centenary, R. Gilmer Wagoner
Claremont, R. Dwight Ware
Colliers, R. W. Blanchard
Concord—Hopewell, H. R. Cornelius

Conover: First, Paul D. Lowder
Cool Springs, E. D. Cantor, Jr. (AS)
Elmwood, R. A. Setzer (AS)
Fairgrove, Francis S. McFarland
Grace Chapel, Lonnie Templeton (AS)
Granite Falls: First, Malcolm C. Reese
Harmony, W. L. Harkey
Harpers, L. C. Cornwell (RS)
Hickory: Bethel, A. Wade Thompson
First, J. G. Winkler
Associate, R. C. Gotorth
Highlands, J. S. Gibbs, Sr.
Viewmont, Jacob B. Golden
Westview, Joe T. Melton
Hudson, C. W. Avett
Lenoir: First, Herman F. Duncan
S. Lenoir—Mt. Olivet, F. R. Davis
Littlejohn—Gamewell, James S. Bellamy
Maiden: First, J. A. Fitzgerald
May's Chapel, R. H. Strader
McKendree, Joseph E. Green
Monticello—Rose Chapel

Fred L. Setzer
Associate, H. M. Wellman (RS)

Mooresville: Broad Street

Central, Horwood P. Myers, Jr.
Jones Memorial, Bryson C. Sweezy (AS)

New Salem, W. H. Pheagin, Jr.

Newton: Abernathy Memorial

O. D. Smith

First, M. Teague Hipps

Olin, T. F. Pritchard (AS)

Rhodhiss, T. C. McLean

Shiloh, J. R. Petree

South Fork, W. H. Benfield

Statesville: Boulevard, G. E. White

Broad Street, Julian A. Lindsay

Race Street, Ivon L. Roberts

Wesley Memorial, C. Marvin Boggs

Terrell, Albert F. Gordon

Trinity, William C. Cockman

Triplett, Donald K. Funderburk

Troutman, Robert M. Hardee

Union Grove—Zion, Donald M. Haynes

Vanderburg, O. C. Loy

Wesley Chapel, Jack M. Benfield (AS)

West Iredell, Charles E. Bruce

Whitnel, McTae Crawford

SPECIAL APPOINTMENTS

Rollin P. Gibbs—Director of Field Service and Finance, Board of Missions, Statesville Broad Street Q. C.
G. F. Hood—Chaplain Veteran's Hospital, South Fork Q. C.
H. G. Allen (RS)—Director of Conference Brotherhood

STUDENT APPOINTMENTS

J. C. Gilland—Duke Divinity School, Trinity Q. C.

DISTRICT DIRECTORS

D. K. Funderburk—District Director of Bible Society
Paul D. Lowder—District Director of Christian Vocations
C. E. Bruce—District Director of Evangelism
M. T. Hipps—District Director of Golden Cross
C. M. Boggs—District Director of Missions
F. S. McFarland—District Director of N. C. Advocate
G. E. White—District Director of Temperance
R. M. Hardee—District Director of World Peace

RETIRED

M. L. Chappell, E. W. Fox, H. G. Allen, T. W. Hager, W. Reid Harris, M. W. Heckard, Van B. Harrison, J. G. W. Holloway, Y. D. Poole, E. H. Spencer, H. M. Wellman, Ebenezer Myers.

THOMASVILLE DISTRICT

District Supt., John H. Carper
Advance, J. B. Fitzgerald
Archdale, Ernest D. Page
Asheboro:
Calvary, George W. Thompson
Central, Brunson Wallace
First, Cecil G. Hefner
Associate, John E. Hawkins
Grace, Paul R. Berrier
West Bend, K. M. Johnson
West Side, David S. Bullins (AS)
Asheboro Circuit, James N. Peters
Bethany—Cotton Grove A. A. Ferguson
Bethany—Gray's Chapel J. T. Bowman
Bethel—Shiloh, Gene H. Thomas (AS)
Bethesda, A. T. Tuttle (AS)
Cid, C. M. Dodson (AS)
Coleridge, A. R. Davis
Coolmeemee, Phil H. Gibbs
Davidson, J. T. Frazier, Jr.
Davie, George E. Auman
Denton: Central, R. W. Walters
Denton Circuit, R. C. Stephens
Dulins, Wade G. Rogers
Eldorado, Jesse Scott (AS)
Fairfield, H. C. Clinard
Fairview, Carl Lain (AS)
Farmer, James S. White
Farmington, A. G. Amick

(Continued on page 14)

NC Conference to Hear Noted Speakers

Among the out-of-state speakers at the forthcoming annual meeting of the ministers and lay delegates of the N. C. Conference, to be held in Wilson's First Church next week, will be such leaders in Methodism as Bishop S. K. Mondol of Delhi, India; Bishop Fred P. Corson of Philadelphia; Bishop Edwin E. Voight of the Dakotas; Dr. J. Manning Potts, editor of the Upper Room; Dr. A. Purnell Bailey of Richmond; Dr. Harry Denman of the Board of Evangelism; Mr. A. G. Jefferson, lay leader of the Virginia Conference; and the Rev. L. O. Leet, National Stewardship Evangelist, Disciples of Christ.

Bishop W. W. Peele of North Carolina will address the Conference on Wednesday afternoon.

The Conference will open at 1:15 on Monday, June 23, and is scheduled to close with the reading of the appointments at noon on Thursday. After the organization, the first business will be the traditional reception of the ministers who are to be received into full connection. They will be addressed by Bishop Voight. Reports of the district superintendents, district lay leaders, Board of Ministerial Training, Commission on Christian Vocations, Board of Publication, and Commission on Local Church Emphasis will occupy most of the afternoon session, which will close with greetings from Phil Carlton, president of the Conference Youth Fellowship.

The evening session on Monday will bring addresses by Dr. Bailey, and Bishop Mondol.

On Tuesday morning Bishop Voight will speak during the opening worship service. Dr. Potts will give the address during the anniversary of the Historical Society. Dr. Leet will speak during the anniversary of the Town and Country Commission.

Dr. Denman will give an address on behalf of the Board of Evangelism during the afternoon.

Featured speaker at the Tuesday evening session will be Bishop Corson.

A member of Alcoholics Anonymous will speak for the Board of Temperance at 8:40 Wednesday morning, and the Rev. Barney L. Jones will be heard at 9:30 during the anniversary of the Board of Pensions.

Bishop Peele will deliver the ordination sermon on Wednesday afternoon at 2:45, and the session will conclude with the memorial address by Dr. J. Furman Herbert.

Lay Activities will be in the spotlight during the evening meeting when Mr. Jefferson will bring the message.

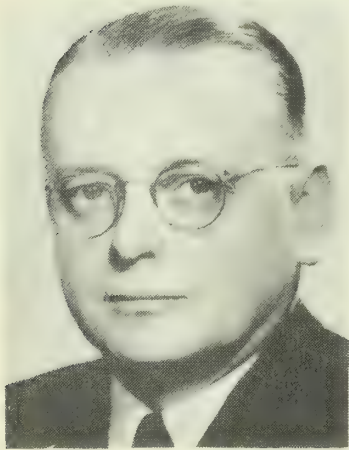
The Conference will come to a close at noon Thursday, after the address by Dr. Russell L. Dicks for the Board of Hospitals and Homes, the fraternal message from the North Carolina Conference (CJ) by Dr. Douglas E. Moore of Durham, and the reading of the appointments by Bishop Paul N. Garber.

NOTICE

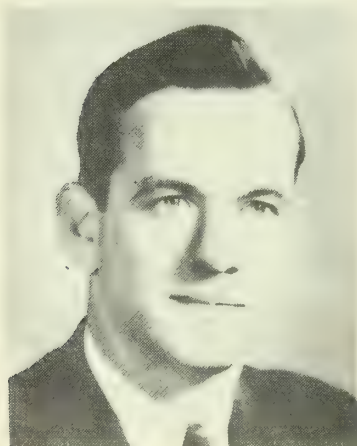
The North Carolina Annual Conference Board of Education will meet at 9:30 a.m. on Monday, June 23, in the designated room in First Methodist Church, Wilson, N. C. All members are urged to be present and on time.—V. E. QUEEN, *President*.



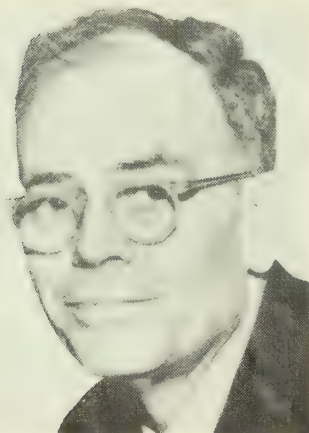
Bishop Garber



Dr. Potts



Dr. Bailey



Dr. Denman



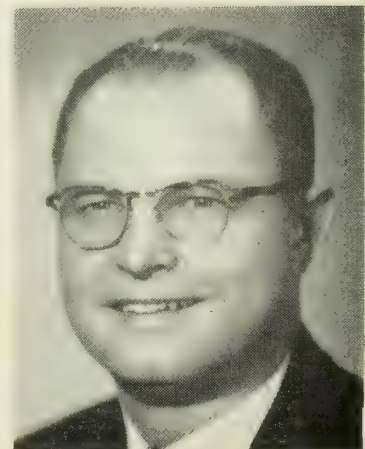
Bishop Corson



Bishop Mondol



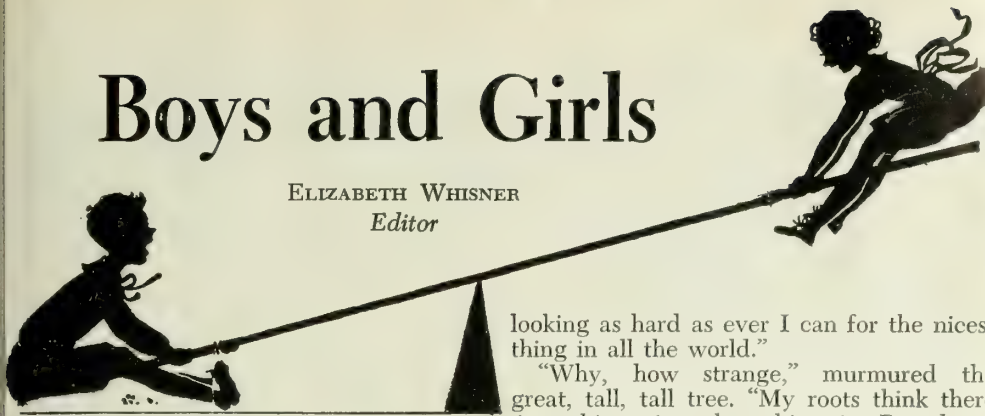
Bishop Voight



Mr. Jefferson

Boys and Girls

ELIZABETH WHISNER
Editor



The Nicest Thing in the World

Very early one morning a little boy left his home and started down a long road to look for something.

He didn't know exactly what it was he wanted to find. But he was tired of his tent in the back yard, his hobby-horse, his little red drum, his tin soldiers, and the silver bowl from which he ate his bread and milk. And he was sure that if he would hunt long enough he could find something nicer than all of these. And so he meant to look for the nicest thing in the world.

He had walked a little way when he saw a tiny bird, sitting in a tree by the roadside and singing. She looked so contented. Perhaps she could tell him how to find what he wanted. So he called to her, "I'm looking for the nicest thing in the world. Do you have it?"

The little bird flew over to her nest and chirped, "Sweet, sweet, sweet, here it is."

The boy climbed up and peeped into the nest. "I don't see anything very wonderful about that," he said. "Maybe it's your nicest thing, but it couldn't ever be mine."

He walked on a little distance and soon he saw a wild rosebush by the roadside. Sitting down beside it, he sniffed the sweet fragrance of the blossoms.

"Pretty rosebush, what is the nicest thing in the world?"

"The nicest thing to me," said the bush, "is that bee that's coming right now. He will lie down in the heart of my blossoms and drink the sweet juices. And by and by when winter comes and my petals are gone, he will have the honey he made from my flowers."

"But I don't think he is nice at all; he might sting me," the little boy cried, and he ran away as fast as his short legs could carry him.

A little farther down the road he saw a rabbit, and asked her opinion about the nicest thing in the world. She did not answer; she only dropped a turnip at his feet, as if to say, "This is it." He nibbled it, but it tasted bitter to him and he threw it back to her.

And then it commenced to rain. The little boy ran as fast as he could to the woods at the end of the road, and tried to find some shelter under a large tree. But the rain dripped through the branches and down on his straw play hat, and then ran off the brim inside the collar of his shirt—and he was most uncomfortable.

"This isn't nice at all," he said. "And I'm

looking as hard as ever I can for the nicest thing in all the world."

"Why, how strange," murmured the great, tall, tall tree. "My roots think there is nothing nicer than this rain. But there's Mrs. Woodmouse. Ask her."

And so the little boy asked Mrs. Woodmouse what was the nicest thing in all the world.

"It is this big leaf at present," she said. "After this rain is over, it will be that nice ear of corn I tugged into my hole this morning."

"I think you're very silly," said the little boy rather crossly, for he was getting more uncomfortable every minute.

"Oh, do you?" asked Mrs. Woodmouse. And as she scampered away, she said, "My advice to you, little boy, is to hurry home and ask your mother about it."

Just then it stopped raining, and the sun peeped out from behind the clouds, and the little boy decided to do as the woodmouse said.

It took him quite a while to find the road, and after he found it he had a very long way to walk before he reached his home. But at last, just as the sun was going down, he turned in at his own garden gate.

The setting sun shone upon his striped tent, and it looked very pretty with the hobby-horse in the doorway. Inside the tent was his little red drum, and up in the playroom were his toy soldiers. In the house was his mother, waiting for him, with his silver bowl full of bread and milk.

"Well, I've found it!" he cried as he ran straight into his mother's arms.

"What have you found, dear? And where have you been all day?" his mother asked.

"I've been looking for the nicest thing in the world, and it's right here at home. It's having my supper, and the toys—and YOU, Mother!"

—FLORENCE HUNTINGTON JENSEN
in *Burning Bush*

EBX

THE SETTING SUN

I watched the sun one day in June

Setting in the west,

While sailing on the water blue,

The "wonder" I love best.

There were many colors in the sky,

Pink and blue and white—

And golden rays behind a cloud

A-glow with shining light.

From the cloud so white the sun rays came

Upon the water blue,

And made a path from sky to earth

Of heavenly golden hue.

—Gail Bradshaw
Age 13



Jesus said, "Suffer the little children to come unto me . . . for of such is the Kingdom of Heaven."

The Children's Page is happy to present three children who were recently dedicated to Him in Holy Baptism by the Rev. Carl Wright in the Severn Methodist Church. They are all members of the Junior Class taught by Mrs. J. B. Stephenson, Jr.

Left to right: Samuel and Margaret Ann Long, son and daughter of Mr. and Mrs. Ardell Long of Boykins, Virginia; and Pearl Lane Maddrey, daughter of Mr. and Mrs. Cecil Maddrey of Severn. They are grandchildren of Mrs. C. J. Maddrey, Sr. of Severn.

JUVENILE POLITICS

The kids in the neighborhood held an election, and the grownups were astonished that a four-year-old had been elected president. "That boy must be a born leader," one dad observed jokingly. "How does it happen that all you bigger kids voted for him?"

"Well, you see, Dad," Johnny replied, "he can't very well be secretary because he don't know how to write. He wouldn't do for treasurer 'cause he can't count. He would never do for sergeant-at-arms 'cause he's too little to throw anybody out. If we didn't choose him for anything, he'd feel bad. So we made him president."

EBX

Bible Quiz

1. With thirty pieces of what mineral did Judas betray Jesus?
2. What mineral did Jesus use to cure a blind man?
3. Who said, "Lord, thou knowest that I love thee"?
4. Who said, "Entreat me not to leave thee"?
5. What prophet was thrown into a dungeon?

Answers to Last Week's Quiz

1. Forty Years—Exodus 16:35.
2. Goliath—I Samuel 17:23, 49.
3. Jonah—Book of Jonah.
4. Jezebel—I Kings 21:23.
5. Buried It—Matthew 25:25.

Eagle Scout Gets Badge; Many Summer Activities; What Seniors Will Do

James Summers, An Eagle Scout

Jim Summers was presented his Eagle Scout badge in a service held in our church on Sunday evening, May 11. The speaker for the occasion was Dr. Ivey Gentry of the faculty of Wake Forest College. The program was planned by our minister, Mr. Francisco, and Mr. Joe Karola, our Scout leader. Dr. Gentry presented the badge to Superintendent M. T. Lambeth who in turn presented it to Jim.

We were made very happy to have one of our fine boys receive this, one of the highest awards of Scouting. It requires that one, to be eligible, must have received 21 merit badges. Jim had been awarded 24 merit badges.

The program was conducted almost entirely by members of the Scout troop. Jesse Broome, Tom Loffin, and Jim Sanders had parts in the ceremonies.

We feel that we have a most excellent Scout program this year under the able leadership of Mr. Joe Karola and Mr. Mike Gibson. Mr. Gibson has long been working with our Scouting program, and this year we were greatly strengthened when our friend Mr. Karola agreed to come over and help with our program. He is a man with six daughters who finds time to make a living, be a good husband, be a good father, and then, give a lot of time to our boys. We admire and respect him greatly.

The local Moose Lodge is sponsoring our troop. We were delighted to have several of their group with us on Sunday evening. Their kind and effective aid is meaning much to our program this year.

Our Trip to Raleigh

Our ninth grade class took a trip to Raleigh last Thursday, May 8. Fortunately, we picked a beautiful day for our trip. We not only saw many interesting things in Raleigh, but also enjoyed the scenery on the trip to and from Raleigh.

Our first visit took us to the Capitol, where we saw monuments of famous people. Inside we saw many interesting things, including the chambers where the Senate and House of Representatives meet.

Next, we visited the State Museum where we saw everything from dinosaur bones to shrunken heads. They had sections containing many different things, such as: rocks, skeletons, reptiles, fish, insects and other animals.

Last, but not least, we visited the Hall of History. There we saw a movie explaining the different things we would see.

After we had gone through the Hall of History, we started our trip home. We have Coach Gibson, our homeroom teacher, to thank for making this trip possible.—Glenda Herma, Nancy Harris, Linda Poteete

Summer Program

Now that school is out, we right quickly get into our summer program. I have just been reviewing it and will list for you some of the features in which I feel you will be interested.

First, all but the smaller children divide

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor

their time between work and play. The younger group will have supervised play and many other planned activities. These activities will include story hours, bus rides, swimming, Vacation Bible School, hikes and a few other activities. Of course, members of this group will spend much of their time in their cottages under the direction of their cottage mother. We feel that this free, unplanned time, spent in this way, is very important for these very small children. Mr. Harmon and Mr. Edwards will be in charge of activities for this younger group.

Members of the older group, generally spend their mornings and early afternoon hours at their jobs. They then have a period for swimming. Each of them has some free time to do what they choose within the limits of the opportunities that we are able to offer. Our recreation center is open each afternoon for a while. The period after supper is a time when most of the group assembles at the recreation center. Outside the center are volley ball courts, horseshoe pits, and the softball field. At this time many play and many have a good time just "sitting about." This sounds like a rather normal situation, don't you think?

The dairy and farm occupy the attention of the largest group of our boys. There are 19 of our older boys working under the direction of "Bob" Dunnigan and Mr. Angell, and thirty-three of our younger boys working under the direction of Mr. Gibson and Mr. Todd. All these boys have an opportunity for a swim and the after supper activities. Others of our boys work as house boys, kitchen boys, and truck and yard boys.

The largest number of our girls work in the mending room, sewing room, fitting room, the laundry, and the girls' dining room. Quite a number serve as house girls in the various cottages, and several work at the Infirmary.

Jim McKnight and Mary Kerr are lifeguards at our swimming pool.

Our vacations are scheduled to start on July 26 and will continue for three weeks.

Summer School

Quite a number of our young people started back to school in our summer school program this morning. Our school on the campus enrolled eighty-one of our elementary and junior high students. These are not just students who failed a grade, but they include any who we feel would profit from this additional instruction. The school day for this group will begin at 8:00 a.m. and will end at 11:00 a.m.

Twenty-two of our high school boys and girls enrolled at Reynolds High School this morning. Most of these people are making up units of work that they have missed for one reason or another. It seems that English is the subject claiming the attention of the

greatest number. Biology probably comes second in this respect.

Through this summer school program, we have been able to reduce our repeating of grades to a minimum.

Those teaching in the summer school on our campus are Mr. Edwards, Mrs. Dinkins, and Mrs. Huband.

Our Seniors

Fourteen of our young people—six young men and eight young women—graduated from the Richard J. Reynolds High School on June 3 and have left the Home.

All of the boys have plans for going on to college in the fall, but they are spending the summer with relatives and expect to be employed until school opens in September.

Weldon Brigman plans to enter Lees-McRae College in the fall; but he is now in Charlotte with relatives at 1520 Allen Street.

Bill Davidson is entering High Point College in the fall, and his summer address will be c/o Mrs. Lindsay Davidson, The Children's Home. Mrs. Davidson, Bill's mother, is a member of our staff.

Talmadge Lane is with friends in Asheville, at 81 Annandale Avenue, until July 8, when he plans to leave for Long Beach, California, where he will make his home with his father at 1211 Gladys Avenue. He plans to attend college in Long Beach.

Jerry Murdock, who will enter Appalachian State Teachers College in the fall, is living at 839 Brunswick Road, Baltimore, Maryland, and has a summer job in Baltimore.

John Speight's summer address is 123½ South Poplar Street, Winston-Salem, and he will be entering the engineering school at North Carolina State College, Raleigh, in September.

John Tuttle plans to be at High Point College for the opening of the fall term, but he is spending the summer with his father at 2429 North Albany Avenue, Chicago.

Of the girls, four plan to go directly to jobs, and the other four plan to attend college.

Dorothy Cox will live at the YWCA and do secretarial work in Charlotte. Shirley Dixon is living at 324 Carolina Circle, Winston-Salem, and is employed as a stenographer in a local insurance firm. Rebecca Fox is at 117 Vintage Avenue, Winston-Salem, in the home of a brother until she is definitely located in a job. Estie Honeycutt will live with relatives at 97 Pennsylvania Avenue, Somerville, Massachusetts, and expects to have employment there.

Mary Davis, Mary Ann Poteete, and Mary McKinney all plan to attend Pfeiffer College. For the summer Mary Davis's address is 705 Melrose Street, Winston-Salem; Mary Ann Poteete's is Box 96, Epworth, Georgia; and Mary McKinney's is Box 333, Liberty, North Carolina.

Carolyn Morgan will be married this summer to Bill Whitener, a former Children's Home boy, now in military service. In September she plans to be in Knoxville, Tennessee, to enter the two-year secretarial program at the University of Tennessee. She will live at the home of her mother at 2211 Island Home Park, Knoxville.

—Miss Frankie Craven



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

News from the Philippines

"The Methodist Church in the Philippines has had a good year, in the three annual conferences on Luzon Island," writes Sallie B. Masten, missionary to the Philippines, as she sends news of the Conference on Luzon Island, the Northern Philippines and the Northwest Philippines.

She continues, "Unfortunately, the Mindanao Conference shows results of a long eight months' drought which has caused the loss of an entire crop. You will remember that last year the island of Mindanao was beset by floods. Now this year it is dry with no rain at all during the past 8 months. The people are so dependent upon their crops, of course, and this includes fruit.

"The Northern Philippine Conference was especially interesting to me, not only because all the Conference sessions were all very good, but also because I stayed in the adorable Filipino Nipa home of the sister of Miss Filomena Natividad, the first missionary to be sent out (Okinawa) by the Methodist Church in the Philippines. The March 1958 issue of *World Outlook* shows Miss Natividad in the Scarritt College picture.

"The Woman's Society of Christian Service in the Northern Philippines is very active. The Conference president gave me the enclosed picture of the district presidents and asked me to convey to you of the Western North Carolina Conference

greetings from your sisters in the Northern Philippine Conference."

She tells of other work, "The Daily Vacation Bible Schools are now going in all conferences, and a good attendance is reported. In May the Inter-District Evangelical Institutes will be held. These Institutes are somewhat similar to pastors' schools in that deaconesses, rural pastors and lay workers receive credit for the courses they complete. These Institutes afford much needed training for Sunday school teachers, many types of lay work, and also supply pastors."

Pfeiffer College Graduates

Four Pfeiffer students in the June graduating class will do Home Missions Work. These girls, Helen Overcash of Kannapolis, Ester Hartsoe of Warrenville and Anita Benoy of Gastonia will work as U.S.-2's with the Home Missions projects of the Woman's Division of Christian Service. Barbara Leonard of Salisbury will go under the A-3 program of the Woman's Division to the Philippines where she will work as a musical missionary.

Miss Mary Floyd and Miss Mary Bethea, both deaconesses at Pfeiffer, report that one-fifth of the graduating class will enter some phase of full-time Christian service.

Brazil Bound!

Mrs. V. E. Wilson of Canton, former president of the Waynesville District, is being transferred to Brazil. She said that her husband is being sent to Brazil by his company to help start a new mill there. "We will be gone from 12 to 18 months. We will not leave until fall, but we are hiving to go to school now, learning the Portuguese language and customs, etc. It seems that the wives and children are going to be diplomats . . . furthering the good will and friendly relations, so we are learning how to speak, when to speak, and mostly when NOT to speak!

"We feel that this trip is a real opportunity, not only for my husband and me, but also for our two sons. One will graduate from high school this year, and has decided to go with us, instead of remaining here to go to school."

Meet Our Retired Deaconesses

The Western North Carolina Conference has five retired deaconesses, who have given a period of service amounting to one hundred and fifty years. Two of them live at the Brooks-Howell Home in Asheville, one at the Methodist Home in Charlotte, another at Rutherford College, and one in Winston-Salem.

These are Miss Pattie L. Allen of Charlotte, Miss Addie B. Greeley and Miss Frances Howard of Asheville, Miss Hyda Heard of Winston-Salem, and Miss Sarah Lowder of Rutherford College.

Miss Allen has thirty golden years to her

credit—and she is still working at the Methodist Home! She takes part in all their activities, the W.S.C.S., family devotions in the chapel, nature study group, takes her turn at the hostess desk several times each week, operates the elevator part time, is a member of the Home choir, and has a flower plot Yet she is retired!

She hails from North Alabama and is a graduate of Scarritt College. She served as a deaconess in San Francisco, Calif., Portsmouth, Va., Memphis, Tenn., and in Johnson City. Later were ten fruitful years as a Rural Worker in Letcher County, Ky., where she organized four churches and served as acting pastor for two of them until the Kentucky Conference sent a pastor to take over.

Miss Hyda Heard was at Sunny Acres in Lewiston, N. C., for many years. She is a native of Covington, Ga. She studied in New York City at the Biblical Seminary and also at Scarritt College. She says, "I have never crossed the ocean, but in our country often going from north to south, east to west. That He has lavished beauty and interests on ALL section of our country, I am convinced."

Her hobby is stamp collecting, and she loves flowers and nature study.

Miss Frances Howard was reared in Nashville, Tenn., one of the South's centers of learning. She earned degrees from Peabody and Scarritt College and from Yale University. She served 30 years in settlement work, one-half of the time in inter-racial work. She helped to establish two Bethlehem Centers, one at Richmond, Va., and the other at Columbia, S. C.

Her hobby is in the field of craftwork. She still stays busy in her retirement years. She is secretary of missionary education in her local church and secretary of the Deaconess Association for the SE Jurisdiction.

Miss Sarah Katherine Lowder is the daughter of a minister of the WNC Conference. She is a "native of a Methodist parsonage" near Norwood in Stanly County. She is a graduate of Littleton College, Scarritt Bible School, in Kansas City, Mo., and also of Scarritt College in Nashville.

Her work was in Wesley Houses of our Southland, in Bethlehem Houses and ten years at the Methodist Orphanage at Enterprise, Fla. Her hobbies are church work and good, old-fashioned "visitin'." She follows both "jobs" for she is chairman of the commission on missions in her local church, secretary of missionary education in the WSCS and teaches Sunday school class at Abernathy Methodist Church in Asheville.

Miss Addie B. Greeley is a native of Mississippi. She spent 19 years as an assistant to pastors in Jackson and Meridian, Miss., in Miami, Fla., Nashville, Tenn., and in St. Louis, Mo. She helped to organize the Home for Business Girls in Houston, Texas, and organized the Open Door Settlement House in Columbus, Ga.

She also is a graduate of Scarritt College. Her hobbies are visiting, flowers and friends. She is a fine "public relations" person for the Brooks-Howell Home in Asheville and has visited many of the local churches to make a talk on the home. One of her remarkable sayings is, "I never measure a person's age in the physical years that have passed, but rather in their maturity in service!"



PRESIDENTS OF WOMAN'S SOCIETY OF CHRISTIAN SERVICE in Northern Philippines Annual Conference: Left to right: Mrs. Generosa Abuyuan, Cagayan District President; Mrs. Cecilia Hermosa, Nueva Vizcaya District President; Mrs. Toribia Grospe, Isabela District President; Mrs. Manuela L. Padolina, Conference President.

Report Of Executive Secretary

CARL H. KING

Christian education is concerned with every member of the family from the youngest to the oldest. Early in his ministry Wesley said to his preachers, "Where there are as many as six children, gather them together for instruction." Cokesbury College was established as our first venture in higher education. Christian nurture has been in the bloodstream of our Methodist program from the earliest days of the church. All indications are that it will continue to be there during the days ahead. The current emphasis on higher education is considered by many to be the most significant advance yet undertaken by our church in Christian education.

Our conference board operates in two main areas: the work of the local church and schools and colleges. There is always a need for a constant stream of youth who are well grounded in the principles and procedures of Christian education going from our churches to our colleges and then from the colleges back into the communities

SCHOOLS AND COLLEGES

It is generally understood that the Commission on Higher Education is responsible for the Quadrennial Program launched by the last General Conference, and that the Board of Education is charged with the responsibility for the continuing work with our institutions of higher education. Our Conference shares with the North Carolina Conference in ownership and support of Duke University, Greensboro and High Point Colleges. Our conference has the sole responsibility for Brevard College. Pfeiffer College in which we take great pride is owned and operated by the Woman's Division of the Board of Missions. In these institutions we have a student enrollment of 10,040 including special students. There are 928 faculty and staff members.

Through the years we have had a regular appropriation budgeted for the colleges, pastors' school, a small work scholarship fund, and items for board meetings and incidentals. The current amount is \$40,000.

In 1948 a College Emergency Relief Fund was requested for current operating expenses of the colleges. Each charge was asked to pay 1% of the amount raised the preceding year on items 43, 44 and 46.

The report of the conference treasurer (p. 94 of the 1949 Journal) shows \$22,068.89 paid to this fund. This amount plus \$30,000 regular appropriation made a total of \$52,068.89. The following year 2% was requested and the name was changed to the College Sustaining Fund. This source of income has increased from year to year and 5% is now requested on the same items.

Disbursements to colleges from June, 1957 to June 1958 from regular appropriations and from College Sustaining Funds were Brevard College, \$76,495.58; High Point College, \$76,495.57; Greensboro College \$76,495.57; and Duke University \$29,765.18, making a total of \$259,251.90. These figures indicate the growth in our contribution to the operating expense of our colleges between 1948 and 1958. The amount disbursed during the year exceeds our goal of \$1.00 per member. Our annual

contribution will continue to increase as the amount on which the 5% is based increases.

Wesley Foundation

There has been a similar increase in support of the Wesley Foundation Program and also for the building program for Wesley Foundation facilities.

Brevard College

Brevard College had an enrollment of 333 academic students and 137 special students during the past year. There are 36 faculty and staff members. Value of land, buildings and equipment \$2,835,500; endowment \$828,167.60; scholarship awards value \$23,500; average faculty salary \$4,750; lowest faculty salary \$3,600; median salary \$4,000. The budget for 1958-'59 is \$479,000.

Duke University

Duke University enrolled 5,310 students for the Fall Semester 1957-58. There were 1,409 students in summer school including medical school students. Officers and teachers not including assistants were 698. Assets as of June 30, 1957 were: Current Restricted Funds \$3,967,633.08; Fund Functioning as Endowment \$12,778,453.36; Endowment Funds \$24,518,163.39; Endowed Special Funds \$1,519,777.56; Scholarship Funds \$2,214,523.07; Student Loan Funds \$748,781.99; Duke University Medical School Loyalty Fund \$29,628.02; Duke University Loyalty Fund \$205,785.52; Plant Funds \$54,180,393.12; Agency Funds \$667,210.26; making a total of \$100,840,349.37. Statistics for the Divinity School: 275 students enrolled for 1957-58; candidates for B.D. degrees 60; candidates for M.R.E. 4; candidates for Ph.D. in religion 10; faculty and staff 37.

Greensboro College

For the year 1957-58 there were 63 officers, teachers and instructors and 487 students. Value of property \$2,724,000; endowment \$1,090,000; endowment scholarship aid \$2,900; work awards to students, \$17,000; other scholarships and grants \$6,000; tuition reductions for ministerial students and children of Methodist ministers, \$6,000.

High Point College

For the year 1957-58 there were 1,017 regular students; 624 summer school students; and a faculty and staff of 74 persons. There was an operational budget of approximately \$850,000 without any deficit. There is no indebtedness on the college. The new Physical Education building is complete with a seating capacity of 3,200. The old gymnasium has been remodeled as an adequate cafeteria, dining hall, and kitchen, with additional space for 21 residential students. Work on a new dormitory for women is under way. Space formerly used for kitchen and dining room has been renovated for additional classrooms, faculty offices and a film room.

Pfeiffer College

This Methodist College is operated by the Women's Division of the General Board of Missions. Enrollment for the past year

723 students with 57 faculty members. Approximately 100 students are preparing for full-time service in the church. Endowment is \$1,800,000. The budget for 1957-58 was \$815,000.

Among the notable achievements of the year has been the opening of the John Balle Harris Science Building equipped to take care of 1,000 students. Also under construction are four faculty homes, one faculty apartment, one dormitory for men, two dormitory wings for women, two wings to the dining hall, a post office building and a laundry warehouse.

CHILDREN'S WORK

Progress in children's work during the year is shown in the increase in enrollment and attendance of children in the church schools of this conference, in number of children joining the church, in number of leaders of children taking advantage of leadership training opportunities, in use of Methodist literature, in emphasis on closer co-operation between the church school and home, and in number of churches taking children's needs into account in their building programs. A special tribute is due workers with children throughout the conference who have helped to make such progress possible.

Some of the major activities in this field which have been carried on during the year are as follows:

1. There have been a large number of specialization courses for children's workers in the Christian Workers' Schools and these have been well attended. There has been an increasing demand for laboratory enterprises throughout the conference, indicating a growing awareness of the need for trained workers in the children's division. Progress is being made also in enlisting and training a number of children's leaders to teach in Christian Workers' Schools.

2. Vacation Church School promotion and training of leaders has been done through a series of district conferences on Christian Education. Over 2,338 vacation church school leaders were reached in this manner.

3. Observation classes in local churches requesting them have been taught by the director of children's work and volunteer district teaching teams. Additional teams are being recruited and trained in order to expand this ministry to a wider number of local churches desiring it.

Some of the objectives in the children's field for the coming year in our conference are as follows:

1. Special literature conferences to encourage the use of Methodist literature in the church schools.

2. Special training program for children's division superintendents as key persons in the program for children in the local churches.

3. Continued emphasis on Laboratory and Observation Classes.

4. Expansion of the work of district teaching teams. Recruitment and training of additional teams.

5. Continued effort to enlist and train more children's leaders to teach in Christian Workers' Schools.

6. Encouragement of Day Camping for Juniors on the local church level as an effective means of meeting the needs of children of that age.

METHODIST YOUTH FUND FOR 1957-58

Western North Carolina Conference
Methodist Youth Fellowship

ASHEVILLE DISTRICT		
	Pledged	Paid
Acton	\$ 50.00	\$ 50.00
Abernethy	30.00	30.00
Asbury Memorial		52.20
Biltmore	10.00	10.00
Central, Asheville	75.00	75.00
Haywood Street	50.00	9.60
St. Paul's	100.00	100.00
Trinity	225.00	222.29
Bald Creek	25.00	32.65
Balfour	10.00	10.00
Fruitland-Moore	15.00	15.00
Bethel (Bethel-Azalea)		40.75
Bethesda	5.00	20.00
Black Mt.	10.00	45.00
Horse Shoe		8.00
Pleasant Hill	30.00	70.00
Snow Hill	5.00	5.00
Edneyville	30.00	30.00
Elkwood		10.00
First, Hendersonv'	100.00	80.72
Hot Springs	10.00	
Davis Chapel		5.00
Marshall	10.00	20.00
Martin Chapel	10.00	10.00
Oak Hill	5.00	5.00
Piney Mountain	30.00	30.05
Pisgah Mountain	5.00	5.00
Saluda		8.00
Western Chapel	5.00	5.00
Swannanoa	20.00	20.00
Tryon	40.00	40.00
Weaverville	40.00	40.00
Marshall Subdistrict		7.58
Totals	\$1,005.00	\$1,081.84
Goal: \$1,443.00		

CHARLOTTE DISTRICT		
	Pledged	Paid
Ansonville	\$ 10.00	\$ 10.00
Asbury	5.00	5.00
Bethlehem	60.00	23.25
Belmont Park		131.38
Big Spring	35.00	40.00
Union-Camp Ground	25.00	25.00
Calvary	60.00	60.00
Central Avenue	24.00	24.00
Cole Memorial		40.00
Commonwealth	50.00	50.00
Dilworth	200.00	
First, Charlotte	138.00	139.97
Grace	35.00	
Hawthorne Lane	250.00	250.00
Kilgo	10.00	5.77
Memorial, Charlotte	50.00	50.00
Mouzon	20.00	20.00
Myers Park	450.00	450.00
Providence		79.73
Purcell	25.00	25.00
St. James (Int. Dept.)		10.00
St. James (Sr.)	30.00	30.00
St. Luke	25.00	25.67
Spencer Memorial (Int)		28.96
Spencer Memorial (Sr.)		67.65
St. Paul	25.00	25.00
Wesley Heights	50.00	61.88
Fairview		5.00
Harrison	50.00	50.00
Bethel (Hebron)	10.00	
Hebron	5.00	5.00
Hickory Grove	30.00	30.00
Homestead	40.00	49.00
Indian Trail	10.00	
Forestville	15.00	10.50
Olivet		7.50
Marshville	10.00	3.20
Benton Heights	5.00	
North Monroe	5.00	
Central, Monroe	70.00	70.00
Moore's Chapel	15.00	15.00
Peachland	10.00	10.00
New Hope-Bethel		2.00
Bethel (New Hope-Bethel)	5.00	5.00
New Hope (New Hope-Bethel)	10.00	10.00
Pineville	15.00	7.50
Pleasant Grove (Int.)		
	25.00	25.00
Pleasant Grove (Sr.)	30.00	30.00
Polkton	10.00	10.00
Prospect	10.00	
Thrift	10.00	10.00
Trinity	54.00	43.50
Mill Grove	5.00	5.00
Union (Unionville)	25.00	
Zion (Unionville)	15.00	15.00
First, Wadesboro	90.00	75.00
Wade		10.00
Waxhaw	15.00	
Weddington	10.00	10.00
Totals	\$2,181.00	\$2,182.40
Goal: \$2,985.20		

GASTONIA DISTRICT		
	Pledged	Paid
Asbury	\$ 20.00	\$ 20.00
Iron Station	10.00	10.00
Laboratory	20.00	20.00
Pisgah	25.00	25.00
First, Belmont (I)	30.00	30.00
First, Belmont (Sr.)	30.00	30.00
Ebenezer, Belmont	30.00	30.00
Park St., Belmont	50.00	50.00
St. Mark's, Belmont	25.00	25.00
St. Peter's-Kadesh	50.00	50.00
Bethlehem (Bess Ch.)	20.00	20.00
Boger City	50.00	50.00
Casar		2.00
Kistler's Union	35.00	35.00
First, Cherryville	50.00	50.00
New Home-Moriah	50.00	50.00
Crouse-Antioch	15.00	15.00
Pleasant Grove	10.00	10.00
Cramer Memorial	25.00	25.00
Dallas	40.00	40.00
El-Bethel	10.00	25.45
Friendship	84.50	84.50
Bradley Memorial		59.65
Covenant	85.00	67.57
Faith	150.00	112.75
First, Gastonia (Int.)		
	100.00	100.00
First, Gastonia (Sr.)		
	200.00	200.00
Maylo		35.00
Myrtle	25.00	25.00
St. John	10.00	16.80
Trinity (Int.)	10.00	10.00
Trinity (Sr.)	25.00	25.00
Puett's	12.00	9.00
Central, Kings Mt.	50.00	25.00
Grace, Kings Mt.	25.00	20.00
Lawndale	90.00	94.98
Palm Tree		3.82
First, Lincoln	100.00	100.00
Rhine Heights	30.00	30.95
Ivey Memorial	20.00	20.00
Marvin (Lincoln)	15.00	15.00
McKendree	20.00	20.00
Lowell	10.00	10.00
Reeps Grove	17.00	17.00
Pisgah	25.00	
Polkville-Rehobeth	60.00	42.70
Riverbend	5.00	5.00
Bethel (Rock Spgs.)	8.00	8.00
Denver (Rock Spgs.)	10.00	10.00
Lebanon (Rock Spgs.)		5.10
Webbs Chapel (Rock Spgs.)		
	5.00	5.00
Aldergate	20.00	20.00
Central, Shelby	108.00	118.00
Holye Memorial	20.00	20.00
Lafayette St.	20.00	50.00
South Point	30.00	30.00
Stanley	50.00	
Totals	\$2,034.50	\$2,028.27
Goal: \$2,182.50		

GREENSBORO DISTRICT		
	Pledged	Paid
Draper	\$ 5.00	\$ 5.00
Bethel (Flat Rock)	10.00	10.00
Friendship	20.00	20.00
Gibsonville	50.00	50.00
Essesmer	50.00	67.56
Bethel (Int.)	25.00	25.00
Bethel (Sr.)	50.00	50.00
Bethlehem	20.00	20.00
Calvary, Greensboro	20.00	20.00
Carraway		12.00
Centenary, Greensboro (Int)		
	20.00	20.00
Christ	70.00	70.00
College Place		26.00
Grace (Sr.)		96.59
Grace (Int.)		63.37
Groometown	25.00	25.00
St. Andrews (Int.)		5.00
Hinshaw Memorial	65.00	65.00
Moriah	20.00	20.00
Mt. Pisgah	20.00	25.10
Muir's Chapel		144.00
Newlyn Street	25.00	7.72
Proximity	25.00	
Rehobeth	50.00	50.00
St. Paul's	30.00	30.00
West Market St. (Int.)	67.71	
West Market St. (Sr.)	84.55	
Vickrey (Guilford Charge)	10.00	
Calvary, High Point	26.50	
Highlands		5.00
First, High Point	4.60	
Lebanon	30.00	30.00
Lindsay Memorial		5.00
Main St., High Point	50.00	50.00
Welch Memorial	15.00	
Wesley Memorial	100.00	100.00
Jamestown	60.00	60.00
Leaksville	50.00	50.00

Lee's Chapel	5.00	5.00
Mayodan	27.00	18.00
Hickory Grove		11.57
Pelham		53.18
Pleasant Garden	35.00	35.00
First, Reidsville	50.00	50.00
Main St., Reidsville (Int.)	80.00	95.05
Main St., Reidsville (Sr.)	70.00	82.80
Bethlehem, Reidsville Ct.		
	5.00	5.00
Ruffin	5.00	5.00
Delta (Sandy Ridge)	5.00	5.00
Sandy Ridge	5.00	5.00
Spray	50.00	
Glencoe, Stokesdale	10.00	10.00
Mt. Zion, Stokesdaye		12.89
Hodgin, Stoneville	10.00	10.00
Morehead-Summerfield		
	10.00	10.00
Summerfield		13.22
Tabernacle	25.00	25.00
Greensboro Subdistrict		25.00
N. Guilford Subdistrict		4.40
Totals	\$1,217.00	\$1,811.81
Goal: \$3,005.20		

MARION DISTRICT		
	Pledged	Paid
Avondale	\$ 9.00	\$ 14.00
Henrietta	15.00	15.95
Kistler's Chapel	5.00	5.00
Tanner's Grove	5.00	5.00
Cliffside	20.00	20.00
Bollingers Chapel	10.00	
Bethel (Drexel)	20.00	
Zion (Drexel)	10.00	10.00
Forest City	40.00	40.00
Pleasant Grove	30.00	30.00
Gilkey		2.50
Glenn Alpine	30.00	
Hildebran	20.00	
Clinchfield	60.00	50.00
Cross Mill	60.00	60.00
East Marion	30.00	37.00
Pleasant Hill	5.00	5.00
Providence, Marion Ct.		6.00
Bethel (McDowell)	5.00	
First, Morganton (Int.)		6.00
First, Morganton (Sr.)		40.10
North Morganton	35.00	35.00
St. Matthew	10.00	10.00
Mt. Pleasant	10.00	
Oak Forest		6.60
Burkes Chapel	5.00	
Mt. Harmony	10.00	
Murphy's Chapel		1.00
Nebo	5.00	5.00
Oak Grove		47.10
Salem	40.00	47.50
Ebenezer-Old Fort	15.00	15.00
Rutherfordton	50.00	85.00
Spindale	50.00	50.00
Spruce Pine	15.00	15.00
Hopewell-Sunshine	5.00	
Linville	5.00	
Mt. Grove Table R.	10.00	
Oak Hill Table R.	10.00	
Valdese	15.00	
Burke County Subdist.		130.55
Rutherford Ct. Subdist.		50.00
Totals	\$664.00	\$844.30
Goal: \$1,123.80		

NORTH WILKESBORO DISTRICT		
	Pledged	Paid
Alleghany-Grayson	\$ 20.00	
Boone (Int.)	15.00	15.00
Boone (Sr.)	35.00	35.00
Elkin Circuit		10.00
Maple Springs (Elkin Ct.)	25.00	25.00
Newland (Elk Park)		15.60
Grassy Creek (Helton)		
	10.00	10.00
Lansing (Helton)	5.00	5.00
Hiddenite (Int.)	10.00	10.00
Hiddenite-Liberty	50.00	50.00
Jefferson	10.00	10.00
Arbor Grove (Millers Creek)		
	34.00	26.00
Miller's Creek	20.00	20.00
Union Creek	15.00	15.00
Mount Bethel	50.00	50.00
North Wilkesboro	55.00	55.00
Pisgah	10.00	10.00
South River (Pisgah)	6.00	6.00
Taylorsville	15.00	15.00
West Jefferson	15.00	15.00
Wilkesboro (Int.)	10.00	15.00
Wilkesboro	15.00	15.00
N. Wilkesboro Dist. Camp	11.85	
Alexander Ct., Subdist.		50.00
Totals	\$415.00	\$509.45
Goal: \$405.40		

SALISBURY DISTRICT		
	Pledged	Paid
Central, Albemarle	\$ 93.00	\$ 110.00
First St., Albemarle	25.00	25.00

Main St., Albemarle	25.00	25.00
Parkway	5.00	5.00
Pine Grove	5.00	5.00
Stony Hill	15.00	15.00
Union Chapel	10.00	10.00
Bethel (Midland) Int.	10.00	10.00
Bethel (Midland) Sr.	40.00	40.00
First, China Grove	40.00	40.00
Rock Grove	30.00	30.00
S. China Grove	25.00	
Cold Springs	135.00	65.42
Ann Street	75.00	75.00
Central Concord		125.00
Forest Hill	125.00	125.00
Kerr Street		96.70
Harmony	55.00	62.69
Westford	50.00	75.00
Mt. Carmel (Concord Ct.)		
	15.00	15.00
Gay's Chapel	25.00	
Liberty (Gold Hill)	5.00	5.00
Bethpage	25.00	25.00
Jackson Park	100.00	100.00
Memorial	20.00	20.00
Midway Int.	25.00	25.00
Midway (Sr.)	50.00	10.50
Mt. Mitchell	10.00	10.00
North Kannapolis		10.00
Royal Oaks	50.00	51.00
Trinity	200.00	253.65
Landis	25.00	25.00
Long Street	35.00	47.00
Yadkin	41.00	41.00
Mt. Olivet	50.00	50.00
Mt. Pleasant	35.00	35.00
New London	10.00	10.00
New Mt. Tabor	10.00	10.00
Palestine	12.00	12.00
Norwood	25.00	25.00
Mt. Zion (Norwood Ct.)		
	5.00	5.00
Oakboro	6.00	4.00
Unity	35.00	
Mt. Tabor (Providence)		
	10.00	
Zion (Richfield)	15.00	10.00
Roberta	10.00	10.00
Rocky Ridge	47.00	47.00
Salem	15.00	15.00
Coburn Memorial	40.00	40.00
First, Salisbury	130.00	311.13
Main St., Salisbury	30.00	30.00
Milford Hills	10.00	10.00
Park Avenue	50.00	50.00
Shiloh, Concord	25.00	25.00
Shiloh, Granite (Int.)	25.00	25.00
Shiloh, Granite (Sr.)	50.00	50.04
Central, Spencer	20.00	15.00
Love's Grove-Chapel		
	30.00	31.57
Woodleaf	25.00	
Totals	\$2,109.00	\$2,398.70
Goal: \$2,313.60		

STATESVILLE DISTRICT		
	Pledged	Paid
Friendship (Balls c)	\$ 50.00	\$ 50.00
Centenary	25.00	18.75
Bethlehem, Claremont		
	15.00	15.00
Cedar Valley	10.00	10.00
Colliers	50.00	50.00
Concord (C.-Hopwell)		
	25.00	25.00
Hopewell (C.-Hopwell)		
	20.00	20.00
Conover	5.00	5.00
Cool Springs		18.00
New Salem (Int.)		5.50
New Salem (Sr.)	10.00	10.00
Providence (Cool S.)	20.00	20.00
Elmwood	10.00	10.00
Grace	20.00	20.00
Granite Falls		41.50
New Union (Harmony)		
	15.00	15.00
Harper's Charge		5.00

Called to Speak for God

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: I Samuel 3:10-20

The story of Samuel is an old and generally familiar one, but it is full of suggestions that modern Christians may well take to heart. The person who wishes to get most from this lesson will read carefully the first three chapters, as well as the special verses printed in most of the lesson helps.

Here is the story of a man who was to become the "king-maker" and the "king-breaker" of Israel. The circumstances surrounding his childhood are of interest to one who would understand his place in sacred history. A study of Hannah's song (cf. I Samuel 2:1-10) will reveal a striking similarity to the magnificat (the Son of Mary) recorded in Luke 1:47-55). Both of these beautiful songs are saying the same thing, in a sense. They reflect the conviction that God has a hand in the selection of spiritual leaders of mankind. They show the further conviction that these leaders will be endowed with a strength that is superior to that of the world's standards; for example in I Samuel 2:4: "The bows of the mighty are broken, but the feeble gird on strength."

Eli, the old priest of Shiloh, under whom Samuel had served as an assistant is worthy of notice, too. He, like so many parents, never succeeded in passing on to his children the religious convictions which were dominant in his own life. His sons proved unworthy to succeed their father in the priesthood. It was on account of this that the house of Eli was doomed. The young boy Samuel was the means of revealing to Eli the sad fact that he was to lose his place of honor and service. We can say at least this much for the old priest—he accepted the verdict as a just one. Said he: "It is the Lord; let him do what seems good to him" (3:18). Parental responsibility is something which cannot be passed over to the school, nor to the church, nor to the state. Some cities in our country today are holding parents responsible for damage done by their young delinquents. Is this fair? Let your class discuss this question. At any rate Eli was held responsible for his failure to do his duty by his children—"and he did not restrain them" (I Sam. 3:13).

Samuel was taken as a child to be trained as a professional religious leader. This is neither possible nor desirable for all. We Protestants think "full-time Christian service" may be rendered within the bounds of our vocation. We cannot make professional religious leaders out of all our youth, but we may strive to make all vocations Christian. Within the varied callings that make up human society it is our job to show how each of these can be dedicated to God.

There is another precious doctrine of our Protestant faith. It is "the priesthood of all believers." Someone has said that we have "disenfranchised the layman." Too often he has not been made to see he has a responsibility no less than that of the clergy. Trying to make everybody into preachers will not solve the world's problems. Our lesson title, "Called to Speak for God," does not refer to them exclusively. Of course we want them to be men who have a divine sense of mission. But we need laymen, too, who look upon their lives as a calling to Christian Service in whatever work they find themselves. Then, too, beyond the walls of factory, or office, or store, or home there is the community which needs Christian leaders as it never needed them before. Every one of us is called to speak for God in the area of citizenship. If your class can arrange to do so let them close the session with the singing of the prayer-hymn "Master speak! Thy Servant Heareth" in the Methodist Hymnal, number 221.

APPOINTMENTS

(Continued from page 7)

Franklinville—Jordan Memorial	Worth Sweet
Good Hope—Arcadia	W. T. Forbis
Greer's Chapel	Robert G. Harris, Jr. (AS)
Hopewell	J. Holt Madison (AS)
Lexington:	
Erlanger	W. C. Clark (AS)
First	Ralph H. Taylor
Trinity	Roy L. Grant
Wesley Heights	C. E. Ridge (RS)
Liberty: First	D. A. Payne
Liberty Circuit	J. C. Singleton (AS)
Liberty—Concord	R. G. McClamrock
Linwood—Tyre	J. T. Hall
Macedonia	C. W. Sisk (AS)
Midway	W. B. Royals
Mocksville: First	C. B. Newton
Mocksville Circuit	H. C. Davis (AS)
Mt. Carmel—Ebenezer	R. M. Clinard (AS)
Mt. Vernon	Frank E. Berry (AS)
New Mt. Vernon—Shady Grove	C. F. Pennigar
North Davidson	J. R. Duncan
Old Union—Mt. Lebanon	John F. Edwards (AS)
Pinewood—Fairview	John W. Hoyle, III
Pleasant Grove	Byron Shankle
Prospect—Bentley Hill	Arthur J. Pearce
Randleman: First	W. A. Rock, Jr.
Randleman Circuit	Vaudry Williams (AS)
Reeds	D. W. Mashburn
Richland	B. S. Lyndon
Seagrave	Herbert T. Penry
Shiloh	J. Max Brandon, Jr.
South Davidson	D. W. Miller
South Randolph	Giles O. Bowman
Spring Hill	Frank J. Stough (RS)
Thomasville: Fair Grove	A. W. Wellons
First	Orion N. Hutchinson, Jr.
Memorial	Frank B. Jordan
Trinity—Bethel	J. Harley Cecil
Unity	John K. Miller
West End	R. J. Goldston
Trinity Memorial	Robert L. Oakley
Welcome: Center	C. E. Williams

SPECIAL APPOINTMENT

Paul H. Duckwall—Board of Education, Salisbury Archdale Q. C.

STUDENT APPOINTMENTS

D. K. Hanks—Duke Divinity School, Memorial Q. C.
J. M. Murr—Duke Divinity School, Memorial Q. C.
R. Clifton Summey—Duke Divinity School, Eldorado Q. C.

DISTRICT DIRECTORS

Dwight W. Mashburn—District Director of Bible Society
George W. Thompson—District Director of Christian Vocations
John K. Miller—District Director of Evangelism
C. B. Newton—District Director of Golden Cross
Orion N. Hutchinson, Jr.—District Missionary Secretary
Paul Evans—District Director of N. C. Advocate
John T. Frazier, Jr.—District Director of Temperance
A. W. Wellons—District Director of World Peace

RETIRED

G. W. Fink, J. L. Ingram, W. A. Jenkins, A. P. Ratledge, F. J. Stough, R. C. Stubbins, W. B. Thompson, J. W. Vestal.

WAYNESVILLE DISTRICT

District Supt., F. C. Smathers

Andrews	J. Edwin Carter
Bethel	R. M. Price
Bryson City	Joe S. Johnson
Canton: Central	J. W. Braxton
First	E. W. Needham
Cherokee	T. G. Highfill
Clyde: Central	Clyde L. Collins
Crabtree	R. J. Hahn
Cullowhee	M. V. Thumm
Dellwood	E. F. Pepper, Jr.
Fines Creek	Robert E. Boggan (AS)
Franklin & Macon Larger Parish	Robert E. Early
Franklin Circuit	R. L. Poindexter (S)
Hayesville: First	H. C. Young, Jr.
Hayesville Circuit	B. T. Steele
Haywood Circuit	G. L. Lovett (AS)
Hazelwood	Mrs. M. D. Newell (AS)
Highlands	John C. Vernon
Junaluska: Long's Chapel	W. B. Bobbitt, Jr.
Pigeon Valley	L. P. Heaffner (AS)
Macon Circuit	To be supplied
Morning Star	J. J. Hauser
Murphy: First	R. T. Houts, Jr.
Murphy Circuit	R. H. Finney (AS)
Associate	C. A. Smith (RS)
North Macon	L. B. Hayes (RS)
Robbinsville	C. W. Sartin
Rockwood	Dan P. Stowe
Shady Grove	C. B. Barr, Jr.
Shooting Creek	Boyce Huffstetler
Sylva: First	A. L. Maxwell, Jr.
Sylva Circuit	J. Carl Sorrells (AS)
Waynesville: First	R. H. Nicholson
Webster	Roger Pearson (AS)
West Macon	J. C. Lane (AS)
Whittier	Sherman L. Beird

SPECIAL APPOINTMENTS

Elmer T. Clark—Sec. Methodist World Council, Junaluska Q. C.
C. W. Clay—Missionary to Brazil, Waynesville Q. C.
J. W. Fowler, Jr.—Supt. Lake Junaluska Assembly, Waynesville Q. C.

C. W. Judy—Missionary to Korea, Rockwood Q. C.
H. R. McSwain—Conf. Missionary Secretary, Bryson City Q. C.

V. J. Ramsey—Chaplain U. S. Army, Webster Q. C.

STUDENT APPOINTMENTS

Jerry M. Alexander—Duke Divinity School, Canton Central Q. C.

DISTRICT DIRECTORS

J. E. Carter—District Director of Bible Society
W. B. Bobbitt, Jr.—District Director of Christian Vocations
A. L. Maxwell, Jr.—Director of Evangelism
R. T. Houts, Jr.—Director of Golden Cross
R. H. Nicholson—District Missionary Secretary
J. J. Houser—District Director of N. C. Christian Advocate
C. B. Barr, Jr.—District Director of Temperance
H. C. Young, Jr.—District Director of World Peace

RETIRED

D. E. Camak, L. B. Hayes, C. O. Newell, W. M. Rathburn, C. A. Smith, Supernumerary: R. T. Houts

WINSTON-SALEM DISTRICT

District Supt., Lee F. Tuttle

Boonville—Mitchell's Chapel	M. W. Edward
Bunker Hill—Sandy Ridge	Edward Temple
Concord—Sharon	F. A. Wright
Danbury	B. V. Hunte
Dobson	G. E. Lyndon, Jr.
East Bend	O. E. Merritt (AS)
Elkin: First	J. H. Brendall, Jr.
Forsyth—Stokes	Neil E. Smith
Germantown—Oak Grove	Dwight Cartner (AS)
Hickory Ridge	R. A. Hunter (RS)
Jonesville	R. N. Burson, Jr.
Kernersville: Cherry St.	B. T. Myers
Main Street	S. B. Bigger
King	James E. McNeely (AS)
Level Cross	J. C. Gentry (RS)
Lewisville	N. L. Oliver
Mt. Airy: Central	Earl H. Brendall
Franklin Heights	J. T. Ingram
Rockford Street	Ben F. Stamey
Salem	T. D. Adams
Mt. Airy Circuit	Thomas J. Howard (AS)
Mt. Pisgah	F. Doyle Freeman
Mountain Park—Grassy Creek	Robert Nays
New Hope Circuit	J. Marion Fulk (AS)
Oak Grove & Greater Mt. Airy Parish	Ernest U. Stephens

Pilot Mountain	Henry I. Ridenhour
Pine Grove	A. L. Chamblee, Jr.
Pinnacle	Stuart Taylor (S)
Rural Hall	Gene H. Little
Sedge Garden	Earl R. Haire
Shiloh—Olivet	R. L. Billings (AS)
Shoals	F. R. Loftin (AS)
Smithtown	E. W. Miller
St. Paul's	D. T. Husk
Stokesburg—Pine Hall	Ralph E. Kaylor
Surry Circuit	Ernest U. Stevens
Associate	Arthur Livengood (S)
Virginia Circuit	Ernest U. Stephens
Associate	Francis Church (S)
Walkertown: Love's	R. P. Crawley
Morris Chapel	C. W. Faulkner
West Forsyth	Don L. Fisher
West Yadkin	B. M. Whiteside
Winston-Salem: Ardmore	W. Harold Groce
Burkhead	A. M. Smith
Centenary	Mark Depp
Associate	J. C. Auman
Central Terrace	Harley M. Williams
Children's Home	Ross Francisco
Crews	C. J. Caudill
Grace	E. M. Heath
Green Street	H. E. Bolick
Hanes	Thomas H. Swofford, Jr.
Hiatt Memorial	Donald George (AS)
Konnoak Hills	J. E. Cochrane
Marvin	H. A. Pruyn
Mount Carmel	J. W. Lasley
Mount Pleasant	R. L. Young, Jr.
Mount Tabor	Preston Hughes, Jr.
New Hope	John R. Sills
Oak Summit	N. C. Williams Sr.
Ogburn Memorial	R. P. Bunch
Peacehaven	G. B. Clemmer (RS)
Trinity	Frank B. Cook
Union Ridge	Barrett D. Wilson
Wesley Memorial	E. K. Gibson
Yadkinville—Center	N. H. Pusey

SPECIAL APPOINTMENTS

John R. Church—Conference Evangelist, Green St., Q. C.
S. G. Ferree—Editorial Associate, Upper Room, Centenary Q. C.
J. S. Hiatt (RS)—Supt., Hugh Chatham Hospital, Conf. Dir. G. C. Elkin Q. C.
C. H. Peace—Industrial Chaplain, Centenary Q. C.
H. M. Pollock—Chaplain, U. S. Army, Cherry St. Q. C.
R. W. Younts—Director, Student Movement, Wake Forest College, Maple Springs Q. C.

STUDENT APPOINTMENTS

H. S. Carter—Emory University, Mt. Pisgah Q. C.
E. R. Gilbert—Perkins School of Theology, Shiloh Q. C.
Ronnie Lee Hall—Duke Divinity, Oak Summit Q. C.
K. N. Smith—Westminster School of Theology, Virginia Circuit, Q. C.

(Continued on page 16)

Letter to the Editor

To the Editor:

In the News and Observer of Sunday, June 8, 1958, is a page called "Summer Seat of Southern Christendom." It refers to several summer assembly grounds in the western part of the state operated by the different denominations. We are all proud of the fact that our state is blessed with these spiritual centers. But in referring to the various denominations the writer is in error concerning the numerical strength in some instances. He says, for instance, the Southern Baptists double the membership of the next largest denomination, the Methodists, which, according to the record is in error. He credits this great denomination with 781,000 members, and the Methodists with 339,000. What he doesn't know evidently, is that there are two Methodist conferences in the state—the N. C. Conference, covering the eastern part of the state with 56 counties; and the Western N. C. Conference, covering the western part of the state with 44 counties, while the State convention of the Baptists covers the entire state. According to the 1957 conference Journals, there were 251,346 members in the western N. C. Conference, and 181,722 members in the N. C. Conference. If mathematics is right, that adds up to 433,068 members.

I read the article in the Christian Herald last April, from which it is said the figures were taken. I detected the mistake at the time. This article is certainly not intended to diminish or take anything from the great Baptist church. It is a leader in the religious life of the state and nation; but I am sure our good Baptist friends would want the record set straight. The record shows the Methodist church has nearly 500,000 members in North Carolina, and it isn't right to let an error of more than 100,000 go by unnoticed. I feel sure the writer of the article did not intend to mislead anyone, but he just didn't know the figures. All Christians will want the truth to prevail.

S. J. Starnes, Wilmington, N. C.



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METHODIST YOUTH FUND (Continued from page 13)

Shiloh	15.00	15.00
Ebenezer (S. Fork)	25.00	25.00
Plateau	20.00	20.00
Wesley's Chapel	15.00	15.00
Boulevard	25.00	25.00
Broad St., Statesville	275.00	275.00
Race Street	35.00	38.20
Wesley Memorial	20.00	20.00
Mt. Pleasant (Terrell)	20.00	20.00
Rehobeth (Terrell)	20.00	20.00
Chapel Hill (Trinity)	10.00	10.00
Midway (Trinity)		2.45
Shiloh (Int.) Trinity	1.00	1.00
Trinity		2.00
Triplet		13.36
Friendship (Union Grove)	24.00	24.00
Bethel (West Iredell)	20.00	20.00
Marvin	25.00	25.00
Whitnel	50.00	50.00

Totals \$1,891.00 \$1,905.68
Goal: \$1,622.20

THOMASVILLE DISTRICT

	Pledged	Paid
Advance	\$ 10.00	\$ 10.00
Mocks (Advance)	20.00	5.00
Archdale (Int.)	75.00	75.00
Archdale (Sr.)	75.00	75.00
Calvary, Asheboro	50.00	50.00
Central, Asheboro	100.00	100.00
First, Asheboro (Int.)	150.00	160.98
First, Asheboro (Sr.)	100.00	97.81
West Bend	42.00	13.00
West Side	5.00	25.00
Cedar Falls (Asheboro)	10.00	10.00
Bethany (Cotton G.)	25.00	25.00
Cotton Grove	10.00	10.00
Bethany (Gray's)	5.00	5.00
Gray's Chapel	10.00	10.00
Bethesda (Ebenezer)	50.00	50.00
Ebenezer (Bethany-Eb.)	25.00	25.00
Clarksbury (Cid)	10.00	10.00
Cooleemee (Int.)	33.00	24.75
Cooleemee (Sr.)	55.00	9.20
Arcadia (Davidson)	25.00	25.00
Centenary (Davidson)		7.00
Good Hope (Davidson)	50.00	40.00
Mt. Olivet (Davidson)	30.00	30.00
Center (Davie)	25.00	3.00
Oak Grove (Davie)	66.70	66.77
Salem (Davie)	10.00	10.00
Central, Denton	30.00	
Canaan (Denton Ct.)	5.00	5.00
Clear Springs	10.00	10.00
First, Denton	15.00	15.00
Siloan	5.00	5.00
Bethlehem (Dulins)	25.00	25.00
Dulins	55.00	55.00
Smith Grove (Dulins)	15.00	15.00
Eldorado Charge	10.00	10.00
Fairview	25.00	25.00
Farmer	5.00	5.00
New Hope (Farmer)	6.00	6.00
Farmington	14.25	
Franklinville	108.00	108.00
Jordan Memorial	50.00	50.00
Greer	20.00	20.00
Hopewell	25.00	25.00
Ebenezer, Lexington	25.00	
Erlanger	40.00	40.00
First, Lexington	425.00	447.55
Midway (Int.)	25.00	25.00
Midway, (Sr.)	80.00	80.00
Trinity, Lexington	25.00	25.00
First, Liberty	25.00	25.20
Bethany (Liberty Ct.)	9.00	9.00
Concord (Liberty-Concord)	50.75	57.50
Linwood	30.00	30.00
Tyro (Linwood)	5.00	5.00
Macedonia	15.00	15.00
First, Mocksville	150.00	170.30
Mt. Gilead (Mt. Vernon)	10.00	10.00
Mt. Vernon	25.00	18.00
Mt. Pleasant (Mt. Vernon)	15.00	15.00
New Mt. Vernon	36.00	35.00
Shady Grove (Mt. Vernon)	5.00	15.00
Canaan (N. Davidson)	12.00	12.00
Mt. Lebanon	39.00	28.00
Pinewoods	30.00	30.00
Pleasant Grove	15.00	15.00
Pleasant Hill	10.00	10.00
Prospect	15.00	15.00
First, Randleman	50.00	41.75
New Salem (Randleman Ct.)	10.00	10.00
Worthville (Randleman Ct.)	2.00	2.00
Friendship (Reeds)	25.00	18.56
Giles Chapel (Richland)	30.00	30.00
Seagrove	20.00	20.00
Shiloh	88.00	88.00
Alleghany (S. Davidson)	10.00	10.00
Chapel Hill (S. Davidson)	10.00	10.00
Lineberry (S. Davidson)	10.00	10.00
Pleasant Grove (S. Davidson)	10.00	10.00
Pisgah (S. Randolph)	10.00	10.00
Spring Hill	42.25	58.10
Fairview, (Thomasville)	50.00	
First, Thomasville	60.00	80.00
Memorial		30.00
Bethel (Trinity-Bethel)	25.00	25.00
Johnsontown (Trinity-Bethel)	15.00	15.00
Tfinity-Bethel	40.00	40.00
Unity	40.00	56.00

West End 25.00 25.00
Welcome, Center 78.00 91.25

Totals \$3,256.95 \$3,164.72
Goal: \$1,893.00

WAYNESVILLE DISTRICT

	Pledged	Paid
Andrews	\$ 40.00	\$ 40.00
Beaverdam	50.00	50.00
Bethel	60.00	60.00
Bryson City	50.00	50.00
Central, Canton (Int.)	20.00	18.15
Central, Canton (Sr.)	90.00	90.00
First, Canton (Int.)	40.00	40.00
First, Canton	75.00	75.00
Central, Clyde (Int.)	10.00	
Central, Clyde (Sr.)	20.00	
Cherokee (Int.)	10.00	10.00
Cherokee (Sr.)	20.00	20.00
First, Cullowhee	24.00	24.00
Dellwood	25.00	25.00
Elizabeth Chapel (Int.)	20.00	20.00
Elizabeth Chapel (Sr.)	30.00	30.00
Fines Creek		8.00
First, Franklin	50.00	50.00
First, Hayesville	37.25	37.25
Oak Forest, Hayesville		3.00
Hazelwood	5.00	5.00
Highlands	20.00	20.00
Long's Chapel	30.00	29.50
Long's Church	25.00	25.00
Morning Star	80.00	80.00
First, Murphy	25.00	25.00
Robbinsville	15.00	15.00
Plains (Rockwood)	10.00	10.00
Rockwood (Int.)	5.00	8.75
Rockwood (Sr.)	10.00	12.00
Maggie (Shady Grove)	10.00	10.00
Marshall Chapel	10.00	10.00
Myers Chapel	10.00	10.00
Iotla	5.00	5.00
Snow Hill	15.00	15.00
Sylva	70.00	70.00
Love's Chapel (Sylva)	10.00	10.00
Wesleyanna (Sylva)	10.00	10.00
Wesley Chapel	10.00	10.00
First, Waynesville (I)	30.00	30.00
First, Waynesville (Sr.)	75.00	75.00
Webster	15.00	15.00
Whittier	15.00	15.00

Totals \$1,181.25 \$1,165.65
Goal: \$855.80

WINSTON-SALEM DISTRICT

	Pledged	Paid
Boonville	\$ 12.00	\$ 12.00
Mitchell Chapel	5.00	5.00
Bunker Hill	15.00	15.00
Crews	10.00	10.00
Bethesda	2.00	2.00
Dobson	15.00	15.00
East Bend	25.00	25.00
First, Elkin	85.00	85.00
Antioch (Forsyth)	5.00	5.00
Bethlehem (Forsyth)	5.00	5.00
Forest Chapel (Forsyth)	5.00	5.00
Hickory Ridge	25.00	25.00
Jonesville	5.00	5.00
Cherry St.		36.60
Pine Grove	40.00	68.00
Main St., Kernersville	40.00	75.00
Brookstown	10.00	10.00
Lewisville	50.00	25.00
Union (Lewisville)	5.00	5.00
Central, Mt. Airy		129.12
Epworth (Franklin H)		6.45
Zion (Franklin H)	30.00	
Rockford St.		5.00
Mt. Pleasant	20.00	20.00
New Hope	75.00	75.00
Oak Grove	5.00	5.00
Oak Summit	10.00	10.00
Pilot Mountain	15.00	15.00
Pine Grove	10.00	10.00
Pinnacle-Trinity	11.00	11.00
Germanton	10.00	10.00
Rural Hall		1.00
Salem		4.25
Sedge Garden	25.00	25.00
St. Paul	10.00	
Pine Hall	5.00	5.00
Stokesburg (Int.)	10.00	10.00
Stokesburg	5.00	5.00
Love's, Walkertown		36.00
Morris Chapel (Int.)		27.75
Morris Chapel (Sr.)	44.00	59.85
West Forsyth Charge		38.00
Ardmore		331.87
Burkhead	75.00	125.00
Centenary	250.00	254.00
Central, Terrace	30.00	35.00
Konnoak Hills	39.25	39.25
Mt. Carmel	10.00	10.00
Mt. Springs		31.22
Mt. Tabor	400.00	311.00
Trinity	12.00	12.00
Union Ridge	10.00	10.00
Wesley Memorial	20.00	20.00
Center, Yadkinville	15.00	15.00
Yadkinville	35.00	45.00

Totals \$1,540.25 \$2,188.86
Goal: \$2,169.20

The Methodist CONVOCATION on Local Church EVANGELISM

FACT SHEET

WHAT—The Methodist Convocation on Local Church Evangelism

WHERE—Washington, D. C., Uline Auditorium

WHEN—Thursday, July 3rd, through Sunday, July 6th, 1958

THEME—"Tell God's Good News"

PURPOSE—To face God's challenge for this day

To arouse local churches to greater evangelistic endeavor

To tell God's good news to others everywhere we have opportunity

To strengthen faith through use

To develop evangelistic skills for the local church

WHO IS TO COME—At least one from each local church

Members of the Commission on Membership and Evangelism

Evangelistic leaders of the local church, district and Annual Conference

Laymen, women and youth interested in a more effective Christian Witness

WHO ARE SOME OF THE SPEAKERS

—Dr. Charles A. Coulson, internationally known scientist, Oxford, England

Dr. Helem Kim, distinguished president of Ewha College in Korea

Major-General Charles I. Carpenter, chief of chaplains, U.S. Air Force

A score or more of our bishops and laymen

REGISTRATION FEES—Couple, \$10.00; Single, 7.50; Groups (five or more), \$5.00 each person; Youth (12 to 18), \$2.50

FOR INFORMATION—The Conference Board of Evangelism
Box 10522
Telephone TE: 4-4745
Raleigh, N. C.

Take "A VACATION WITH A PURPOSE"—to the National Capital in July

Queen and Nesbitt Added to Divinity School Faculty

Two appointments have been made to the Faculty of the Divinity School of Duke University.

The Rev. Vergil E. Queen, A.B. Catawba College, B.D. Duke, and the Rev. M. Wilson Nesbitt, Jr., A.B. Lenoir-Rhyne, B.D. Duke, have been added to the Divinity School faculty as of July 1, 1958.

Queen will be Associate Professor of Church Administration and Associate Director of Field Work. Nesbitt will be Assistant Professor of Church Administration and Assistant Director of Field Work. Queen has been a lecturer on the Divinity School faculty for the past two years. He is a member of the North Carolina Conference. He has been minister of Duke Memorial Methodist Church, Durham, North Carolina, for the past two years. Prior to that time he was district superintendent of the Wilmington District, North Carolina Conference. He is president of the Board of Education of his Conference, chairman of the Commission on Christian Higher Education and a member of the Board of Trustees of the Methodist College, Fayetteville, North Carolina. Nesbitt is a member of the Western North Carolina Conference. For the past five years he has been executive secretary of the Commission on Town and Country Work.

These appointments are made at this time so that both men will have a year's association with Dr. A. J. Walton, Professor of Church Administration and Director of Field Work in the Divinity School since 1948, who retires in 1959. Dr. Walton's labors have been truly prodigious as is indicated by the fact that two men are appointed to succeed him. Queen's work will be to teach a full load in the Divinity School and to direct work of the students who work under the Duke Endowment both during the academic year and during the summer. Nesbitt's work will be to do a minimum of teaching in the Divinity School and to handle the church building program of the Duke Endowment. Both men will travel widely in the two Methodist Conferences in North Carolina. Queen was highly recommended by Bishop Paul N. Garber and Nesbitt by Bishop Nolan B. Harmon.

◇ ◇ ◇

The most important thought I ever had was that of my individual responsibility to God.—*Daniel Webster*

APPOINTMENTS

(Continued from page 14)

E. B. Williams—Boston University, Centenary Q. C.

DISTRICT DIRECTORS

John R. Sills—District Director of Bible Society
Ross Francisco—District Director of Christian Vocations

Maple Springs N. C. Williams, Jr.
H. E. Bolick—District Director of Evangelism
Earl Gibson—District Director of Golden Cross
Earl Haire—District Missionary Secretary
Harley Williams—District Director of N. C. Advocate

A. L. Chamblee, Jr.—District Director of Temperance

Gene Little—District Director of World Peace

RETIRED

S. J. Brawley, Geo. B. Clemmer, G. R. Combs,
B. A. Culp, D. H. Dennis, J. C. Gentry, J. M. S. M. Needham, C. E. Ridge, R. E. Ward
Green, R. A. Hunter, O. J. Jones, A. W. Lynch,

OPPORTUNITIES

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Wesley Foundation, Woman's College, University of North Carolina, Greensboro, N. C., seeks director. B.D. or M.A. degree desired. Interested persons contact: F. D. Parker, 2009 Wright Avenue, Greensboro, N. C.

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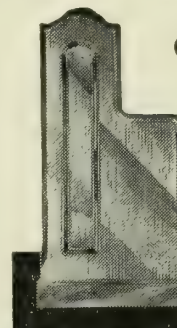
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JUN 28 1958

DURHAM, N. C.

Christian Advocate

June 26, 1958

Volume 103

Number 26

THE WAYSIDE CHAPEL

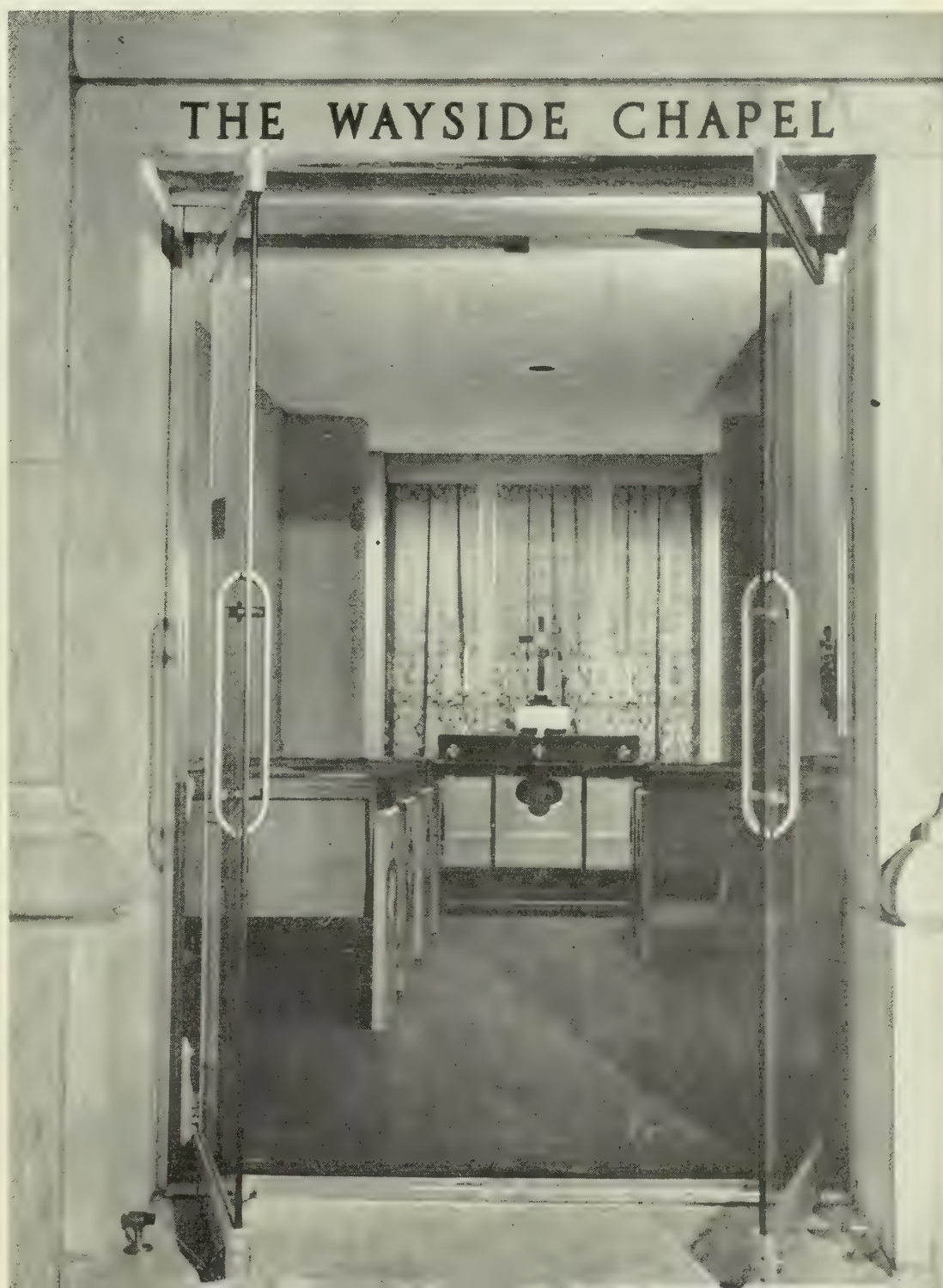


Wayside Chapel

Visitors to Washington next week will have no trouble finding Mount Vernon Methodist Church, which is located at Ninth and Massachusetts Avenue, NW. As they pass by, many will stop for a few minutes in the Wayside Chapel.

Dedicated two years ago, this chapel is the outgrowth of an idea conceived by the pastor, Dr. Albert P. Shirkey, after a conversation with a person who had sought in vain for a place to pray. Dr. Shirkey decided to change the former prayer room into a chapel which would be visible at all times from the street.

At night, the glow of the soft lights above the altar shines out into the street and beckons many weary and troubled souls home to God. Much of the time, the glass doors stand open in invitation to come in and rest and pray, as soft music from hidden loudspeakers adds to the atmosphere of worship.



The Butchers Don't Like Toy Pistols

W. W. REID

There came to my desk the other day a "news release" from the Amalgamated Meat Cutters and Butcher Workmen of North America, AFL-CIO, announcing that their president and their secretary-treasurer have joined in urging Congress to ban the sale of toy pistols—this as a means of combatting juvenile delinquency. And certainly the 350,000 butchers of this Union—who undoubtedly have to take extreme precautions to protect their own children from the tools of the butchering profession—should know a dangerous weapon when they see it!

But it is from the psychological rather than the physical point of view that Messrs. Lloyd and Gorman approach the toy pistol. And in that view most psychologists, teachers, clergymen—and, we would hope, parents—would agree with them. These commentators point out that the child learns his first lessons (and sometimes his most lasting lessons) by *imitation*—imitation of his parents and of his "heroes." As in all the animal kingdom, the child "never forgets those things which made him courageous, or fearful, or which caused him pain."

If the movies—or a comic strip, or a book—makes a hero of some gun-toting bandit, that "hero" will have imitators among the boys and girls who see his actions. I can recall, years ago, when our neighborhood children were given a *free movie* (under auspices of the PTA!), that was supposed to be *education in history*. Maybe it was "realistic" and near the truth: but it turned out to be a big shooting episode with "bang-bangs" that almost deafened the child-parent audience. But what I remember most clearly is that my yard was "invaded" the following Saturday by opposing "armies" of neighborhood kids "bang-banging" at each other in good old frontier movie style. *That was all they had gotten from their history lesson!*

"Toy pistol packers will develop into a bang-bang kingdom of real pistol packers," said the Union officials. And they added: "A kid nowadays is not satisfied unless he has his six-shooter strapped to his hips. He bang-bangs away at his playmates, and they bang-bang away at him. If his Dad has the real thing around the house and Junior sees it, the seed of gun-totin' already having been planted in his childish mind, he prefers the lethal weapon to his so-called toy" and (they point out), with the real weapon many a tragedy has happened in our American homes.

Indeed they go further and note that, in far too many cases, a boy who has become too familiar with guns has later committed acts that have sent him to the penitentiary. "There is more than a chance that he would have been a better citizen were he not introduced in his early boyhood to the bang-bang kingdom of pistol totin'." The statistics that indicate a crime increase after

each major war are certainly evidence that familiarity with guns breeds their too-easy use.

But, I am sure, the remedy must go even deeper than the commentators' proposal that Congress pass a law making the sale of toy pistols illegal. That could be a valuable step Our society, our schools, our churches, our parents must *concentrate attention and concern about all the influences that affect the mind of the child*, and that determine his character, his attitudes, and his acts. Gun totin' is a symptom of a way of life that desperately calls for amendment.

FBI Director Hoover's recent "blast" at the movie industry, the comics, and the newspapers as portrayers of crime and the whole seamy side of life—even to the omission of the good and beautiful and socially-valuable—adds some more to the master-butchers' picture. As parents, and teachers, and religious instructors we have not given nearly enough attention to the influences that do shape the child's outlook upon life. In the besmirched name of a mis-used "freedom," we allow the hungry ingatherers of tainted dollars to poison the minds and the characters of our own children.

We need a revolt of parents against this traffic. But first we need to make parents see and care; and that is no overnight task!

News of Methodism . . .

Miss Delores Murray, a recent graduate of Greensboro College, has been appointed educational assistant at Centenary Church, Smithfield, and will assume her duties there on July 1. Miss Murray is the daughter of Mr. and Mrs. Lester Murray of Siler City.

David Schadt, a student at Duke Divinity School, will be assistant pastor at St. Mark's Church, Raleigh, during the summer months. He will preach in the absence of the pastor, will work with the youth and in the junior camping program, and perform many other tasks for the church.

Dr. Albert D. Betts, noted historian and retired minister of Columbia, S. C., has suffered a light stroke. Dr. Betts gave the address at the meeting of the Western North Carolina Conference Historical Society during the annual session of the Conference at Lake Junaluska early this month. He has returned home from the hospital and seems to be somewhat improved.

Jack Price Barrier, formerly of Lenoir, has been employed by Muir's Chapel Church, Greensboro, as educational assistant and will begin his duties on July 1. Mr. Barrier is a graduate of High Point College and is a local preacher. He succeeds Miss Ruth Ann Jennette, who returned to her

home in Norfolk, following graduation at Greensboro College.

During the absence of *Chaplain and Mrs. Richard Braunstein* on their two weeks' spring vacation, the parsonage of the *Whitakers Charge* was thoroughly renovated inside and out. While some of the work was hired, most of it was done by voluntary workers. The Braunsteins were completely surprised at the amount of work that had been done.

As *Hill's Chapel*, in the Gastonia District, approaches its Centennial in 1960, it is proud to have been made a one-point charge at the recent Western N. C. Conference. For many years it had been a part of the four-point Lowesville Charge. The church began in a brush arbor revival, and had a fruitful ministry through the years. Its present pastor is the Rev. G. Bruce Nelson who served his first pastorate on the Lowesville Charge last year.

The Rev. Clark S. Reed of Durham and Fort Lauderdale, Fla., assumed summer pastoral duties at First Methodist Church, Hertford, on Sunday, June 8. Mr. Reed recently completed his work for the B.D. degree at Duke Divinity School. The Rev. James A. Auman, regular pastor of the church, sailed on June 4 for a 10-weeks tour with the European Caravan.

Wesley Memorial Church, Raleigh, has just been presented with a new electric organ by the local Woman's Society of Christian Service. This is one of the young Methodist churches, and at the end of eight years has a sanctuary, educational building and parsonage, with a total evaluation of \$85,000. The church membership now totals 300, with church school enrollment of 276. Fifty-eight new members have been added to the fellowship this past year.

No Paper on July 10

In order to publish the appointments for the N. C. Conference without undue delay, the **ADVOCATE** will be published on July 3, and the issue of July 10 will be skipped, in accordance with our long-standing custom of missing an issue near the July Fourth Holiday.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855

THE METHODIST BOARD OF PUBLICATION

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Mail Form 3579 to P. O. Box 508, Greensboro, N. C.

July 4 Proclamation

EDWIN T. DAHLBERG, D.D.,
President, National Council of Churches

America has declared itself to be a nation under God.

It is at the same time a nation among many other nations, confronted equally with the perils and opportunities of the Nuclear Space Age.

Independence Day affords us as a people, the occasion for turning again to the Author of our being, to inquire how we may best exercise the liberties for which our countrymen have lived and died, to the end that we may not only be a nation under God, but a world under God.

The promise made by the Almighty to His children in Old Testament times we hold to be valid still today:

If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. (II Chronicles 7:14)

As president of the National Council of Churches, on authority of its General Board, I call upon all of our churches to encourage appropriate observance of Independence Day. We urge that people in every community come together that they may worship their Maker and solemnly commemorate the historic principles by which our founding fathers established our great Republic.

On these occasions, in this centennial year of the birth of Theodore Roosevelt, we might well remember his admonition to Americans:

The Declaration of Independence derived its peculiar importance not on account of what America was, but because of what she was to become. . . . The duties of American citizenship are very solemn as well as very precious, and each one of us owes to himself, to his children and to all his fellow-Americans to show that he is capable of performing them. . . . It ought to be axiomatic in this country that every man must devote a reasonable share of his time to doing his duty in the political life of the community.

In this spirit, such convocations should be dedicated to a humble appraisal of our privileges, blessings and duties as a nation. They should not be exploited, as has sometimes been the case, for purposes of belligerency and national vanity. They should encourage responsible citizenship on the part of all, and special understanding by Christians of their contribution to the building of political processes conducive to human welfare and freedom.

The Fourth of July should be a day of gratitude, reminding us of the noble inheritance we have received from those who lived before us, and of the costly sacrifices that have been made both on the field of battle and in the vocations of civilian life, in behalf of the doctrine that all men are created free and equal. Let us eradicate from our national life all that is contrary to

that doctrine, whether it be racial, religious, or economic injustice.

It should be a day of contrition also—a time when we recognize our share of the common guilt of nations for the war and strife that have beset our generation. At the same time that we face realistically the treachery and duplicity of global powers that would destroy everything we know of freedom, we would call for a re-examination of all trade and armament policies of our own that might lead to international



fear and misunderstanding, lest we trust too much in the weapons of the flesh and not enough in the armor of the spirit.

Above all, we would charge men and women in every walk of life to dedicate themselves personally and collectively to holy living, turning from the insobriety, obscenity, and carelessness of conduct which mar our good name among the nations. Especially would we appeal to the churches to re-energize the religious faith of the nation, so that once again there may be established in every home a family altar, where fathers and mothers and children may bow daily before the God and Father of our Lord Jesus Christ in supplication for the land that we love. Let it be our prayer that there may be fostered among our people the spirit of true religion, and of patriotism at its noblest and best, so that the glories of America's cities and country-side alike may gleam undimmed by human tears.

Franklin Church Repaints and Adds Furnishings

Franklin Church, under the leadership of the Rev. Sam B. Moss, since the last of March has repainted the ceiling of the sanctuary, installed a new carpet, and a folding partition for one of the classrooms. The painting and carpet were paid for by four of the Bible classes.

Matching bronze vases were presented by the Wesleyan Service Guild in honor of Mr. and Mrs. H. A. Wilhide in appreciation of the loving service they have given the church.

Mass Meeting to Close Washington Convocation

WASHINGTON, D. C.—A Sunday night mass meeting in Griffith Stadium, home of the Washington Senators baseball team, will climax the National Methodist Convocation on Local Church Evangelism here July 3-6.

Called an "Assembly of Methodist Congregations," the meeting is expected to draw thousands of Methodists from the District of Columbia, Virginia, Maryland, Delaware, Pennsylvania and West Virginia in addition to some 5,000 delegates in attendance from throughout the United States.

An address, "Life's Inevitable Choice," by Bishop Arthur J. Moore of Atlanta, Ga., will end the four-day convocation.

Also participating in the closing program will be Bishop G. Bromley Oxnam of Washington, president of the Council of Bishops; Bishop Paul N. Garber of Richmond, Va.; Bishop Edgar A. Love of Baltimore, Md., and John L. McMullen, a layman of Grove City, Pa., who will leave immediately after the convocation for Japan to serve as a missionary.

Another feature of the closing meeting will be a massed choir of some 3,000 voices under the direction of Dr. Edward Moyer, director of music at Wesley Theological Seminary.

All other convocation general sessions are to be held in the Uline Arena.

Every local church, district and annual conference has been invited to send delegates to the convocation.

N. C. Industrialist Heads American U. Trustees

John M. Reeves, chairman of the Board of Reeves Brothers, Inc., one of the country's prominent textile firms, has been named chairman of the Board of Trustees of The American University, Washington, D. C. today.

Charles C. Parlin, senior partner of the New York law firm, Searman, Sterling, and Wright, was named vice-chairman. Retiring chairman is Robert V. Fletcher, Washington lawyer and special counsel of the Association of American Railroads for many years.

A resident of Pinehurst, N. C., Mr. Reeves was recently appointed chairman of the State Ports Authority of North Carolina. Mr. Reeves has been a member of The American University Board since August 1944. The athletic field and entrance gate are named for him.

Mr. Reeves was a member of the executive committee of the Textile Section of the New York Board of Trade and in 1956 received the "Textile Award for Distinguished Service to the Industry." He was also active in the Southern Society of New York, a director of the Association of Cotton Textile Merchants of New York, a member of the Merchants Club, and was president of Canoe Brook Country Club, Summit, N. J.

An active Methodist, Mr. Reeves was formerly chairman of the New York City Conference of Christians and Jews and received a plaque for services in 1950.

Duke Seminar Plans Completed

Dr. Kenneth W. Clark, of Duke Divinity School announces that basic plans for the Duke Seminars to be held next year have been completed, and that the two seminars will be held in Lexington (Jan. 19-20) and in Rocky Mount (Jan. 22-23). Dr. Ralph H. Taylor and First Church, Lexington, and Dr. Leon Russell and First Church, Rocky Mount, will be hosts to the respective meetings.

The subject of the discussion at both seminars will be "The Church's Response to Problems of Racial and International Relations." The leaders will be: Dr. Theodore A. Gill, managing editor of *The Christian Century*; Dr. Merrimon Cuninggim, dean of Perkins School of Theology in Southern Methodist University; and Dr. Creighton Lacy, associate professor of Missions and Christian Ethics in Duke Divinity School.

Virginia Methodists Bar Use of Churches for Schools

The Virginia Annual Conference of the Methodist Church has voted not to permit the use of its church buildings for segregated schools if and when public schools are closed because of integration.

The precedent-setting action was taken June 10 at the conference's annual sessions in Richmond, but is moral and advisory rather than binding upon local churches.

The resolution, adopted overwhelmingly, was offered by the Rev. J. William Hough of Fairfax, Va., opposing "the use of Methodist Church property to house any part of,

or substitute for, the state school system in the event public schools are closed."

It further urged "the Methodist churches of the Virginia Conference to resist all efforts to have their property so used."

Some Virginia communities, anticipating a "showdown" this fall on the issue of integrated public schools, are taking steps to operate private schools in churches and other non-state buildings.

Carolínians Will Attend Tokyo Convention

Miss Mabel Cherry of High Point and Mr. R. Wilson Walker of Charlotte will be among the more than 100 Methodists from the United States and at least 52 from other countries will be among the delegates to the fourteenth World Convention on Christian Education August 6-13 in Tokyo, Japan.

About 1,000 Sunday school teachers, youth counselors, ministers, missionaries, and other church leaders from more than 60 countries are expected to join thousands of Christian education leaders of Japan at the meeting.

The convention is under the auspices of the World Council of Christian Education and Sunday School Association, an interdenominational agency of which The Methodist Church is a member. It will coincide with the celebration of the 100th anniversary of the beginning of Protestant Christian teaching and preaching in Japan.

♦ ♦ ♦

Knowledge comes by taking things apart. But wisdom comes by putting things together.—*Sunshine Magazine*

Benevolence Giving Up During Past Year

Chicago—The Methodist Church's receipts for its general benevolence and administrative funds for the fiscal year ending May 31 totaled \$22,650,826.39. This represents an increase of 6.42 per cent or \$1,366,963.06 more than the 1956-57 total of \$21,283,863.33.

These and other facts were revealed in an annual report issued June 6 by the Rev. Dr. Thomas B. Lugg, general secretary and treasurer of the Methodist Council on World Service and Finance, 740 Rush Street, Chicago.

While the church's fiscal year ends May 31, the denomination's central treasury keeps its books open for a few days to allow for final remittances to arrive from the treasurers of 100 annual (regional) conferences throughout the nation.

In commenting on the report, Dr. Lugg said the receipts were "most gratifying," and he expressed appreciation on behalf of the council to every Methodist who shared in the giving.

Dr. Lugg said: "While the size of a gift of an individual does not necessarily indicate his measure of concern for the world mission of the church, it does aid substantially in carrying out that mission."

Largest of the 10 general funds included in the year-end report was World Service, the church's basic benevolence fund. May receipts for World Service were \$2,762,611.25, bringing the 12-month total in that fund up near the 12 million mark (\$11,941,314.48). This is a gain of 3.73 per cent over the 1956-57 fiscal year.

Family Life Conference to Hear Clark Ellzey

Dr. Clark Ellzey, head of the Family Life Department, Stephens College, and author of *How to Keep Romance in Your Marriage*, will speak each day at the Family Life Conference, sponsored by the Family Life Committee of the Southeastern Jurisdiction, at Lake Junaluska, July 17-20.

Work groups will be provided for special interests, as follows: For Parents of preschool children, led by Dr. Dewitt Trivette, pediatrician in the Children's Clinic, Hickory, N. C.; For Parents of Elementary School Children, Dr. J. W. Letson, supt. Chattanooga Public Schools; For Parents of Teen-agers, Dr. Ellzey; For Teachers of Family Life Courses, Dr. Edward Staples, Nashville; Planning the Local Church Family Life Program, the Rev. Cecil Myers, Cartersville, Ga.

Dr. Ralph Sockman will deliver the keynote address at 7:30, Thursday night. Audio-Visual reviews of Family Life films will be given each afternoon from 4 to 5.

A registration fee of \$6 for the whole family, or \$3 for an individual includes sickness and accident insurance during the conference. Each family should make arrangements for entertainment with the various hotels, apartment houses, etc., by writing directly to the Assembly Office, Lake Junaluska, N. C.



Pictured is the ground-breaking ceremony on Sunday, June 8, for the new educational building at the Kitty Hawk Church in the Elizabeth City District. Left to right: E. W. Baum; Halleck Perry, chairman of trustees; Pennil Tillett, chairman of building fund; the Rev. C. Freeman Heath, district superintendent; the Rev. W. H. Montgomery, pastor; Shelton Midgett; C. Carlos Dowty, chairman planning committee. Two other members of the committee, Zene Perry and Jesse Baum, were not present for the picture.

At the time of the ground-breaking slightly over half of the \$40,000 estimated for the building was reported in hand.

The Kitty Hawk Church is situated one mile from the beach highway, and is easily accessible to many North Carolina Methodists who have cottages in the area.

Methodists Buy Choice Tract In Nation's Capital

WASHINGTON, D. C.—A 19-acre tract near American University has been acquired for the Methodist Church's future use as the possible site of a religious center in the nation's capital.

Opposite the campus of the university and the new Wesley Theological Seminary, the property is one of the few extensive pieces of land available in the District of Columbia.

The tract was purchased for \$1,500,000 by the Methodist Board of Temperance, which held an option, when it was learned that another group was trying to buy the land.

The Methodist Co-ordinating Council has approved the purchase, and an advisory committee has been named to make a study of the property and recommend methods of financing the development. Members include three representatives each of the Co-ordinating Council, the Council of Bishops, the Council on World Service and Finance, and the Board of Temperance.

Purchase of the property is regarded as a safety precaution in the event that the Methodist Building at 100 Maryland Ave., N.E., is acquired by the federal government in its current Capitol Hill development program.

The 35-year-old headquarters building of the Board of Temperance, located between the Supreme Court and the new Senate Office Building, also houses several other Methodist agencies. The government has already acquired nearly all other private property nearby.

The Rev. Dr. Carradine R. Hooton, general secretary of the temperance board, said there is no immediate plan to relocate, pending government action.

Candler School of Theology to Hold Workshop

Workshops for rural and urban ministers will be held at Emory University July 1-17. The programs, the Town and Country School and the Urban Ministers School, are conducted each summer by the Candler School of Theology.

Dr. Robert O. Comfort, secretary of the Town and Country Department of the National Council of Churches, will direct the Town and Country School. The Urban Ministers School will be directed by Dr. Robert A. McKibben, Urban Church Department of the National Board of Missions of the Methodist Church.

Plans for the special sessions include recognition of the 1958 "Rural Minister of the Year" selected by *The Progressive Farmer* and Emory University.

Featured on both of the interdenominational programs will be a series of lectures on the theme "Look Again at American Freedom," and four problem-solving clinics. Dr. E. Clinton Gardner of the Candler School of Theology faculty will lead the clinic on "Social Issues," and Dr. John A. Griffin, Emory's director of Community Education, will guide a discussion of "Community Leadership." Clinics on "Church Finance" and "Public Relations" will be

conducted by Dr. James W. Sells, executive secretary, Southeastern Jurisdictional Council of the Methodist Church, and Dr. Robert W. Miller, Public Relations Research Associates, Inc., of Washington, D. C.

Scholarships to cover cost of tuition, room and board for the two schools will be available to 130 ministers.

Persons interested in attending either of the workshops should contact G. Ross Freeman, Director, Church and Community Workshop, Box 309, Emory University, Georgia.

Chestnut Ridge Methodists to Construct New Church

The annual homecoming of Chestnut Ridge Church, in the Durham District, held on Sunday June 15, was highlighted by the groundbreaking ceremonies for the new church. Dr. Bernard Boyd, professor of Bible at the University of North Carolina, Chapel Hill, conducted the 11 o'clock service. A picnic lunch and fellowship hour on the grounds followed the service.

The groundbreaking service was held at 1:30 in the grove near the present church, with the Rev. R. C. Stubbins, retired minister and a native of the Chestnut Ridge community, as the principal speaker.

The church was organized about 1831 by the Rev. Alson Gray. Among the charter members were Robert Faucette, Samuel

Smith, Robert Hasting, John Pender, Sr., Mrs. Charles Smith, and other members of these families. The first and second buildings were of log construction, the third and fourth were frame, and the new church, the fifth to be erected on the site, will be of brick construction, to include sanctuary, five classrooms, fellowship and recreation hall, and kitchen.

The building fund was begun in 1954 during the pastorate of the Rev. Jim Haley. Successive pastors, the Rev. R. T. Lewis, the Rev. Keith McCord, and the Rev. Gayle T. Alexander, continued the fund-raising project, and at the time of the groundbreaking, the total had reached \$18,500. When finished and completely furnished the cost of the new plant will be approximately \$50,000. Some assistance is expected from the Duke Foundation.

Methodist Briefs

The Rev. Dr. John E. Marvin, Adrian, Mich., editor of the *Michigan Christian Advocate*, was elected a member of the Board of World Peace at its annual meeting in Chicago June 10-11.

The Rev. Daniel E. Taylor of Chicago, who has been executive secretary for administration and promotion, was named general secretary of the Board of World Peace at its annual meeting in Chicago June 10-11.



Shown above is the ground-breaking held on April 25 for a new educational wing to be added to Thrift Methodist Church in the Charlotte District. The total cost for this addition and an air conditioning unit for the sanctuary is estimated to be around \$27,000.

The ground-breaking ceremony featured the old and the young, with the oldest and only living charter member of the church, Mrs. J. K. Beaty, and a number of children turning the ground. In the picture Mrs. Beaty is holding the shovel. The children are: Gay Bryant, David Jetton, Neal Jetton, Dennis Benfield, Dana Wingate, Kelly Wingate, Jane Motter, and Dixon Armstrong. Second row: O. O. Sides, W. E. Derrick, chairman of the building committee, L. C. Laughridge, P. C. Wilkinson, Dr. Walter Miller, district superintendent, and the Rev. Tom. Stockton, pastor.

Retired Minister Makes Toys for Children's Hospitals

The Rev. Park W. Fisher, a retired minister now living at The Methodist Home in Charlotte, is making a fine contribution to the happiness of children in orphanages and children's hospitals. Though he is 78 years of age, and confined to a wheel chair much of the time, he is using his skill in crafts and simple mechanics in the construction of mechanical toys for afflicted and other children.

With limited funds Mr. Fisher finds it difficult to secure the parts that he needs for making the toys, such as pieces of light machinery, particularly good motors from old electric fans or other appliances, and the gears and chains from old player pianos.

The *ADVOCATE* is happy to present to our readers the challenge to assist Mr. Fisher in his efforts to make and repair toys for the happiness of orphaned or handicapped boys and girls.

For further suggestions as to materials needed, write to Mr. Fisher at The Methodist Home, Charlotte, N. C.

Flat Rock Church Dedicates Parsonage

The dedication of the Flat Rock Methodist Parsonage in Stokesdale took place on Sunday afternoon, May 18, with the district superintendent, Dr. J. Clay Madison of Greensboro in charge of the service.

The 7½-room house, with full basement including a garage, was completed early in the summer of 1957, and the pastor and his family moved in around July 4. At the time of its completion the entire amount of the building cost had been raised by the charge and the house paid for, including new furnishings and full draw drapes for all rooms.

Mr. E. M. Parrish was in charge of the building program, and Mr. V. P. Wilson is the charge chairman of trustees of parsonage property. To these men, and the many others who gave liberally of their interest, time and funds to make possible the splendid new parsonage, the church extends sincere thanks and appreciation.

School for Approved Supplies Set at Duke, July 15-Aug. 18

The tenth annual Approved Supply Pastors' School at Duke University will be held July 15 through August 8, 1958. This school is sponsored jointly by the Divinity School of Duke, the Southeastern Jurisdictional Conference, and the Department of In-Service Training of the General Board of Education of the Methodist Church. During the four weeks of the school supply pastors and traveling preachers taking the conference course of study can complete a full year of the conference course. In the summer of 1957 two hundred nine students were enrolled. It is anticipated that the number for 1958 will be slightly larger.

The majority of the students come from the two conferences in North Carolina, but a large delegation comes from conferences

in Virginia, South Carolina, Tennessee, and other southeastern states.

In addition to the required courses, the school features preaching opportunities in the daily chapel services, workshops in pastoral care, worship, Christian education, and church administration. A program of recreation provides good balance to the spiritual and mental exercises of each day.

The instructors and other leaders for the 1958 school are: Carl L. Anderson, Hugh Anderson, C. D. Barclift, John Carlton, Paul Carruth, Leon Couch, Robert E. Cushman, Boyd Daniels, Creighton Lacy, William R. Locke, Clyde Manschreck, Ray Petry, J. H. Phillips, and John Rudin.

Many Preachers Move in WNC and Va. Conferences

Pastoral changes in the WNC Conference reached a high point at the recent annual Conference. Out of 593 pastoral charges (some of them new), 215 will welcome a new preacher this year. Three districts had a change of superintendents. One of these, the Rev. J. W. Fitzgerald, retired; the Rev. James G. Huggin, Jr., formerly of the Gastonia District, became pastor of First Church, Gastonia; and the Rev. J. G. Winkler went to First Church, Hickory.

In the Virginia Conference, held recently, 210 pastors and superintendents changed places. Five districts got new leadership; Danville, Eastern Shore, Farmville, Portsmouth, and Roanoke.

The Virginia Conference now has 633 pastoral charges, an increase of 11 over last year.

Four Contracts Let for Wesleyan College

ROCKY MOUNT, June 18—Contracts were let today for the first construction work on North Carolina Wesleyan College, a Methodist institution to be erected on a 300-acre campus five miles north of Rocky Mount.

It is hoped work will be started in early July on the five million dollar project. Sponsors hope that the college eventually will have a student body of about 3,000.

The Methodists are planning a similar college at Fayetteville to be called Methodist College. It will occupy a 600-acre site. The target date for opening at Fayetteville is the fall of 1959.

Officials plan to open the college here in 1960 for day students.

THREE PARTS

The building schedule is in three parts: (1) a power building and central building to house administrative offices and some classrooms, expected to be ready by 1960; (2) boys' and girls' dormitories and a cafeteria, expected to be ready in 1961, and (3) a library and a gymnasium, expected to be ready in 1962. The two dormitories are expected to house about 800 students.

Just when facilities for 3,000 students will become available is not known.

Present financing plans call for two and one half million dollars from the Methodist

Church and two and one-quarter million dollars from the city of Rocky Mount.

GENERAL CONTRACT

The building committee, headed by Thos. J. Pearsall, former speaker of the State House of Representatives, awarded the general contract for the campus water distribution system, including fire hydrants, to George W. Kane of Henderson on a bid of \$123,000. The awarding of that part of the contracts covering the campus sewer system was delayed.

The contract for all plumbing went to Temberton Inc., of Rocky Mount on a bid of \$12,366. The heating and ventilation contract went to W. H. Sullivan & Co. of Greensboro, on a bid of \$187,000. The electrical contract went to Hammond Electric Service Co. of Rocky Mount on a bid of \$37,484.

Retired Minister Offers Services

The Rev. John H. Green, for many years a pastor in the Western North Carolina Conference, continues to be active in the pulpit since his retirement in the fall of 1956, and states that he has preached more than in any one year in the pastorate.

He reports that during the past 14 months he has conducted 21 revivals in North Carolina and 1 in South Carolina, and many souls have been saved in these meetings. He has recently closed his sixth meeting this summer, and the month of August is already slated for meetings.

Mr. Green offers his services to any church that would like to have him conduct a revival, but suggests that any such requests come to him as soon as possible so that engagements may be slated well in advance. Inquires should be addressed to him at Route 3, Box 928-B, West Asheville, N. C.

World Peace Board States Its Views

Resolutions on several phases of international affairs were adopted by the Board of World Peace at its annual meeting in Chicago June 10-11. Among them were statements viewing with apprehension the proposal that the President be given authority to transfer to other nations our knowledge concerning nuclear weapons and favoring control and limitation of all nuclear tests by international agreement. The board also urged that the recession not be used as a reason to increase expenditures for military purposes or to extend Selective Service.

Church Offering Envelopes

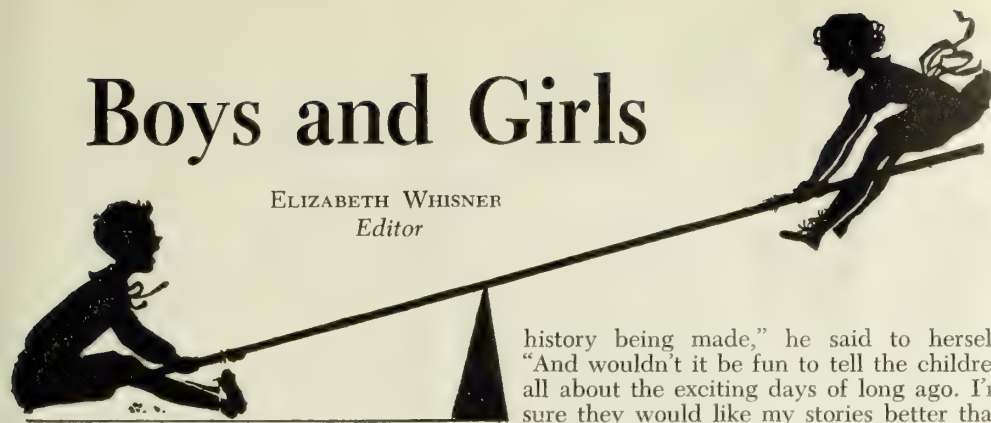
Stock form—Can be used by any church

\$5.75 for 1000

Advocate Office, Box 508, Greensboro

Boys and Girls

ELIZABETH WHISNER
Editor



The Stained Glass Angel

By MARGARET JORDAN SPRINKLE

The plump little angel in the stained glass window chuckled to herself when she heard the organ playing softly in the empty church. "We are going to have a wedding," she said.

The little angel always hoped very, very hard that the sun would shine on wedding days, because sunshine on the stained glass window cast blue and red and yellow sparkling lights right down the aisle where the bride walked. And the little angel would imagine herself going down with the bride, hearing the rustle of the long, white train and smelling the fragrance of the flowers. She told herself on such occasions that she was as pretty as the bride.

But on dark days the little angel was lost in the shadows, and the bride had nothing but candlelight to brighten her path to the altar. Then the angel was left lonely and neglected—not a part of the wedding at all.

Sunday was always exciting. Even rainy Sundays were not too bad; for the window where she lived stood high over the children's corner, and all during the service boys and girls would look up at her and smile, and she would smile back at them. Once in a long, long time she would have to frown at some thoughtless child who forgot that he was in church and whispered and giggled and even wrote notes in the hymn book. But that did not happen often.

On week days when the church was dark and silent, the little angel liked to look down over the busy street outside where the people rushed by unmindful of her. Sometimes children would sit on the grass beneath her window and rest in the cool shade of the church. Then she wanted to slip down beside them and tell them stories about all the wonderful things she had seen during the long, long years she had lived in the stained glass window.

She would like to tell them about their mothers and fathers, when they were little children playing on the church lawn. Or she might tell them about the time the circus came to town, and a monkey jumped off the elephant's back and ran to sit in her window. The angel had held out his little red cap as if he wanted her to drop pennies in it. But she had no money, so he shook his head with disappointment and left her to rejoin the parade.

The little angel had seen so many interesting things happen since she came to live in the church window. "I have seen

history being made," he said to herself. "And wouldn't it be fun to tell the children all about the exciting days of long ago. I'm sure they would like my stories better than their history books." But the little angel could not make the children understand. Even when they smiled up at her, she knew they could not hear what she was saying.

"Anyway," she laughed to herself, "I know what they say, and if I keep on being pretty and bright, they will always love me, and anyone who loves an angel must be good. That," she smiled contentedly, "ought to be enough to make a stained glass angel in a high church window very happy."

THOUGHT FOR TODAY

Boys flying kites can pull in their white-winged birds,

But you can't do that when you are flying words.

Thoughts unexpressed may sometimes fall back dead,

But God Himself can't stop them when they're said.

—Selected

YOUNG AMERICA

I'm proud of this America

In which I had my birth;

To me it is the finest land

Of any on this earth.

I'm proud to know the stars and stripes

Float over great and small,

And give, regardless of their race,

Security to all.

And, for the blessed privilege

Of being safe and free,

I'll try my very best to make

My country proud of me.

—A.M.P.

JIMMY'S JOB

Nine-year-old Jimmy stood beside the kitchen table with his sleeves neatly rolled above his elbows, and his mother's big apron tied about him. On the table before him was a big stack of dishes. Carefully Jimmy placed the soiled dishes in a pan of warm, soapy water. Presently the outer door opened and he saw his good friend and next-door neighbor, Bobby, staring at him from the doorway.

"Why, Jimmy!" Bobby exclaimed in an astonished tone of voice. "Since when have you turned sissy?"

"I haven't turned sissy," Jimmy answered quickly.

"Well, if dish-washing isn't a sissy job, I'd like to know why," Bobby retorted.

"Washing dishes may be a sissy job," Jimmy said thoughtfully, "but just now it's Jimmy's job, and I guess if a fellow's mother has a lot of work and there aren't any girls in the family to help, it doesn't hurt a boy to do a sissy job."

"I just stopped by," Bobby said after a moment's silence, "for you to go 'long to the practice game this morning before school opens."

Jimmy's square little jaw set. "Can't do it," he answered with as much decision in his voice as if he were a grown-up man.

"Oh, well, since you prefer that sissy job of yours to a ball game," Bobby said, sneering, "I'll not wait for you." And he turned to go.

"Bobby," Jimmy interrupted, "it isn't that I wouldn't like to go along with you to play ball, but Mother says we can always enjoy play better when our work is done."

A queer little expression suddenly came over Bobby's face. "Jimmy," he said slowly, "I—I—guess you're right, and I'm going back home and carry in the wood Mother asked me to bring this morning. I was so anxious to get an early start to the ball game that I forgot to do it."

"All right, Bobby," Jimmy said pleasantly, "and maybe by that time I'll be through with my job, too."

Just as Bobby disappeared into his own back yard, Jimmy's mother entered the kitchen.

"Jimmy boy," she said sweetly, "I happened to hear the conversation between you two boys, and I'm proud of my young son, and hope he'll always remember that it's not so much the work as the way we do it that counts."

—Mary L. Kempfer
In Exchange

CHUCKLE

Bill: Speakin' about baseball, I've got me a baseball dog.

Jim: How come you call him a baseball dog?

Bill: 'Cause he wears a muzzle, catches flies, chases fowls, and beats it for home when he see the catcher comin'.

Bible Quiz

1. How long was darkness over all the earth during the crucifixion?
2. Who one day wrote on the ground with his finger?
3. Who said, "For I am not ashamed of the Gospel of Christ"?
4. Who said, "Cast thy burden upon the Lord, and he shall sustain thee"?
5. Finish this text: "If ye love me"

Answers to Last Week's Quiz

1. Silver—Matthew 27:1-6.
2. Clay—John 9:1-7.
3. Peter—John 21:15-17.
4. Ruth—Book of Ruth 1:16.
5. Jeremiah—Jeremiah 37:15-17.

New Presbyterian Church Formed By Merger

Marching in a downpour of rain, representatives of the Presbyterian, U.S.A., and the United Presbyterian denominations met together at the intersection of Fifth Avenue and Bigelow Boulevard in Pittsburg, Pa., and symbolically cemented their union into what will be called, awkwardly enough, the United Presbyterian Church, U.S.A. As the two columns of marchers met, and the leaders clasped hands, says *Presbyterian Life*, "A group of soggy spectators burst forth in the Doxology."

It was a great occasion, despite the rain, and Presbyterians have cause to rejoice in the healing of one more rift in their ranks. It is unfortunate that the Southern Presbyterians could not see their way to coming into the new organization.

Methodists can give their Presbyterian brethren a few suggestions as to the problems to be faced in the next ten years or so, for we know from experience that joining denominations at the top does not always mean complete union. The three Methodist groups who united in 1939 have not been entirely assimilated into one body, at least in thinking and practice. There is almost as much difference in the methods and thinking of local churches as there was before union. But we are united on all the larger issues and the competition which once existed has disappeared.

The United Presbyterians U.S.A. will not have to contend with some of our problems, for their membership is almost all located in the northern part of the country and their customs are much the same. But there is a difference in emphasis upon theology, for the United's were somewhat more conservative than the U.S.A. brethren, and one of the hurdles which had to be overcome was their fear that union would "water down the gospel."

It is probable that there will be no united Protestant Church in the next fifty years; it is possible that such a church would not be a good thing. But it is certainly to be desired that all groups of like faith and order should unite. All Methodists should be able to join together, as should all Presbyterians, Baptists, etc. Oddly enough, it is sometimes easier to unite groups of a totally different background than it is to heal old wounds of fraternal strife. The recent unification of the Congregational and Reformed churches demonstrates the possibility of bringing together two widely differing streams of religious thought and practice.

The next step in union might possibly be a concentrated effort to join together Methodists and Episcopalians, who are essentially one in doctrine, if not in practice. It will not be easy, but it should be done.

★

Methodism's New Frontier

Few Methodists in this country know much about two of our most strategic mission fields—Alaska and Hawaii. In an effort to remedy this intellectual blind spot, Dr. W. Vernon Middleton has written a book, "Methodism in Alaska and Hawaii"* which, despite its closely packed accumulation of information, manages to be intensely interesting.

The book, which is to be used as a mission study textbook for the coming year, comes at an appropriate time, when most of us are aware of the rising agitation both for and against statehood for these two territories.

Some years ago the writer became acquainted with one of the modern apostles of Alaska missions, Dr. Gordon Gould, a native Aleut Indian, who was educated in Methodist mission schools and has become a symbol of what can be accomplished among these intelligent and kindly people. Dr. Gould is now a secretary of the Board of Missions and is currently stumping the country on behalf of the work in Alaska. His son is a successful pastor in Central Pennsylvania.

Hawaii and Alaska are in the news; they need to be in our hearts.

*"Methodism in Alaska and Hawaii" will be distributed through the churches and will sell for the small price of seventy-five cents. An adult leader's guide for the course will be available.

The Decline of Spelling

A Canandaigua, New York, elementary school, reports *Time*, sent off a gold cup to be engraved for the presentation to the winner of a spelling bee. When it came back, the school authorities noted with consternation that "elementary" had been spelled with an "a" (elementary). We are not told whether or not the spelling champion was satisfied.

Despite the discouraging implications, the news will, no doubt, encourage those students who long for the day when spelling won't be necessary. When that will come, nobody knows, but surely somebody ought to be able to invent a machine which will turn spoken words into printed matter, and then all we will have to do is to talk into a microphone and let science do the rest. (Come to think of it, that machine has already been invented, but not perfected.) The next development should be a device which would translate written words into sounds and save us the trouble of having to read at all.

Why Not Follow the Ritual?

Frequently we are asked concerning the proper method of conducting a special service, and sometimes we hear of some drastic departure from Methodist order in a Methodist church. Our answer is always, "Follow the ritual."

We do not have a perfect form for every service; the Lutherans are ahead of both Methodists and Episcopalians in their understanding of the proper order for the Sunday service, the Presbyterians could teach us a few things about the use of the Bible in public worship, the Baptists make much more of Baptism. But, as long as we are Methodists, let us follow the Methodist way of worship.

What prompts us to this outburst is the story of a Methodist church which serves the Elements at Holy Communion to the people in the pews. That is a perfectly proper way for Baptists, but it ill becomes a Methodist congregation. Then there is the other Methodist church whose pastor calls upon the members of the church to vote on the reception of new members. Is it necessary to point out that no Methodist congregation is expected to do such a thing?

Not long ago we heard of a minister who consistently omitted the Prayer of Consecration from the service of Holy Communion; and another one always left out the Apostles' Creed.

Are these small matters? Are they merely unimportant details? Not so, for they are a part of our way of life, the uniformity of worship which makes for a feeling of at-home-ness in a service. We have no disposition to argue about the various ways of worship practiced among the denominations, but we would strongly insist that Methodists should follow Methodist practice.

We suggest to all young preachers that they study carefully the *Ritual* and pattern their services on the usage of their church, not inventing new and novel "programs," not trying to improve upon the work of centuries, but handling with all reverence the beautiful liturgy of the Methodist Church.

Definitions

Exclamation point—a period that blew its top.

Committee—a group of people with only one idea: to get through and go home.

Togetherness—the art of pooling our miseries.

Editor—a literary lint-picker.

Contributor—a would-be writer who can't spell.

Type-stretcher—something needed around every church newspaper office, but not yet invented.

How Am I to Be Remembered

By ERVIN S. COOK

Am I to be remembered by building pyramids, collecting specimens, making hobbies, exploring vast territories of land and sea and space? Can people remember me for work well done, a song well sung? Will they say that I have rendered proper service to the cause of Christ, performed consecrated duty? Will I be remembered for pompous self-righteousness, or for meek abasement? Will it be spoken by critics that I have been proud and boastful, haughty in spirit, rebellious in temperament, self-willed, high-minded?

Am I to be remembered as cheerful or sour; likeable or unlikely; fretful or uncomplaining; mild-mannered or vicious? Can it be said in future times that I have been prayerful, worshipful, and attending to the study of God's Word?

Is my life to be remembered as a consecrated and yielded life? Has it been one of ardent devotion? Has the altar of the heart been aflame with holy desire, filled with fervency? Am I given to the highest ambitions? Or has the heart been a citadel of corrupt imagery, and the mind a housing of impure thought?

Can I be remembered as a man of God or as an emissary of evil? Is my character God-like, or despicable and cruel? Have I been a tyrant usurping the rights of others—or have I been meek enough to understand the needs of others? Am I to be understood as a heartless villain who relentlessly pursues the unfortunates who cannot elude the greedy grasp? Will I fanatically shove aside those who get in my way—or will I aid others in their quest for the top rung? I can be either generous with my gratitude, or else greedy and selfish.

When I am gone, will people say: "good riddance; I'm glad he's gone"? Or will they remark: "there goes a brave soul; may he rest in peace"? Will others be glad when I to the dust return; or will they be sad that I no longer with them walk the paths of life?

Will I be remembered for godly deeds, faithful witness, courage, and faith? Or will it be said that my life was full of wickedness? Can they dare claim that I refused to tell the truth; that I was a coward to face life; that I was a traitor to the cause?

When life is done, can I be remembered—or can it more likely be said that Christ lived in me, that I was a radiant reflection of God's dear Son? Can I be remembered for mildness and meekness rather than for meanness and mayhem?

How am I to be remembered—as a poet, philosopher, or priest—as a servant of Christ, or a slave to passion, as a power for righteousness, or as a prince of evil? Can scoffers dare to deny my faith in immortality—or will the agnostic be caused to think that my life passes into the hands of the eternal Father?

When I pass from this mortal plane, will there be remarks about my unscrupulous dis-

honesty, my crafty cheating, my insidious lies, my malicious maligning? Or will there be good thoughts about honesty, integrity, uprightness, praise of others? Have I favoured myself; or put others first?

How am I to be remembered? In whatsoever I do, can I be remembered as a true follower of the Lamb, as an ardent disciple of Jesus Christ, as an example of the believer in word and deed? Will I be remembered as a sojourner passing through the land of shadows into God's great meeting place in the celestial skies?

May God grant that I shall be remembered as an earnest contender of the faith.



TO BE ALIVE!

To be alive in such an age—

To live in it!

To give to it!

Rise, soul, from thy despairing knees.

Look to the work the times reveal!

Give thanks with all thy flaming heart—

Crave but to have in it a part.

Give thanks and clasp thy heritage—

To be alive in such an age!

—Anon.



All for the Sake of a Child

By ROBERT G. TUTTLE

"My little daughter is at the point of death. Come and lay your hands on her . . ."

—Mark 5:23 (R.S.V.)

Sometimes we will do for the sake of our children what we would not do for the sake of our souls, but in so doing our souls are saved.

Then came one of the rulers of the synagogue, Jairus by name; and seeing him, he fell at his feet, and besought him, saying, 'My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.'—(Mark 5:22-24 R.S.V.)

Jairus was one of the rulers of the synagogue, an outstanding man, and it was hard for him to fall at the feet of Jesus in a public place. It made no difference now; his little daughter was sick, it was certain she was going to die. He called on Christ for the sake of the child.

As Halford Luccock explains in his Exposition of Mark (Interpreter's Bible,) many feel as Jairus about their children and say to themselves:

Clothes I can provide, their food and

home and education; but for the deep resources of life, for truly saving power, I must follow Jairus, see Jesus, and say, 'My little daughter.'

The coming of a child into the home has brought many parents face to face with reality—The home becomes a good home which, without the child, might have continued as a careless home. They seek the love of God for the sake of the child; they find the love of God for themselves.

The "little girl" doesn't always get well—We face that possibility. But, living or dying, we need the love of God which is in Christ. Leslie Weatherhead, quoted by Halford Luccock, speaks concerning the loss of his mother and sister—"whose bodies were defeated in the battle which challenged and inspired all who knew them, and made glad the heart of God."

Jesus followed Jairus just when a great crowd had gathered to hear him—breaking away from one great responsibility to give himself to a greater, immediate responsibility. On the way to the home of Jairus the Master was stopped by the touch of a sick woman; she found healing.

Before Jesus could reach his emergency destination: "There came from the ruler's house someone who said, 'Your daughter is dead' . . . But ignoring what they said, Jesus said . . . 'Do not fear, only believe.'" It looked like the end; to God it was not the end. It appeared to be the final, blank wall; God knew otherwise.

God speaking through Christ continues to whisper, "Fear not, believe. Do not be frightened at anything life can do to you." God has the "last word"; death is not as final as it appears to be. Death is a step toward the completion of a life, and no life can be completed without it. As someone suggests, "Death is the shade of God's hand outstretched caressingly."

We humans are so sure! Jesus said, "The child is not dead but sleeping." And they laughed at him. They were sure the child was dead; they laughed!

Men are so quick to scorn invisible possibilities: They want the world saved by arms; they laugh at moral and spiritual force. They want business maintained by desperate competition; they laugh at a spirit of co-operation and mutual helpfulness. They can hold on desperately to the things they can see and touch; they laugh at deeper sources of peace and power. They do not understand!

With Christ there is no death: "Taking her by the hand he said to her . . . 'Little girl, I say to you, arise.' And immediately she got up . . ." "In Christ shall all be made alive!" On this side, or on the other side, Christ takes them by the hand, and they arise. "Fear not, believe!"

That day Christ came into the home of Jairus and his wife—because of the need of a little child. Christ entered to heal; he remained to fill their hearts.

PRAYER: *Father, let us find thee that we may share thee with our children. And in sharing thee with them, let us come to know thee eternally. Amen.*



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

White Lake Day

Getting up at dawn isn't hard to do when there are plans for a wonderful day at the beach, and on the morning of June 3 there were no sleepy-heads on our campus! For this was the day of the local Kiwanis Club's annual treat to our Home children, and those of the Catholic Orphanage in Raleigh.

For one of our crew, this was an old story, for Freddie Taylor had been taken by some of the Kiwanians on a trial run for this day at the beach the last of May. He had tested, and not found wanting, all of the rides at the Crystal Beach Amusement Park. And, he came back to report the "water's fine," after a dip in the lake. Nor did he lack for hospitality in the way of food during this rehearsal, for his Kiwanian friends went all-out to ease his appetite, as they planned to for the group later on.

And so it was that everything went as rehearsed, and bus-load after bus-load of excited youngsters and house parents poured on the grounds, to enjoy all of the facilities made available to them by the generous and jolly Kiwanians. The rides were the attraction for the morning, and being tossed about, and swung up and down and back and forth and round and round served only to whet the appetites of the youngsters, who didn't need to be called twice to dive into a delicious picnic lunch.

When tummies were stuffed, a ride on the *Crystal Queen*, sight-seeing cruiser, served to give time for digestion, and the shore line was investigated as the boat moved gracefully through the water.

Once back to shore, no question about it—it was time for a swim, and our little and big "fishes" plunged happily in, to frisk about like porpoises.

Of course, there was still much more to enjoy—even when the buses were once again loaded, for, on the return trip, a delicious fried chicken dinner was served in Clinton. And, as if there hadn't already been enough, the Clinton Study Club presented each guest with a package containing toys and tid-bits for the return trip.

You can't beat fun, and this group had "had it." When the children tumbled wearily out of the buses and into their beds, they dreamed happily of their wonderful outing. Miss Evelyn Hooks, Cottage Life Supervisor, summed it up for all of us when she said, "It was one of the nicest outings I have ever attended. There was fun on the rides, in swimming, and the food was plentiful and delicious. The children and all of us had a perfectly wonderful time."

Our deepest thanks to all of our Kiwanis friends who spared nothing in the way of time and effort to make this such a memorable occasion for our boys and girls.

Vacation Schedule

Plans are going forward rapidly for the vacation period when our Home is nearly deserted, and all of our boys and girls are placed, if possible, within their own family circles again for a time, or with families who have asked for a child, happy in the privilege of giving home love and care to those who do not have homes of their own. We feel that God directs in this matter, as there seems always a way to provide a home vacation for every child.

Our vacation period this year is July 5 through the 22nd, and we hope to have every child planned for within the next few days.

Classroom Echoes

The wind-up of school brought so many activities worthy of mention on our page that we feel we must still inform you of them, although vacation is now well under way. Herewith, our final reports of the school year:

Certificates of Merit—bearing the citation "For outstanding service performed during the school year as a member of the Civitan School Safety Patrol," signed by J. H. Hayes, Captain, Division of Traffic, and John Davis, Police Chief, were awarded our Methodist-Lewis School Patrol members during the last week of school.

Receiving this award were: Patricia Ferguson, Paula Holmes, Ruth Hunt, Bonnie Jean Messer, Mariana Nicks, Malcolm Oglesby, Lillian Pruitt, and Ruth Ann Salmon. We are indeed proud of the fine safety record of our school patrol.

Citizenship Honor Group members for the last six weeks of school were entertained by Fidelis Class of Edenton Street Methodist Church at a picnic at Pullen Park on June 10. This was a mighty proud and happy occasion for both the children and adults, and we are extremely grateful to the Fidelis folk for their interest in encouraging good citizenship among our children for so long a time.

Honored at this affair were: Sixth grade—Dianne Caddell, Linda Carter, Frankie Edwards, Patricia Ferguson, Ruth Hunt, Lillian Pruitt, Ruth Ann Salmon. Fifth grade—Mac Burchette, Jeff Caddell, Carroll Gardner, Frankie Gatlin, Betty Landis. Fourth grade—Peggy Barmer, Pat Cates, Vickie Faircloth, Sarah Ferguson, Russell Futch, Richard Howard, Lou Faye Salmon.

Outstanding Brownie, Brenda Ruth Price, student in Mrs. Blaine Madison's third grade room was elevated to the rank of Girl Scout from Brownie Troop No. 2. She is the daughter of Mr. and Mrs. W. Price of Raleigh.

Brenda won the highest award in her Brownie Troop, that of "The Most Out-

standing Brownie," and was awarded the Girl Scout Handbook which will be of great value to her in scouting. Our congratulations to Brenda, and to the scout movement which contributes so much to the citizenship growth of our young folk.

The "Bond" Wagon—Getting on the "Bond" Wagon is a popular year-round activity for all good Americans as they purchase and save through U. S. Savings Stamps and Bonds. Our school children participate in the program during the year by buying savings stamps, and trying to accumulate enough to purchase a bond by the end of the school year.

Tuesdays were Stamp Days at Methodist-Lewis School, and Mrs. John C. Blake was in charge of sales, assisted by Teresa Penny and Donald Burchette. Sales were made at the Stamp Window, a neat little stand which the second grade room and Miss Irma Williams had made, and which had a novelty appeal that made the purchase of stamps extra fun.

Forty-eight of our school children participated in filling savings stamp books. Of these, three were from first grade, sixteen from second, eight from third, twelve from fourth, thirteen from fifth and six from sixth.

Twelve bonds were purchased at the end of this school year: two in first grade, four from second, one from third and five from fifth. A grand total of \$267.40 was put in this type of savings. This mighty fine showing is a good representation of the type of boys and girls who attend our American schools, and set such high standards for themselves in achieving their goals.

Piano Recital

On Tuesday, May 20, Mrs. Louise Wilson presented her piano students in a Spring Recital in our auditorium. The girls were dainty in their formal gowns, and the boys handsome in their Sunday clothes as they stepped on the stage to play. The program consisted of: Spinning Song, Ellermenreich-Orem—Billy Gilbert, Mrs. Wilson; In Hanging Gardens, Evan Davies—Sonja Page; Amaryllis, Henry Ghys—Marilyn Brown; Willow Trees, Maggery McHale—Peggy Barmer; Jolly Darkies, Karl Bechter—Nancy Lou Nicks, Mariana Nicks; Caprice, June Weybright; Real Cool Boogie, D. C. Glover Jr.—Vickie Faircloth; Blue Bells of Scotland, Old Scottish Air—Billy Goforth; The Glider, Wagness—Linda Carter; Two Part Invention, Bach; Mazurka, Chopin—Paula Holmes; MaM'Selle Ting Ling, Gillock; Dancing On The Dykes, Mac-Aileen Erb—Phyllis Mock; Home on the Range, Cowboy Song—Carol Poole; Rustic Dance, Howell—Nancy Nicks; Gloria March, Lesey—Lillian Pruitt; Merry Dancers, Erb—Dianne Thompson; The Lorelie, German Folk Tune—Lillian Pruitt, Paula Holmes; Lily Pads, Harold Locke—Ruth Salmon; Singing Fountain, Edna Mac Burham—Mariana Nicks; Piano Concerta Theme, OP 16, Grieg—Billy Gilbert; Indian Love Call, Frimel—Paula Holmes; Marche Militaire, Schubert-Reigger—Nancy Nicks, Mrs. Wilson; Frolic, Engelmann—Linda Carter, Lillian Pruitt; Avalanche, Heller-Carter—Mariana Nicks, Mrs. Wilson; Tea for Two, Youmans—Paula Holmes, Mrs. Wilson.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Courses and Instructors Announced

The four approved study courses for 1958-59 are designed for the purpose of sparking interest through information of the work of the Woman's Division in foreign fields and on the home front, as well as for spiritual enrichment. Each of the courses will be taught at the Annual School of Missions and Christian Service, to be held at Duke University, August 18-22.

The foreign, The Middle East, has for its text *Middle East Pilgrimage*, by R. Park Johnson. It is particularly strong in its treatment of the place, problems, and significant contributions of the Christian church in the Middle East. Comprehensive in content, the book also gives valuable insights into the other religious and secular forces at work in this resurgent area.

The instructors for the course will be Dr. William F. Stinespring and Dr. Evelyn Berry. Dr. Stinespring, professor of Religion at Duke University, is a native of Daphna, Va. He is a former instructor of Greek and Biblical Literature at the University of Virginia; assistant professor of Biblical Literature, Smith College, he has taught at the University of Chicago, and served as lecturer, Pacific School of Religion, Berkeley, Calif. Dr. Stinesburg is credited with a number of literary accomplishments.

During World War II, Dr. Berry served for three years with the Red Cross in Africa, Iran, and India. She taught for four years at the Isabella Thoburn College, Lucknow, India, and also worked with the United States Education Foundation in India. Dr. Berry, a deaconess in the Methodist Church, is associate professor of Religion, Paine College, Augusta, Ga.

The text for the course, *Christian Concerns of North American Neighbors*, is *Concerns of a Continent*. Edited by James Hoffman, its chapters are authored by outstanding experts in their respective fields. It is a readable survey of Christian problems in various areas of the North American neighborhood. Particular attention is given to the work of the church and the situations that challenge it.

Christian Concerns of North American Neighbors will be taught by Mrs. Chester B. Knapp, assistant to the Secretary of Missionary Education, Woman's Division of Christian Service. Mrs. Knapp is a former teacher and Academic Dean at Blackstone College. She has held a number of offices in the Woman's Society of Christian Service on the local district and conference levels. She is currently serving as a member of the official board and on several committees of the Trinity Methodist Church, Richmond Hill, N. Y., and as president of her local Woman's Society.

The Christian Social Relations Course,

Understanding Other Cultures, by Ina Corinne Brown, is an attempt to give some appreciation for peoples living in other environments and religions. Study is given to the various adjustments over the world; of how people live together. The author believes in unity of peoples, but recognizes that the unity must be achieved in diversity.

The teacher for the course, Mrs. O. D. Thomas, is the wife of a Methodist minister—a member of the Alabama Conference,



Mrs. Harriett Fralix, Fayetteville, N. C., has assumed her duties as the new secretary N. C. Conference Wesleyan Service Guild.

and chaplain at the Alabama State Hospital. Mrs. Thomas has had wide experience in Christian service. She is serving her second quadrennium as secretary of student work, Southeastern Jurisdiction Woman's Society of Christian Service, is State Director of the Alabama Methodist Student Movement, and secretary of spiritual life of her local Woman's Society.

A study of Isaiah has been approved for the 1958-59 spiritual life course. The text, *Isaiah Speaks*, by S. Paul Schilling, presents the Prophet of rare talents—Isaiah of Jerusalem, the most majestic of the prophets; a statesman whose perception and influence saved his nation during the critical time of the Assrian invasion. From him stemmed the Messianic ideal. For forty years this prince of Hebrew orators was God's spokesman to his people . . . but few understood his finest and deepest thoughts until He who embodies the ideal of the Suffering Servant in Himself came—Jesus the Christ.

Dr. Clyde Manschreck, and Dr. Durwood Foster, both of the Duke University faculty, will be the instructors for the course. Dr. Manschreck, assistant professor of Religion, served for six years on the faculty of Southern Methodist University. He is a member of the National Placement, National Association of Biblical Instructors, Society for Reformation Research, Society of American Church History, Renaissance Society, and Phi Beta Kappa. He received the 1952-53 Carnegie Grant for study of Melancthon, and the Ford Foundation Grant, 1952-53.

Dr. Foster, a member of the faculty of the Duke University Divinity School since 1954, is associate professor of Theology and Philosophy of Religion. He served for two years as instructor of Religion and Systematic Theology, Union Theological Seminary, New York, N. Y. He holds an A.B. Degree from Emory University; a B.D. from Union Theological Seminary, and has done graduate work at the University of Heidelberg, Germany, as a Fulbright Scholar, and at Columbia University. Dr. Foster is a member of Phi Beta Kappa; National Council on Religion in Higher Education; Conference on Science, and Philosophy and Religion.

May 1957 Issue M. W. Important!

Subscribers to the *Methodist Woman*—and this should include ALL officers, as well as other members of the Woman's Society—are asked to file the copies of May, 1957, for future reference. Those attending the School of Missions and Christian Service at Duke University are requested to bring copies of this issue for use in their respective "Group Experiences" sessions. No additional copies will be available at the School of Missions.

Day Student ☐

Retreat only ☐

School only ☐

N. C. CONFERENCE W.S.C.S. RETREAT
AND SCHOOL OF MISSIONS

Duke University, Durham, N. C., August 16-22, 1958

Name

Address

District Church

Course (1st Choice)

Course (2nd Choice)

Choice of Group

No.

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Staff Changes

The Rev. Wesley G. Brogan—It is a pleasure to announce the appointment of the Rev. Wesley G. Brogan as full-time Director of Children's Work. Now, for the first time, the Board of Education has a complete staff of full-time workers, and is prepared to offer these resource persons to any local church, district, or subdistrict, on request.

We believe that having a man as director of Children's Work will encourage local churches to recruit more men as teachers and superintendents in the Children's Division of the Church School. Also, we look forward to an increasing emphasis on moving Christian Education out of doors, through resident Junior Camping and local church Day Camping.

Mr. Brogan is a native of Wilmington, Delaware, born May 14, 1927. He attended H. C. Conrad High School in Wilmington, and Temple University High School in Philadelphia. In 1958, he received the A.B. degree from Dickinson College, a Methodist school in Carlisle, Pennsylvania. Duke University conferred the B.D. degree upon him in 1954.

Receiving his local preacher's license at age 17 from the Peninsula Conference, Mr. Brogan served a student appointment in the Philadelphia Conference. Since 1947, he has served pastorates in North Carolina Annual Conference while completing his college and seminary courses of study. During the past three years, he has served as pastor at Swepsonville. In addition, he has led the Burlington District Junior Camp as Dean, and further gained experience in planning and leadership as Burlington district director of Intermediate Work.

Certified as instructor for two leadership training courses in the field of Children's Work, Mr. Brogan has taught effectively in several Christian Workers' schools. He will gain further preparation through attending the Laboratory schools at Lake Junaluska in July and August.

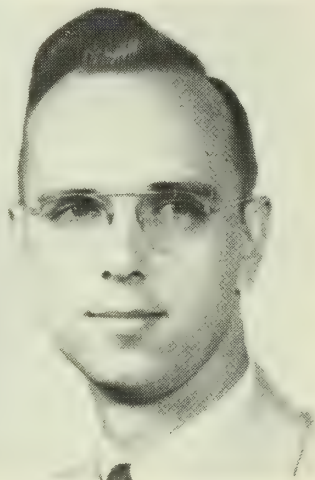
Promising to be of great assistance to Mr. Brogan in this new connection are Mrs. Brogan, the former Dorothy Lea Stoltz, and their three children, Susan Lea, 8, Betsy, 5, and Scott, 4. Mrs. Brogan is a 1947 A.B. graduate of Greensboro College, and served after her graduation until her marriage as director of Christian Education at First Methodist Church, Rocky Mount. She also is a certified and experienced instructor for Children's Work courses in Christian Workers' schools.

The Brogans will welcome visitors to their home at 606 West Club Boulevard, Durham.

Mrs. V. E. Queen—As we welcome Wesley Brogan to the staff, we express heartfelt thanks to Mrs. V. E. Queen, who has effectively juggled three simultaneous careers of homemaker, minister's wife, and Conference director of Children's Work, since September, 1957. For her willingness to serve, her

ability to lead without pressure, her love of children and their teachers, the Board of Education and the Conference are deeply grateful. We are glad that Mrs. Queen will continue to serve, as a volunteer, in the local church, and in Christian Workers' schools.

Mr. Robert E. Reed—The Camp Committee of the Board of Education is pleased to announce the employment of Mr. Robert



WESLEY BROGAN

E. Reed of Smithfield on a half-time basis as superintendent of Camp Construction. A surveyor, draughtsman, builder, and outdoorsman, Mr. Reed has received a full month's training and experience in National Camp, and has served as a volunteer counselor in Intermediate Camping at Don-Lee for several years.

Mrs. John Russell—Since last September Mrs. John Russell has served faithfully and efficiently as secretary to Mr. McKenzie and Mrs. Queen. We regret to announce her resignation, effective June 16, and wish for her Godspeed with her family responsibilities.

First N. C. Conference Adult Convocation

Theme: "My Job in the Adult Division—Purpose, Planning, Performance"

Dr. A. J. Walton, Duke Divinity School,
Keynote Speaker

Special Features

Movie

Drama—Duke Wesley Players

Literature Presentation

Recreation Demonstration: Mr. John M. Meares

Demonstration Adult Sunday School Classes

Work Group Leaders

Evangelism: the Rev. H. D. Minor

Study and Worship: the Rev. C. H. Mercer

Social Action: Mr. Vergil Lucas

Missions: the Rev. Thomas A. Collins
Teachers: the Rev. Kelly J. Wilson, Jr., and the Rev. W. W. Sherman
Class Presidents: the Rev. John Pfister
Family Life: the Rev. E. C. Shoaf
Older Adults: the Rev. J. Earl Richardson
Superintendents of Adult Divisions: the Rev. Rufus Stark

For: All Superintendents of Adult Divisions, Teachers, Officers, Members of Adult Classes and Groups; Leaders of Older Adults; Chairmen of Family Life Committees; Chairmen of Commissions.

Cost: \$11.00 including \$3.00 Registration fee.

Bring: Bible, Sunday School materials, all bedding and linen, personal effects.

Register: Send \$3.00 Registration fee to Board of Education by July 21, 1958, and pay \$8.00 on arrival at Duke.

Conference Young Adult Fellowship Elects Officers

The following Conference officers were duly elected and installed for 1958-59 at the Young Adult Workshop at Don-Lee, June 6-8.

President, R. L. Cannon, Jr., Vanceboro; vice-president, Mrs. Adrian Brown, Jr., Greenville; secretary, Mrs. Elton Hurdle, Hertford; treasurer, Clarence Andrews, Durham; publicity director, Mrs. James Smith, Goldsboro; fellowship team director, George Jones, Raleigh.

Director of evangelism, Mrs. James Crabtree, Henderson; adviser, the Rev. Jim Jones, Vanceboro; director of study and worship, Mrs. Clifton Evans, Goldsboro; adviser, the Rev. W. D. Caviness, Durham; director of social action and missions, Eldon Winslow, Hertford; adviser, the Rev. T. Fant Steele, Vass; director of recreation, Mrs. Robert Ayscue, Henderson; adviser, John M. Meares, Raleigh. Mrs. Fred O'Keef, Rocky Mount, will continue on the council as past president.

Attendance at the Workshop was fifty-one young adults and nine staff members. Key-note speaker, Dr. Allen P. Brantley, gave two outstanding addresses on the history and nature of "The Church as a Redemptive Fellowship." Four discussion groups on this theme were led by the following teams: the Rev. W. D. Caviness and the Rev. L. P. Jackson; the Rev. Jim Jones and the Rev. Fant Steele; the Rev. Haywood Harrell and the Rev. Robert Reagan; Mr. Roy Turnage and Mrs. James Crabtree.

Interest groups on Areas of Activities were led by Mrs. Adrian Brown and the Rev. Harold Minor in Evangelism. Mrs. James Smith and the Rev. Haywood Harrell in Study and Worship; Eldon Winslow and the Rev. W. D. Caviness in Social Action and Missions; and Fred O'Keef and John Meares in Recreation.

Mrs. James Smith and Ralph Jinnette were Morning Watch speakers, and James Smith was Bookstore Manager. A special guest was Mr. John Ling of Borneo and Elon College.

At the Sunday worship service, the Rev. Lester Jackson of St. Paul Church, Rocky Mount, gave a challenging message on the power and responsibility of young adults in the church.

Recreation, led by John Meares, included folk games, fellowship singing, informal dramatics, games, and stories.

Climax of the spiritual experience permeating the entire workshop was the Saturday night Communion Service. The elements were arranged on white covered tables in the form of a cross. After a silent pilgrimage from Fellowship Hall to Dining Hall, and the reading of the ritual, delegates meditated at length, then moved toward the tables and communed together, leaving in silence.

By common agreement, the spiritual fervor, the sense of mutual search after truth, the devotion to Christ as Saviour were more evident than at any previous Young Adult gathering. We look forward next year to "The Time of our Lives," the theme for 1959.

Rehobeth Church, Greensboro, Dedicates Memorials

Rehobeth Church, in the Greensboro District, recently received and dedicated three memorials.

On Sunday, June 1, Mr. and Mrs. Fred V. Fulp presented to the church and to the Primary Department of the Church school a worship center in memory of their daughter, Catherine Millicent Fulp.

On Sunday, June 15, two gifts were presented to the church and the Youth Assembly Room in memory of Robert N. Barefoot and his wife, Louise Hutcheson Barefoot—a worship center given by friends and loved ones, and window drapes given by Mr. and Mrs. J. C. Barefoot.

These memorials were dedicated by the Rev. J. C. Vernon, pastor, in appropriate services.

Favor Statehood

A resolution of Alaska Methodists was introduced in Congress during the debate on the admission of Alaska as the 49th state. Delegate Robert Bartlett of Alaska, who has a voice but no vote in the House of Representatives, cited a radiogram stating that the Alaska Mission Conference had unanimously adopted a strong resolution supporting statehood.

Beginnings for Speakers

Still pursuing my self-appointed task of advising speakers how to get at once into the good graces of their audiences, I quote to them now, for their imitation, two I have recently heard.

"Mr. Chairman," said one of them, "I feel greatly honoured to, er, be chosen to be one of the speakers at this, er, conference. By the way, sir, when most speakers say 'er,' it's because they have so many words in stock that they have to pause to find the right one. I say 'er' because I only know one word, but can't remember what it is!"

All went well thereafter, as with the other man I want to quote. He had passed his seventieth birthday, and began by saying, "Mr. Chairman, I'm glad to be with you all to-night. In fact, at my age, I'm very happy to be anywhere!"

—Methodist Recorder



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Louisburg Senior Assemblies Close

The Methodist Youth Assemblies, covering eastern North Carolina churches, brought to a close two weeks of senior youth assemblies, Saturday, June 14. Approximately 150 youth met on the campus of Louisburg College for the first session, June 2-7; 250 youth, second session, June 9-14, for inspiration and Christian fellowship.

"Who Is This God in Whom I Believe?" was the theme carried throughout the weeks led by vesper speakers, the Rev. J. W. Lineberger, Centenary Methodist, New Bern, and the Rev. O. Kelly Ingram, First Methodist, Elizabeth City; and Bible forum speakers, Dr. Clyde Manschreck, professor at Duke University; and Dr. Harold Hutson, president of Greensboro College. Deans for the session were: Miss Ethelynde Ballance, Mrs. Elizabeth McLamb, the Rev. Harry Jordan, and the Rev. Christian White.

Centering our activities around the theme, we began the day with Morning Watch on the steps of Main Building, then scattered out upon the campus for personal meditation. Following breakfast, we met in the auditorium for a brief business session to run over the day's schedule together. Upon registration, each delegate chose a course to attend during the morning, which was one of the following: How Can I Know What Is Right?; The Meaning and Purpose of Prayer; How To Win Friends and Marry One; Appreciation for Church Music; Christian Youth and World Order; What Is a Methodist Christian; Introduction to Christian Theology; Christianity and Race; Choosing Your Vocation; How to Use the Bible; and Adult Workers with Youth.

Free time in the afternoon included activities such as choir, basketball, baseball, tennis, ping pong, interest groups, and work on our assembly paper, "The Louisburg Spirit."

After supper we gathered on the steps of Main Building for our evening program of vespers. The delegates themselves worked up the order of worship, worship settings, and conducted all the service other than the sermon.

The evening programs varied during the two weeks. John Meares of Raleigh joined with the Conference Fellowship chairman, Jo Carole McDaniel, for a period of recreation for the first evening. Tuesday night, our special assembly guest, the Rev. Barkat Masih, a Methodist missionary from India, gave us a very challenging and inspiring talk about India, its Christians, its problems—both social and political, and our responsibility as young people to help increase understanding between our country and his.

"The Challenging Dream," an inspiring drama written by the Rev. Harvey Johnson of Siler City, was presented both Wednesday nights, under the direction of Miss Carolee Wood of Greensboro College and secretary of the North Carolina MYF Conference. Thursday's program was a talent show, with delegates and staff participating in a night of talent and fun.

The highlight of the week is always the Holy Communion Service on Friday night. At that time, we gathered at the Louisburg Methodist Church to worship the God in whom we believe, and to commit ourselves to Christ and His way.

Francis Bradshaw of Duke University, North Carolina Conference witness chairman, served as chairman of the two-week sessions of inspiration and fellowship. Phil Carlton, Conference president, participated in the services and presided at the business sessions. All other conference officers had big parts in the success of the youth assemblies.

The experiences we Methodist youth have at Louisburg, are like none other young person can have. There we lived in a wonderful Christian atmosphere and society. Fellowship with one another, closeness to God and Christ, moments to straighten out the confused thoughts of growing up—these are ours. They are precious to us, and give us the strength and faith to face the troubled world in which we are growing up.

The third and final week of the 1957-1958 Assemblies at Louisburg was a workshop on the Methodist Youth Fellowship, the purpose of which is to train MYF officers and members in skills of leadership and in the program of the MYF. This was set up to duplicate the local MYF at work. Ken Crutchfield, Conference vice-president, served as chairman of the workshop committee. More details on the success of the workshop will be contained in the next

Duke Memorial Senior Department Elects Officers

Miss Judy Cooke was elected president of the Senior Department of the Methodist Youth Fellowship of Duke Memorial Methodist Church in Durham, and installed by the Rev. Cliff Shoaf. The other officers, to follow, were also installed at the Church Family Night held at the church, Sunday, June 22: Alice Phillips and Peggy Postlethwait, vice-presidents; Carol Upchurch, secretary; Billy Carroll, treasurer; Mike Chewning and Mary Scott Owens, publicity; Ray Cox and Betty Pleasant, faith; Sally Hobbs and Carolyn Allen, witness; Bickford Craig and Dempsey Craig, citizenship; Jerry Whitford and Vidy Coffin, outreach; and Ann Coble and Jack Turner, fellowship.

◇ ◇ ◇

Where both husband and wife practice their faith, no marriage has ever been known to break down.—Bishop Hazen G. Werner

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The Justice and Mercy of God

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Judges 15:11-15; 16:15-21.

Scripture: Deuteronomy 10:12-15, 17-11:1; Romans 5:6-11.

From now until the end of September our general topic will be "Principles of Social Justice." The first unit on this subject will be four lessons on "The Meaning and Significance of Justice." For our Biblical basis we go, for this lesson, to the book of Deuteronomy in the Old Testament and to Romans in the New Testament.

Closely related to the concept of justice in the Old Testament is the Hebrews' idea of God. Beginning with Abraham and coming on down through Moses and the Hebrew prophets of the 8th and 7th centuries B.C. we can observe a common theme—a growing understanding of God and his ways with men. It was inevitable that these ancient peoples should draw a parallel between the earthly kings and God. Since most of the neighbors of the Hebrews were ruled by despots who had the power of life and death over their subjects, they came to think of their gods in much the same way. With the Hebrew nation, however, there was a difference. They thought of God's gift of the law as a special favor, not as a burden. And because they had been chosen to receive this law they would be judged by a higher standard than that applied to other nations.

Of crucial importance to these ancient people was the nature of the God who ruled them, just as it meant everything to their well-being if their earthly king were just and kind. Whether we are impressed with the justice of God or the mercy of God as being more prominent in the Bible will depend most on what parts we read. Generally, the Law and the Prophets, as well as the books of history tend to emphasize the justice of God as foremost. In the various codes of law there are often penalties specified for violators. With the prophets (except for Hosea) we find the threats of divine judgment hanging over the nation if they do not reform. In the historical books we find often that disaster and defeat follow disobedience, while prosperity and victory follow repentance.

In the Psalms, however, we frequently find the psalmist praising God for his mercy and loving kindness (or "steadfast love") as the Revised Version has it.

What are we to conclude from the above? Are we not led to see that the Biblical people found in their God both these qualities—justice and mercy? Since this is true, and since our aim as human beings is to imitate the divine character to the greatest of our ability, it follows that ideally we ought to possess both these traits—justice and mercy—in the proper proportions.

Turning now to the New Testament section of our Scripture we find in it the emphasis on the mercy of God. Paul, like many men of the first century, was impressed with the fact that men seemed helplessly caught in a net of evil and sin from which they could not by any means free themselves. Paul had tried to conquer sin through obedience to the Law, but found that it was impossible—"the strength of sin is the Law," he said. He saw no way out except that of reconciliation to God by an act of faith. Notice that it is *men* who are to be reconciled to God; God isn't angry and does not have to be pacified by bloody offerings. Note Romans 5:8 "But God shows his love for us in that while we were yet sinners Christ died for us." As Dr. W. A. Smart has written: "Christians often have the mistaken idea that Christ died to save us from an angry God. But this was not Paul's idea nor that of Jesus." It is we who need to be reconciled to God—not the other

way round. Frederick W. Faber in his hymn (no. 76 in the Methodist Hymnal) has written: "There's a wideness in God's mercy, Like the wideness of the sea; There's a kindness in his justice, which is more than liberty. For the love of God is broader Than the measure of man's mind, And the heart of the eternal Is most wonderfully kind."

In Memoriam

MRS. L. J. KLUTZ

The members of the Woman's Society of Christian Service of Shiloh Methodist Church of Granite Quarry, Salisbury District, wish to pay this tribute of love and respect to the memory of a devoted and faithful member, Mrs. L. J. Klutz, who passed away May 15, 1958.

She served faithfully and well, giving loyalty of her time and talents to her church and community. Respectfully submitted, Miss Mary Melton.

MRS. FRANCIS E. DIXON

We, the members of the Dover Methodist Church in the New Bern District of the North Carolina Conference, wish to pay this tribute of love and respect to the memory of our departed sister and member, Mrs. Francis E. Dixon, who entered the glory of her Lord on the 13th day of April, 1958. She gave generously of her time and means to every phase of the program of the church and shared faithfully in the toils and joys of her preacher-husband until his death in June, 1940. Her faith and trust was an inspiration to all who knew her.

Therefore, be it resolved:

First, that we cherish her memory.

Second, that we extend our sympathy to her family.

Third, that a copy of this be sent to the im-

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mediate family, a copy be spread upon the minute of the regular Official Board Meeting, a copy be sent to the District Superintendent, and a copy be sent to the North Carolina Christian Advocate.—The Official Board of the Dover Methodist Church

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Book Reviews

Prayer That Prevails, by G. Ray Jordan(MacMillian)

Dr. G. Ray Jordan, nationally renowned preacher and professor of Homiletics in the Candler School of Theology, Emory University, has published his sixteenth book, five of which books have been written since he came to Emory University. The title of this latest volume is *Prayer that Prevails*.

Dr. Jordan's approach to his subject is unique. He treats his subject, not from the usual viewpoint of the contemplative life, but from that of the demanding labors of the active Christian. Prayer for him is life in its totality, broad, demanding, vigorous, and sacrificial. Every act that we perform should spring out of an inner spirit constantly in contact with the divine spirit, a soul united absolutely with the soul of God. Therefore, it is a book, which, when we read, we will not think belongs to the saint but has a lesson for every one of us.

The book, like everything else that Dr. Jordan has written, is designed for the common reader. The author does not address himself to the scholar, though the book abounds in evidence that its writer has thought the issues through to the end and that he himself is a cultivated, worldly, and thoughtful man. The style is simple and direct, and it makes the book easy to read and its ideas to comprehend. It will command a wide audience and its influence will be extensive and, I trust, deep in its penetration of spiritual truth.

Dr. Jordan is perhaps the best known and certainly one of the most highly respected professors of Homiletics in any Protestant theological school in America today. His reputation has extended to Europe, where his books are read in the British Isles and in Germany. He was interviewed recently on The Voice of America as one of the most influential Protestants of the Southeast. Like his preaching, with which most Protestant audiences are familiar, this book, *Prayer that Prevails*, will challenge, inspire, and make better any person who reads it. I give it a high recommendation.—W. R. Cannon

Memory's Lane, by Dr. J. S. Hiatt, Elkin, N. C. Published by the author. \$2.00.

Of special interest in this area and throughout the state is the fact that the first edition of "Memory's Lane," compiled by Dr. J. S. Hiatt, superintendent of Hugh Chatham Memorial Hospital, will be released by the publisher within the next few weeks. This is a book you will treasure—stories of wit and humor, and gems of Philosophy gleaned from the author's long years of experience as a minister and builder of churches in the Western North Carolina Conference. Most interesting are the accounts reminiscent of the circuit rider in the old horse and buggy days and days of unpaved roads.

—Mrs. Grace Ross, former medical missionary to Korea

LETTERS TO THE EDITOR

To the Editor:
"I look forward to the Advocate. It is really a worthy and informative church paper; inspirational, too. And I thoroughly enjoy In Passing. May you be passing by many years."

Margaret Dowdy
Grandy, N. C.

♦ ♦ ♦
"TWO BITS"

I am twenty-five cents; I am not on speaking terms with the butcher; I am too small to buy a quart of ice cream; I am not large enough to buy a box of candy; I am too small to buy a ticket to a movie; I am hardly fit for a tip, but—believe me, when I go to church on Sunday, I am considered "some money!"

In Memoriam

MRS. ALMA CUNNINGHAM McCAIN

The members of the Woman's Society of Christian Service of Wesley Memorial Church, High Point, wish to pay the following tribute to the memory of Mrs. Alma Cunningham McCain, who passed away on March 5, 1958. The tribute was written by her close friend, Mrs. W. R. Morrow.

"Early in life Mrs. McCain accepted Jesus Christ as her Saviour. Never again was there any doubt in her mind of the saving Grace of her Lord. She spent the remaining years laying up for herself treasures in Heaven.

"For twenty-five years she was superintendent of the Intermediate Department of Wesley Memorial Church School. She possessed the rare gift of understanding young people. They realized that she taught from her cup's overflow, so that her influence over them was deep and lasting.

"Mrs. McCain's love for the women's work of the church was shown by years of active service. She organized the first prayer group in the Auxiliary and saw it grow from one group to several. The young women gave their Guild her name, thus honoring her during her lifetime. She served as president of the Woman's Society of Christian Service and was later made President Emeritus. She was District Secretary of Missionary Personnel for two years.

"Because of her untiring efforts and the generosity of many personal friends, the Alma McCain Prayer Room was included in the new wing of the High Point Memorial Hospital.

"The years brought many heart-breaks to Mrs. McCain, but they all drew her closer to the great heart of God. Love for Him and her fellow man etched such beauty and radiance upon her face that she was an inspiration to all who knew her. She must have felt very much at home when she entered Heaven.

"That her mantle may fall upon the shoulders of some worthy, deserving person is our humble prayer."

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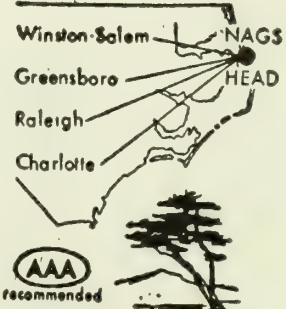
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A Relaxed Conference

Many of our large conferences have become so enmeshed in the mechanics of reports and routine matters that they have little time for fellowship and worship. Not so the little North Carolina Conference of the Central Jurisdiction which met at Greensboro last week. Under the leadership of Bishop Edgar A. Love, delegates had a chance to get acquainted, to enjoy a great many laughs, and to conduct the Lord's business in a relaxed fashion.

Visiting the Conference on Friday, I found most of the delegates on the lawn of Bennett College (which, incidentally, is one of the most modern and beautiful colleges of our church). They were taking a short rest from their duties and the first man I saw proved to be one whom I had met under different circumstances some months ago. He is a porter at the local railway station on week-days and the pastor of a small church on Sunday. With his assistance, I found the bishop and was invited to sit on the platform and make a short speech.

I was not alone in the place of honor, for there were guests from other denominations, among them the editor of a church publication, and the bishop's wife. All got a chance to speak and my effort was feeble indeed beside their practiced skill. I wish I could remember some of the stories they told.

I was reminded later of some of our own controversies, as an argument developed over where the next Conference was to be held. One group wanted to honor the new church in Fayetteville by going there; another wanted to stay at Bennett for another year. A young minister marshalled what I thought were cogent arguments for his side, only to be demolished by an older man who reminded the Conference that the young brother had made the same arguments a year before on the *other* side. One preacher waxed oratorical and another cut him down to size. Meanwhile the bishop held the reins with a firm hand and seemed to enjoy the fray. When I had to leave, the matter had not been decided, but the participants were having a good time, and the atmosphere of good humor and brotherliness was typical of a Methodist Conference.

Another Homecoming

Back-tracking a bit, I must tell about another homecoming. This time it was at Swepsonville, not far from Burlington, where the Rev. W. G. Brogan is closing out his third year. The church is lovely and the new parsonage, situated just across the street, is extraordinary. The Brogans are moving at the coming NC Conference session, as he has been appointed to head the Children's work of that Conference and will live in Durham. (The line forms on the right for prospective residents of the new parsonage.)

It was a pleasure to meet some friends from other churches whom I had seen recently and who had braved the danger of hearing the same sermon over again. (They

didn't.) One lady told me that her aunt who had attended the Union Grove homecoming, passed on the information that I liked her cucumber sandwiches, and so the niece had made some by the same recipe. I enjoyed them very much. Not to mention all the ham, biscuits, fried chicken and other eatables served at that wonderful dinner on the church lawn.

A Report on the Beans

Those of you who have been keeping up with my efforts to grow English Scarlet Runner Beans will be interested to know that they are doing fine and now cover the fence. The scarlet blossoms which amazed me so much in England turned out to be almost orange over here. Something in the soil, no doubt; they were really scarlet in their native land.

Which reminds me that only Southerners know how to cook beans in the proper fashion. Up North they boil them in salt water, put in a pinch of soda to make them greener, and serve them up without benefit of side-meat or sow-belly. Having been raised up on Southern cooking, I want my beans to taste more of the meat than of the beans. To tell the truth, an unseasoned bean is about as tasteless as an English Marrow.

What is a marrow? It's a cross between a cucumber and a watermelon in looks and

has no taste at all unless you stuff it with sausage or something. That way it's good. My English hostess brought one home from the "greengrocer" one day and showed me how to fix it. You cut it half, take out the seeds, and fill the vacancy with stuffing. Then bake in the oven, and the result is delicious.

NC Conference Appointments

When you read this, the North Carolina Conference will be closing out its 1958 session. We hope to print the appointments in the next issue—if we can rush them back to Greensboro in time for setting into type on Friday. It will be quite a trick, but we hope to make it. We were unable to get the WNC appointments in time, as the paper had to go to press before they were announced. If each Conference could meet on a Monday and close on Thursday, it would make it possible to have the appointments ready for the next issue. But there are problems which have to be solved, and the *ADVOCATE* can't ask for special treatment.

The Editor was deeply appreciative to the kindly reception which the *ADVOCATE* got at the hands of Bishop Harmon at the recent WNC Conference. With his backing, we are sure that the subscription campaign will not be forgotten this year.

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Volume 103

Number 27

The Eagle of the West

Men dreamed of freedom—life and work,
and home and soul,
Unfettered by the cruel chains of tyr-
anny—

A land they saw where all who try may
reach the goal
Of self-support, respect, of anxious mind
set free.

They built the dream in law and placed
it in that land,
A law of brotherhood, made by them-
selves, and God,

To guard a country where the brave may
think and stand
For what they think—may speak their
thoughts without the rod.

The world has seen the might of these
ideas revealed—

The power of faith in human rights,
full-shared by all,
That principle which reverence to all life
doth yield,
But kneels to God alone, and to no man
will crawl!

How like a fearless eagle has this faith
soared high,
Until the caged birds and yearning
songsters far
Have gathered for protection here, in
freedom's sky,
Where every course is charted by the
morning star.

Shall these who've tasted freedom's joys,
breathed its pure air,
Seen its fresh sunlight, heard its tem-
ple bells ring clear—
Shall these bow down their necks, dicta-
tors' yokes to wear,
And sing the flattering chant of fettered
slaves, through fear?

Forbid, O God, such backward fall from
heights attained!

We'd rather give our lives—our fathers
gave their best;

Drive off those hawks which claw at
human freedom gained—

Those siren birds. Soar on, O Eagle of
the West!

(From "The Lights of Home" by John Cline)



News Briefs about Methodists and Methodism

The Rev. and Mrs. Ralph L. Fleming, Jr., of Newport, announce the birth of a son, Howard Daniels, on Sunday, June 15.

The Rev. and Mrs. C. C. Phillips, of Gastonia, announce the marriage of their daughter, Angelyn Cloyce, to Richard Malone Lively of Wilmore, Kentucky, on Sunday, June 15.

The Rev. O. P. Ader, retired minister of the Western N. C. Conference, and Mrs. Ader, are now at home in one of the new apartments at The Methodist Home in Charlotte. Mr. Ader is showing some progress in his recovery from a recent stroke.

Dr. Charles P. Bowles, pastor of West Market Church, Greensboro, preached the sermon for the Civitan International Convention on Sunday evening, June 22. During the past year Dr. Bowles has served as Chaplain of Civitan International.

Bishop J. Waskom Pickett, for forty-six years a missionary in India, was guest speaker at Wesley Memorial Church, High Point, on Sunday, June 22. Bishop Pickett has known Prime Minister Nehru intimately for forty years, and had many close contacts with Mahatma Gandhi during his lifetime.

Miss Carolyn McCarter of Gastonia, has been appointed as director of Christian education at Central Church, Asheboro. Miss McCarter is a 1958 graduate of Pfeiffer College where she majored in religious education. She comes highly recommended for her work at Central.

Edward P. Hornlein, Jr., of Newport News, Virginia, a second year student at Duke Divinity School, will work 10 weeks this summer as student pastor at Park Street Church, Belmont, as announced by the pastor, the Rev. E. M. Jones. Mr. Hornlein is serving here under the Duke Endowment program.

At Central Church, Asheville, on Thursday evening, June 26, the Woman's Society of Christian Service held a reception for the Rev. and Mrs. R. G. Tuttle, new superintendent of the Asheville District, and all of the Methodist ministers who have moved into the District since the recent Annual Conference.

Mr. Raymond Endicott, a lay member of the Leaksville Methodist Church, has been asked to serve as pastor of the Eagle Falls Church, in Rockingham County, for this year. For purposes of reporting the church will be under the supervision of the Leaksville Church and its pastor, the Rev. Mitchell Faulkner, but Mr. Endicott will do the regular pastoral work of the church.

The Rev. Maurice A. Phillips, Nashville, has resigned from the staff of the Editorial Division of the Methodist General Board of Education effective July 7, to become supervisor of devotional literature in the Public Relations Department of The Upper Room. Mr. Phillips will work with auxiliary books and booklets published by The Upper Room.

Ground was broken on Sunday, June 8, for the new Christ Church in Greensboro. Dr. Charles P. Bowles, pastor of West Market Street Church, Greensboro, sponsor of the young church, assisted in the groundbreaking service. The congregation has been worshipping in the Sternberger School since its organization. Construction on the first building of the new church is to begin immediately, at an approximate cost of \$266,000.



Pictured above is the newly completed Methodist parsonage in Candor, located two blocks from the church. The home was completed in May of this year at a total cost of \$25,000. The structure is of brick veneer, consisting of three bedrooms, two full baths, den, living room, dining room, kitchen-breakfast room, utility room, study with adjoining half bath, screened porch, and carport.

Brevard Rotarians recently held "Bob Stamey Night" in honor of the Rev. Robert H. Stamey, a past president of the Club, who was leaving the vice-presidency of Brevard College to assume the pastorate of Main Street Methodist Church, High Point. Mr. Stamey had previously been president of the college for several years. The Club paid high tribute to his work as a Rotarian, and also to the growth and progress of the college during his administration.

The faculty and staff of Pfeiffer College, Misenheimer, honored Dr. and Mrs. J. Lem Stokes II with a surprise reception on their twenty-fifth wedding anniversary on Thursday evening, June 19th, at 8:00 p.m. in the Recital Hall of the Henry Pfeiffer Chapel on the Pfeiffer campus. Dr. and Mrs. W. D. Cotton, Mr. and Mrs. Walter I. Gibson, Mr. and Mrs. James Clemmer, and Mr. and Mrs. Charles Misenheimer, served as hosts and hostesses for the occasion.

A large stained glass window on the theme of Pentecost is scheduled to be installed by January, 1959, in the Upper Room Chapel in Nashville. The \$27,000 window will be eight feet wide and twenty feet long. The four main medallions in the center area of the window will depict the first Pentecost. Other designs will show some of the great contributions made to the history of the church by leaders of difference communions.

Grace Methodist Church, Greensboro, announces the addition to its staff of the Rev. R. Delbert Byrum, Minister of Education. Mr. Byrum is a graduate of Brevard Col-

lege, High Point College, and Duke Divinity School. He served three years as director of Christian education and associate minister at Centenary Church, Winston-Salem. He served one year as Chaplain in the Navy, and for the past five years has served in the department of Leadership Education on the Board of Education of the Methodist Church in Nashville. Grace Church looks forward to a definite strengthening of its educational program with the coming of Mr. Byrum.

Dr. Ralph W. Sockman, pastor of Christ Methodist Church in New York City, will be the keynote speaker at the opening session of the Southwide Methodist Conference on Family Life to be held at Lake Junaluska July 17 through 20

Groundbreaking ceremonies were held for the new Wesley Memorial Church, High Point, on Sunday morning, June 29, following the worship service. The pastor, the Rev. C. C. Herbert, Jr., was assisted by Dr. J. Clay Madison, superintendent of the Greensboro District.

N.C. Conference Women Entertained at Wilson

Mrs. Paul N. Garber, wife of Bishop Garber, who is presiding at the North Carolina Methodist Conference, wives of the nine district superintendents, and wives of ministers attending the conference were entertained at an informal tea Tuesday afternoon.

The women of the official board of the First Methodist Church, chairmen of the conference committees and past presidents of the Women's Society of Christian Service served as hostesses.

Mrs. N. M. Schaum greeted the guests. Mrs. C. P. Harris, president of the local WSCS, introduced Mrs. Garber, Mrs. Walter Ball, wife of the Rocky Mount District superintendent, and Mrs. Robert W. Bradshaw, wife of the pastor of the First Methodist Church.

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North Carolina Conferences of
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How Times Have Changed

By DALLAS MALLISON

It is true, of course, that during the past fifty years many changes have come to the annual sessions of the N. C. Conference—just as they have in everything else. What have been some of these changes? Have all of them been for the good?

Being young and even green so far as these gatherings go and not even being a member of the Conference, this writer would not dare hazard any views or opinions he may have formed along this line—and he has formed very few of this nature. But surely ministers who have been attending these sessions as members of the Conference for many years have formed opinions and views of this kind.

Without mentioning names we give below excerpts from the letters of three well-known and highly esteemed members of the N. C. Conference. These ministers were asked to give their views for publication, a promise being given that their identities would not be revealed.

IN 15 YEARS

Perhaps it might be well to begin with the minister who has been a member of the Conference for about 15 years. Here are some of the things he says, exactly as he said them:

"Our conferences seem to be crowded more than they were a dozen years ago, due, perhaps, to the rapid expansion of Methodism.

"We had some great preaching in other days like that of Dr. Albert E. Day. Now we are more strictly business, with less stimulating and inspiring experiences.

"I believe we had more leisure some years ago at Conference time. My host once took me up for a flight during a morning session. I had wandering, guilty thoughts. Suppose something happened. If it did, the bishop might well say, 'You should have been at Conference'. Some of the best things seem to have been on the outside.

"There were more long-tailed coats in other days. We are dressing today like real people. There is less emphasis on the stiff, clerical garb.

"The trend seems to be toward democracy

today. Anyone can 'blow his top' at Conference and have his say. Every agency has a fair hearing. Bishops are more human.

"Appointments are not held up, nor are pastors kept in agonizing suspense.

"There's a bit more of the polish and shine of prosperity. We are more on the outside, but I am not sure about the inside."

IN 30 YEARS

A well-known minister, experienced also in the literary and educational fields, has these things to say about changes since he came into the Conference 30 years ago:

"One of the innovations that has taken place in recent years has to do with the streamlining of the Conference. In former days the annual sessions moved more leisurely, but today, due to the growth of the Conference and the enlargement of its program, it has become necessary to prepare reports in advance and to move along more rapidly in order to get through in time. This limits debates and discussions on many topics. It makes the Conference emphasize the business and mechanical aspects, as opposed to the spiritual.

"The elimination of the Sunday session robs the Conference of the great spiritual climax which was attained in a great worship service and a Conference sermon delivered by the bishop.

"With the open cabinet and the preachers knowing in advance their appointments, there isn't anything like the tension on the part of either the pastors or the laymen that existed during the days of the closed cabinet. This is a distinct advancement, though it makes the job of the appointing power much more difficult.

"The emphasis in the programs seems to have changed considerably also. Whereas, in earlier days the emphasis was on preaching and evangelism and spiritual messages, the trend today is to have speakers who promote the causes of the church. Perhaps the program of the church has become so big that this emphasis is necessary.

"The Annual Conference through the years has kept alive the spirit of fellowship. The emphasis on the renewal of friendships

and happy associations is as strong today as it was twenty-five years ago.

"One of the difficulties today in maintaining a high spiritual lift is in the weather. Whereas, once the Annual Conference met in the fall, it now meets in the summer when the weather is hot. It is necessary, therefore, to hold its sessions in air-conditioned buildings. Otherwise, much is lost.

"Of course, annual conferences would have to change with the times so far as mechanics and procedures are concerned, but they must keep alive the spirit that has characterized Methodism through the years. Out of these annual conferences must continue to come inspiration and spiritual vitality that will spill over into the local churches and be felt throughout the year."

IN 50 YEARS

A familiar figure at many annual sessions, a former college president, and a man of great humor and personal charm, has these remarks to make in connection with the way he views changes in the past 50 years:

"When I began preaching in the N. C. Conference in 1912 there were many large circuits. I was made junior preacher on one that had thirteen preaching places. This circuit included the whole of Bertie County. Now that has changed. You will look in vain for one of these large circuits. Only a very few are left that have as many as four preaching places.

"I have seen 900 men admitted into the Conference since I came in. The men being admitted today are mostly all college graduates. The first class of that 900, I know, had only 20 per cent who were college graduates. Then only a handful had graduate training. Now nearly all of those joining the Conference have graduate degrees.

"When I first came in we had a closed cabinet. We preachers were not told anything until the appointments were read to the public. Now the appointments are talked over with the preachers before Conference and we are given a voice in our own affairs.

"In the days of my early ministry Jesus Christ was having to answer to Science and His Gospel was judged in the light of scientific facts. Now Science is being judged in the light of the Christian Gospel. Scientists speaking at commencements now appeal to the preachers to work toward leading

(Continued on page 16)



MINISTERS ADMITTED TO FULL CONNECTION 1st Row—L. to R.: A. G. Tyson, Kittrell; Vernon Tyson, Goldston; Auburn Lore, Mt. Hermon; Horace S. Garis, Apex; William A. Cheyne, Chapman; J. C. Stanton, Aurora; William K. Quick, Bahama.
Second Row—L. to R.: Robert L. Johnson, Chapel Hill; Ellis J. Bedsworth, Vanceboro; William M. Jeffries, Marshallberg; Arnold Pope, Roanoke Rapids; Emerson Thompson, Ca-Vel; Paul W. Boone, Dublin; William Meacham, Milton; Rene O. Bideaux.

Highlights of Reports

By DALLAS MALLISON

District Superintendents

Gratifying progress was reported during the past year by the district superintendents. An increase of approximately 5,000 in net membership gains, one of the very best ever. Especially noteworthy are the gains in the baptisms of infants and increases in professions of faith. Gratifying decrease in number of "barren churches," two districts reporting no such churches. Reported definite progress in bringing into being three new youth camps, one to be called Camp Chesnut Ridge in Orange County, to serve Burlington and Durham districts, the second to be located on Kerr Lake and to serve Raleigh and possibly other districts; and a third, being built on Lake Upchurch near Fayetteville, to serve that, and possibly other, districts.

Local Church Emphasis

An especially forward-looking and aggressive-type program was submitted, consisting of five parts. Urges strong support of Capital Funds Campaign, stronger emphasis upon all phases of evangelism, stronger support of benevolences, and efforts to eliminate barren churches. Laid stress, as the speaker said, on reaching "the people where they go—all the people of all economic strata, and especially the lower economic groups."

Christian Vocations

The proof of effective Christian Vocations work is in enlisting new persons for full-time Christian service. The vivid example of Cary Methodist Church, where for scores of years no such recruitment has been achieved, was pointed out. Due to recent stress and united, prayerful effort, several new dedications to full-time service were secured. "Barren churches should include not just those showing no gains in new members on profession of faith but also those churches which show no recruitments to full-time Christian work." A new definition or a new dimension to the old one of the "barren church."

Missions and Church Extension

An increase of 11 per cent or nearly three-quarters of a million dollars in missions specials throughout Methodism, but this year unfortunately an unprecedented large decrease within the N. C. Conference. Ten new churches organized during present year, a total of 55 new churches set up since 1952, also 104 new parsonages, 204 new church or educational buildings. Eighty-nine of the 157 one-room churches in 1952 have now added one or more rooms, several more than one room.

Christian Higher Education

Plans completed for Capital Funds Campaign, the intensive phase of which is to come during the three fall months. Asks prayerful, united, and maximum efforts of all churches to attain this historic and

unprecedented goal by which two new colleges are to be set up and all institutions supported by the Conference receiving larger assistance.

Board of Education

Gratifying gains in church school enrollment and in daily vacation Bible School enrollment reported. First year of youth work under new director highly praised. Wesley Foundation program continuing apace with encouraging results. Urges strong support of Capital Funds Campaign. Greater immediate emphasis on smaller churches stressed and supported.

Long-Range Planning Commission

The Conference approved the recommendation of this group that the city of Raleigh be chosen as the conference headquarters site and that the building be located at the Methodist Children's Home. Approved also was the proposal that each pastor who moves at the start of each new year by appointment be responsible for services at his new church the first Sunday following the annual session.

Board of Evangelism

The promotion of evangelism on an inter-board basis was a highlight of this report. The four boards involved are the board of evangelism, the board of missions, the board of education, and the town and country work commission. There has been during the past year an increase from 41 to 124 in the number of "Fishermen's" clubs in the Conference. The work of the Youth Christian Witness Commission has been most gratifying this year.

Worship Commission

Noting the growing importance of worship in the Methodist Church, the Commission urged that more attention be given to this aspect of the life of the local church. The agency pointed out that in the act of worship four elements are involved: an object, a place, a worshipper, and a knowledge of how to worship.

Town and Country Work Commission

The work of the executive secretary or, as he is now called, the Director of Field Work, will go on a full-time basis with the new Conference year. However, Mr. Roy L. Turnage, the new official, will continue his work for the time being with the reclamation of inactive and declining churches. In the strongest terms possible the group recommended that the principle of tithing be accepted in all churches as the best and most Christian method of stewardship or Christian giving.

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The most important thing in any prayer is not what we say to God, but what God says to us. We are apt to pray and then hurry away without giving God a chance to answer.—*Union Signal*

Day by Day at

WILSON

Reports of progress along many lines during the past year, the appeal of a Methodist bishop from India for a better understanding of his country, the admission of a new class of ministers into full connection, and an assurance that the South's feelings as well as those of the North will be respected in the Methodist approach to the pressing integration problem, were features of the opening sessions of the 123rd annual session of the N. C. Conference held at First Methodist Church in Wilson. The gathering of nearly 1,000 Methodist ministers and lay delegates was presided over by Bishop Paul N. Garber, bishop of the Richmond Area which includes the N. C. Conference.

Dr. C. C. Bell of Lynchburg, Va., executive secretary of the special Jurisdictional Study Committee of the entire Methodist church in his address expressed the belief of the church that an application of the principles of Christian love and understanding, and of mutual tolerance and respect, will give a sufficient basis for solving the problem of integration. He further stated that "we Methodists are one body and united, and I come here to give firm assurance that any approach my group works out on this problem will be found acceptable by the South as well as by the North and West."

Bishop Shot T. Mondol, resident bishop of the Delhi, India, area, a native Indian, and one of the most eloquent speakers in Methodism today, gave a vivid picture of Methodism in India, and sought to clarify some prevailing ideas concerning India and its government, and its strong opposition to Communism. Bishop Mondol stated that Methodism is a strong, virile and growing faith in India today, but that its future growth depends upon generous financial help from American Methodism.

A graphic picture of the early days of Methodism in North Carolina was presented by Dr. J. Manning Potts, editor of *The Upper Room*. Dr. Potts, an authority on Methodist history, spoke under the auspices of the Conference Historical Society.

The program of the Town and Country Work Commission, presided over by the Rev. Key W. Taylor, of Carrboro, presented as speakers two outstanding stewardship evangelists of the Disciples of Christ Church—the Rev. L. O. Leet and Miss Idalee D. McCullar of Dallas, Texas. This church agency is charged with the specific task of building up and strengthening the rural and small town churches, and the speakers laid special emphasis of stewardship evangelism.

The Rev. C. Freeman Heath, superintendent of the Elizabeth City District, presided over the annual program of the Conference Brotherhood.

TUESDAY AFTERNOON

The highlight of the Tuesday afternoon session was the anniversary program of the Conference Board of Evangelism, presided

over by State SBI Director Walter F. Anderson, president of the Board. The annual report was made by the executive secretary, Dr. H. K. King. Principal speaker on this program was Dr. Harry Denman, executive secretary of the general board of evangelism of the Methodist Church.

The Conference Board of Education program on Tuesday evening was presided over by Dr. C. P. Morris, executive secretary, and the president, the Rev. V. E. Queen, pastor of Duke Memorial Church, Durham. The pending \$5,000,000 college campaign was reported by the Rev. Paul Carruth, executive secretary of the Commission on Higher Education. The regular work of the board of education was reported by heads of the children's division,

youth division, adult division, and the division of college student work.

WEDNESDAY

Highlighted by the traditional sacred Ordination Service, the 1958 annual session of the N. C. Methodist Conference moved into its third day.

The ordaining of deacons and elders and the consecration of deaconesses, ministers of music, and directors of religious education will take up virtually all of the afternoon service. The rites will be administered by resident bishop, Paul N. Garber, assisted by retired Bishop W. W. Peele.

The morning's program was highlighted by the reports of the commission on tem-

(Continued on page Fifteen)

Seen and Heard at

The N. C. Conference

Nothing which anyone really needed was omitted from the preparations for the Conference by the people of First Church, Wilson. They even had a rocking chair for the bishop! (It really wasn't a rocking chair, but a desk chair; however, Bishop Garber made good use of it and it really rocked.)

Coffee and doughnuts took the place of apples which have faded from the scene with the passing of the fall conferences.

The Methodist Publishing House was furnished a splendid room for its great display of books. Due to the fact that it was easily reached by those who wanted to take a breather and a rest from the arduous duties of sitting in conference for hours at a time, business boomed to an all-time high, according to Brother White, the popular manager of the Richmond branch. Perhaps the fact that the coffee and doughnuts were in the same room helped a bit, too.

Wilson furnished the most adequate air-conditioning ever found at a June Conference. Not only did the Wilsonites cool the church—they air-conditioned the whole town, with the help of a cool spell of weather. During the debate on whether to go to Wilmington or Rocky Mount next year, one speaker for the latter city admitted that although the new church there would have an 80-ton conditioner, they couldn't promise to duplicate Wilson's feat. Incidentally, Wilmington won out.

• • •

Something ought to be said about the way in which the host church arranged for entertainment. Delegates were happy about the whole thing, as they trudged merrily around from one restaurant to another, bearing their complimentary meal tickets.

Dr. Manning Potts, editor of *The Upper Room*, admitted that he was born in North Carolina, although he was a Virginian. His hometown was just over the border but a part of the Virginia Conference. He reminded his listeners of the famous story about the man who, someone reported, "was born in Boston while his parents were on a vacation in Europe."

Dr. Potts, in his lecture on the life of Asbury, mentioned the old-time Methodist

rule against "high-heads." He didn't explain what they were, but a little research brings up the interesting bit of information that the term was used to describe the fantastic style of hair-dressing which was popular among eighteenth-century ladies of fashion. By means of false hair, odd bits of old rags, velvet ribbons, and a generous amount of pomade (or "goose-grease, as the irreverent called it), the fashionable dame could manage to pile up a coiffure at least two feet tall. How they ever slept at nights is a mystery, for they couldn't, and didn't, do the job but once in several days.

No wonder the old-time Methodist class-leaders were warned not to admit any lady wearing such a contraption!

• • •

Seen around Conference: D. D. Holt and Stacey Weaver sitting in the hotel lobby at midnight drinking jumbo-size bottles of coke. Said Stacey, "If I drink all of this, you're going to have to sit up and entertain me the rest of the night." When the eavesdropper finally gave up and went to bed, the two distinguished educators were still talking . . . A certain popular pastor who has an important job at Conference trying to get out of the bishop's way in a crowded room, much to the amusement of his friends . . . A "low-church" preacher who dislikes liturgical services being addressed by a "high-church" buddy as "Father" and responding cheerfully each time by bowing low and saluting him as "your Reverence." (Which proves that Methodists refuse to take themselves too seriously and that an argument sometimes makes better friends out of the arguers.) . . . Bishop Shot K. Mondol of India and Bishop Edwin Voight of the Dakotas having pie and coffee together in an all-night restaurant . . . The young son of host-pastor Bob Bradshaw acting as assistant to reporter Dallas Mallison (who despite his almost unbelievable mastery of handicaps that would have made hopeless invalids out of most of us, still needs an extra pair of eyes and two active feet to give him some assistance.)

• • •

NC Conference ladies enjoy going to the annual meeting as much, and maybe more,

than their husbands. They can get in plenty of window-shopping while their spouses (What's the plural of spouse? It couldn't be "spice," could it?) dutifully sit all day in the Conference room, with short excursions to the book room. Preachers' wives have a lot of fun, and I suppose they always have had fun, despite the severe looks of some of the pictures in the old days. Modern P.W.'s are a cheerful lot and well they may be, for the average pastor's wife does not have to put up with the hardships which once were the lot of parsonage help-mates, thanks to the modern conveniences which are a part of almost every minister's home today—especially in North Carolina.

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Dr. E. L. Hillman, who retired at this session, has had the somewhat unusual distinction of having served three times as a district superintendent, all within a total of nine years.

• • •

The final story is about the Methodist pastor who lived on an island which depended for transportation on an infrequent boat service. Two missionaries of an aggressive sect landed one evening and proposed to spend the available time in visiting all of the islanders and convincing them that the Methodists were all wrong. The cunning preacher lived near the landing and was one of the first to be called upon. He saw that the missionaries didn't know who he was, so he invited them in and proved such an interested listener that the zealous proselyters spent all their time with him. They made no converts on that trip!

• • •

When almost two days went by without an argument, one of the veteran pastors began to be a bit worried. "Every Conference has to have at least one argument," he said. "Nobody knows what it will be about or when it will happen. The most serious measures are passed without question, and then, all at once, we will start a verbal free-for-all over something that doesn't matter two pins."

Just as he predicted, the arguments came and waxed furiously for a little while, then everything was calm again. One of these was precipitated on the last night by an unexpected resolution. The sleepy delegates woke up long enough to send the motion back to a committee by a big majority vote, and then went to bed, leaving the poor committee to settle the matter. This they did (along about one a.m.) by a Solomon-like decision to say nothing in several dozen words, and the next morning the fine young preacher who had brought in the resolution made a very brotherly speech in favor of whatever it was that the committee proposed. Nobody was quite sure as to what it meant, except that the original motion was buried.

Another argument blew up like a summer squall about the proposed insurance plan and the delegates cheerfully voted down the proposal.

It was a good Conference, a wonderful time of inspiration and brotherhood, under the leadership of a bishop who has the rare ability to guide a fast horse with a loose rein.



Pictured above is Calvary Methodist Church, Charlotte, dedicated on Sunday morning, June 22. Bishop Nolan B. Harmon preached the dedicatory sermon, and was assisted in the service by Dr. Walter Miller, district superintendent, the Rev. M. G. Ervin, a former pastor, Dwight Phillips, chairman of the Board, and the Rev. L. R. Akers, Jr., present pastor.

Calvary Church, organized in 1865, is the oldest church organization in Charlotte holding the original name and a continuous congregation, and is now in its fourth house of worship. The movement to build the present structure began during the pastorate of the Rev. M. G. Ervin, and it was erected during the pastorate of the Rev. J. W. Fitzgerald. The Rev. L. R. Spencer and the Rev. L. R. Akers, Jr. whose pastorates followed, carried on the work of fund-raising, so that the 20-year mortgage was paid off in less than seven years. The estimated present value of the building and equipment is \$360,000.

The church has a present membership of 785. With the building debt retired, its Mission Special has been increased to cover the support of two missionaries instead of one.

The congregation is proud of the fact that Dr. J. H. Phillips, of Duke Divinity School, is a product of Calvary Church.

Edenton Church Dedicates Worship Center

The historic and picturesque Edenton Methodist Church was the scene of an impressive service on Sunday, June 15, when the pastor, the Rev. J. Earl Richardson, dedicated a brass altar set, altar cloths, and communion table.

The cross and candlesticks were given by the Methodist Men's Club in honor of Mr. C. E. Cullipher who has been a member of Methodist official boards continuously for over 50 years, with 33 years of service to the Edenton church. The vases were given by the Cullipher family. The altar cloths, given by the women of the WSCS and Wesleyan Service Guild, were dedicated to the memory of the women of the church who have served through its 150-year history. The communion table was dedicated in honor of Mr. and Mrs. T. B. Williford who have been faithful members of the Edenton church since 1925. Mr. Williford is retiring chairman of the Board of Trustees. The table, of beautifully grained walnut, was made by Hubert Williford, son of Mr. and Mrs. Williford.

The gifts were presented by Dr. A. F. Downum and accepted by Mr. J. Edwin Bufflap.

An added note of reverence is felt as services are begun with the lighting of candles, and as they are extinguished at the close of the service. Brad Williford was the first acolyte.

Key Leaders for W.N.C. Higher Education Drive

Key leaders have been announced for a \$3,000,000 campaign which Methodist churches of Western North Carolina will launch in November for capital funds for Methodist colleges and student activities on tax-supported campuses.

The Commission on Christian Higher Education, after receiving a go-ahead order from the WNC Conference session at Lake Junaluska, made the first in a series of appointments for a campaign which will include an every-member canvass in each of the 1,116 churches in the conference area.

Conference chairmen for the campaign include Bishop Nolan B. Harmon, resident bishop of the Charlotte area, clerical chairman; Edwin L. Jones of Charlotte, lay chairman; Mrs. Clarence C. Cranford of Asheboro, woman's division; J. C. Cowan, Jr., of Greensboro, advance gifts; Miss Beatrice Cobb of Morganton, public relations; and Richard G. Stockton of Winston-Salem, treasurer.

Dr. Wilson O. Weldon of Charlotte is chairman of the sponsoring Commission on Christian Higher Education, and Dr. Fletcher Nelson of Morganton, director.

Colleges participating in the campaign will be Brevard College, Greensboro College, High Point College and Duke University Divinity School, along with Wesley Foundations conducting Methodist student activities at the University of North Carolina

at Chapel Hill, Appalachian State Teachers College at Boone, and Western Carolina College at Cullowhee.

Plans call for a mobilization meeting of representatives of all churches to be held in Charlotte September 12, followed by meetings in each of the 11 districts of the conference during the period September 21-October 5.

Ecumenical Institute to Meet at Blue Ridge

The Third Ecumenical Institute, sponsored by the Southern Office of the National Council of Churches, the Rev. J. Edward Lantz, executive director, will be held at Blue Ridge Assembly, Black Mountain, July 20-25.

Leaders engaged in church and council work and all who are interested in the ecumenical movement are invited to attend this interdenominational and interracial group.

Leaders and speakers include outstanding churchmen from the South as well as from other parts of the nation and the world.

For information regarding registration, fees, individual and family accommodations write Mrs. Anna Triplett, Cobin, Kentucky.

Emory's School for Supply Pastors July 21 to August 15

The annual Approved Supply Pastors' School at Emory University will be held July 21 to August 15, according to announcement this week by Dr. Arva Floyd, director.

The short-term school is operated to assist the supply pastor in meeting the Methodist course of study requirements for the ministry, Dr. Floyd said. A year's credit in the course of study is given for attending the school. However, all books for the course year must be read prior to entering the special Emory workshop, Dr. Floyd pointed out.

The curriculum for the supply pastors will include classes on church administration, speech, preaching, world religions, and other subjects, together with special lectures and social activities.

Dr. Floyd added that no work is given in studies for license to preach, or in introductory studies for the ministry. These must be taken through the correspondence office, Methodist Board of Education, Box 871, Nashville, Tenn. (For detailed information and application blanks on the supply pastors' school, write the Chairman of the Conference Board of Ministerial Training. Some financial assistance is available for those who need it.

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You need not scoff at the church because it contains so many sinners. If it contained nothing but saints there might be no room for you. The Christian church was founded for sinners in the first place, and unless you are a saint, you need it.—Selected

Boys and Girls

ELIZABETH WHISNER
Editor



THIS LAND IS OURS

This land is ours; its golden grains,
Its mountain peaks and fruited plains.

This land is ours to have and hold;
Its wells of oil, its veins of gold.

Its sturdy schools, its churches fine;
Its forest plots of spruce and pine.

Its waterfalls, its caps of snow;
Its ferns and moss where brooklets flow.

Its surfaced roads on which we ride
Stretch miles across the countryside.

This land is ours; its sun and shade,
Where democratic codes are made.

This land is ours; its fields of corn
Where gentlemen of strength are born.

This land is ours to love and cherish;
To guard, that freedom does not perish!
—N.K.D.

STRANGE MUSIC

*(An actual incident experienced recently by
our page editor and her harp.)*

It was a summer evening at a cabin in the country. The sun had gone down, and a light breeze was stirring the leaves and bringing relief from the heat of the day. The birds were singing their evening songs, and the small night insects had left their hiding places and were all set to enjoy the coming hours.

A group of ladies from the city had gone to the cabin for a meeting, and during the evening hours were gathered on the lawn for vespers. One of the ladies had a harp with which she accompanied the singing of song after song, until darkness settled down, and the insects became troublesome. She had to miss a note now and then while she attended to a hungry mosquito.

Finally the ladies went into the cabin, and after another happy time of talking and singing, the harp was laid on the table beside the lamp, the ladies went to the kitchen for a light snack, and soon good-nights were said, the lights went out, and all was quiet.

But before the harp lady could get to sleep she heard a strangely familiar sound—"Ping!" Lying quietly, she listened. Presently she heard the sound again—"Ping!"—very soft and clear. "Sounds strangely like the ring of a harp string," she thought. But surely it couldn't be, for the harp was lying where she had put it on the table near the lamp, and everyone was in bed.

The lady decided it must be her imagination, so turned over, and was almost asleep, when—"Peeng!" went that sound again, higher than before. She sat up in bed and peered into the darkness to see if she could discover someone trying to

play a joke. Then she spoke in a whisper to the lady in the next bed:

"Sandy, are you awake?"

"Y-yes," she replied, as if afraid of her own voice. "Wh-what's the matter?"

"Did you hear anything strange just now?" The harp lady's voice trembled.

"Yes, I did, and I've got goose-bumps all over," said Sandy.

"There's something mighty queer going on around here, and I've got to find out what it is. Somebody's fooling with the harp."

The two ladies waited in the darkness for a moment, and then Sandy tiptoed slowly and cautiously toward the table. A board in the floor creaked, and both ladies jumped as if they had heard a ghost. Sandy finally reached the table, found the lamp switch, but her hand was too trembly to turn it.

"For goodness' sake, turn on the light, Sandy. I'll shake to pieces if I don't find out what's going on," said the harp lady in a thin voice.

At last the light came on.

"Jeepers!" exclaimed Sandy.

"Eek!" squealed the harp lady. "Well, of all things!" she continued. "There you are, you pranksters! Mighty little guys to have caused so much excitement."

Have you guessed it? Sure you have. Several small gnats that had slipped into the house, had played around the lamp, and then in the darkness had settled down among the sensitive harp strings. Their light touch had done the trick!

Tiny musicians unaware!

—E.W.

CHUCKLE

Uncle Tom was jollyng his little niece, trying to make her believe the moon was made of green cheese. But Dorothy was not to be fooled so easily.

"It can't be made of cheese," Uncle Tom," she said convincingly, "'cause God made the moon two days before he made cows."

—Clipped

Bible Quiz

1. Out of whom did Christ cast seven devils?
2. For what trees was the Garden of Gethsemane noted?
3. Who said, "Know ye not that I must be about my father's business?"
4. Who was stoned to death because of his love for Christ?
5. On what were the Ten Commandments written?

Answers to Last Week's Quiz

1. Sixth to Ninth Hour
(Noon until 3 p.m.—Matthew 27:45.
2. Jesus—John 8:1-11.
3. St. Paul—Romans 1:16.
4. David—Psalm 55:22.
5. keep my commandments.—
John 14:15.

Freddy and the Snail

Freddy sat on the wall in the garden with a book in his hand, at which he was looking with a very sad face.

"I know I'll never learn it!" he cried.

The school teacher had given all the boys a holiday task, and Freddy had let the time slip past without touching a book, until only a week was left, and he had his long poem to memorize.

Like most boys, he wished to get the prize, but did not like the labor of working for it. Rather an idle boy was Freddy; in fact, he had got it into his head that he was not as clever as the other boys, and that it was no use to try.

He was thinking that very thing just now, when his eyes fell upon a snail crawling up the bottom of the wall on which he sat.

"Surely," he thought, "that silly thing is not going to try to get to the top at that pace." Yet slowly, very slowly, it climbed, until at length the top was reached, and as if in triumph, the old snail reared itself up and waved its horns.

Then the thought flashed upon Freddy: Suppose the snail had said what he had, "It's no use trying!" He would never have reached the top of the wall, that was certain.

"I won't be beaten by a snail!" said the boy, and he set to work in downright earnest. By the time the holidays came to an end he knew his poem by heart.

Prize day came, and the boys listened eagerly for the prize-boy's name. Freddy's surprise can hardly be imagined when he heard his own name called out.

When Mr. Frazer, the teacher, handed him the handsome volume, he patted him on the head, saying kindly:

"Well done, Freddy! I'm very glad you have won the prize; but how was it you did so well?"

"Sir," said Freddy, "it was all because of the snail on the wall."

—Child's Hour

DEAR GOD, I'M THANKFUL

Dear God, I'm thankful I was born.
The grass is green, the sky is fair,
The birds sing merrily everywhere.
The air is clean, the flowers gay,
My heart is glad all through the day.
Dear God, I'm SO thankful I was born.

—WILMA W. HORTON

N. C. Conference Appointments - 1958-59

(Changes are indicated by bold face type)

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Pittsboro Circuit C. C. Capps
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Robbins Circuit McD. McLamb
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 District Director, North Carolina Christian Advocate: H. L. Swain
 District Director of Temperance: Vance Lewis
 District Director of Town and Country Work: N. B. Hill, Jr.
 Retired: W. F. Elliott, H. L. Hendricks, Paul R. Maness, C. T. Rogers, M. Y. Self

WILMINGTON DISTRICT

District Superintendent, J. E. Garlington
 Ashpole D. F. Lowry
 Bethesda John Pearsall
 Bolivia: Bethel Alden Hemingway
 Bolton Robert Drew
 Burgaw C. F. Grill
 Carolina Beach C. D. Roetter
 Carvers Creek Paul G. Bunn
 Cerro Gordo-Olivet W. C. Teachey

(Continued on page 14)

Children's Home Provides Special Program of Activities for Its Teenagers

THE PICTURE

One of the very important activities and responsibilities is that of caring for our children when they are sick. Our picture today shows our nurse, Miss Annie Smith, with her helpers. They are left to right, front row: Marilyn Drummond, Mary Kerr, Nancy Fulton, Martha Stone. Back row: Brenda Foster, Mrs. Helen Boose, dietician, Shirley Nichols, Miss Annie Smith, nurse, Linda Peele, Carol Kennedy, and Janie Weatherman.

One of our most important responsibilities, and one which requires a great deal of thought and planning, is the responsibility of evolving an activity program that will interest and develop our large group of young people. I have been asked to prepare a paper on "Programming for Adolescents"; and when I had finished it, it occurred to me that you, our readers, would be interested in it. In a later issue we will bring to you a summary of our program for the younger children.

PROGRAMMING FOR ADOLESCENTS

From the time we are very young until the time we become "more advanced in years," we like to have things to do. While we are young and after we become adults, we get bored when time "hangs heavy" on our hands.

Surely, these are the times when we long for a few moments in which to do nothing. This might be more true of those of us who are a bit older. However, we find it to be true of particular stages for young folk. We need to try to understand the lethargy that takes hold on our young people when it does. This is a disease that frequently shows up in the adolescent period. These folk, too, need some time to just do nothing.

When we have taken recognition of these limitations, we can then move forward to plan for much activity and know that we are planning well. I would say that any schedule for young people (or old) should provide for work—for play—for social life—for educational development—for worship. We try to have our young people active in all these areas.

We have at our home seventy-six boys and girls of junior high school age, and seventy-seven boys and girls of senior high school age.

It is our feeling that a group such as this needs to do some work. I like those lines:

"This is the gospel of labor,
Ring it ye bells of the Kirk;
For the Lord of love, came down from above,
To dwell with men who work."

It is good for young people to know that things get done because people work. It is good to know that the tomato didn't grow in the store—that it is made available to us through effort on the part of someone. Surely, one of the effective ways to develop values and appreciation for things is through work. Too, how fine it is to give to all a

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

MRS. VIRGINIA WEBSTER, Assistant Editor

chance to contribute to the welfare of all. Through this effort, we bring these young people to expend. We help them to develop confidence in themselves and our appreciation for their individual selves. As they work together, they learn teamwork and develop an appreciation for co-operative action. They learn community spirit and come to see its place in our life. I would recognize early the caution that work should be geared to the capacities of those doing the work. We would not give a man's job to a child.

Since we began with work, we will quickly move to the area of play. "All work and no play will make a dull boy of Jack." I believe this is true. So when we plan a work schedule, we quickly plan a play schedule. We have to caution ourselves not to plan too much for group activity. Certainly in the early adolescent stage this group activity is very popular, but in the later stages more individual attention needs to be given. So we plan for periods for play in every day.

We have a fairly large recreation center which is open each afternoon from 3:00 to 5:00. Many have an opportunity to go to it during this period. They are free to play games there or just sit around. This center is then open on Friday night for our junior high group and on Saturday night for the senior high group.

During the summer time, we gather in the area near the center after supper where softball, horseshoes, volleyball, skating, shuffle board, badminton, table tennis, tennis, swimming, and other activities are provided. People take part in these activities as they choose to do so. There are adults present, but not too much so. At the end of the period the center is open for a few minutes as a store. The groups then return to their cottages where television and reading ma-

terials are available. We particularly like the freedom that characterizes the atmosphere of this time.

During the school year, we do have organized competitive games for our junior and senior high groups. We find that a well-balanced program here has definite values for our young people. There are values of discipline that team play calls for. It is good to develop a fair competitive spirit, and we do well when we discover skills and develop them.

Our arts and crafts program has filled a great need and is proving of tremendous value to both our boys and girls. We are happy this year to have members of our group win prizes in state-wide contests.

Surely, the social life is of the utmost value to adolescent boys and girls. At one period they are far more interested in each other than they are in adults or any institution.

There is fine opportunity for social life in the play activity that I have suggested. In fact the social phase takes up a great part of the periods we have considered. It provides a very wholesome environment for the social experiences. For this reason it is important that in the evening period I have described both sexes mingle freely.

There must be much in addition to provide for the development of the social graces. Some of the other activities need to be of a more formal nature. We have found that our cottage parties are of more value to us than the larger group activities. The small group seems to profit in so many ways. They plan together—they work together in completing arrangements—and seem to derive more personal pleasure from the parties on the individual cottage basis.

Our teen-agers seem to thoroughly enjoy our picnic excursions and such activities, and we have to provide for numbers of such occasions.

Then, there is this dating business, which is most important. There is a time on Sunday evening for this. Our girls do date boys from off the campus, and our boys date girls from off the campus.

Our people do quite a bit of visiting in homes of friends and relatives. We feel this offers an opportunity for social growth.

(Continued on page 16)

Left to right, Front row: Marilyn Drummond, Mary Kerr, Nancy Fulton, Martha Stone. Back row: Brenda Foster, Mrs. Helen Boose, dietician; Shirley Nichols, Miss Annie Smith, nurse; Linda Peele, Carol Kennedy, and Janie Weatherman.





Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

18th Annual Meeting at Lake Junaluska

The 1958 annual meeting of the Woman's Society of Christian Service of the Western North Carolina Conference was held at Lake Junaluska on June 10th through 12th with about 800 women in attendance.

The missionary speakers brought messages of world interest as they related the story of women at work in other nations of the world, in Argentina, Africa and in China.

Miss Josephine Abrams told of three native missionaries in Argentina, one serving as the minister of the "highest Methodist Church in the world, 14,000 feet." This "church" was converted into a place of worship by the young missionary. The eight-room house with thick mud walls had formerly been occupied as a public tavern, but the vision and faith of a group of loyal people, working with the missionary, made it into a Sunday school building where they might learn more of God.

Miss Lorena Kelly, missionary to Africa, gave the meditation one morning and also the final meditation of the Conference. In speaking on the subject, "Christ in My World," she said that, "The only place of preparation is in our own hearts," adding, "if the Scriptures were more a part of our lives today, we would not have as much confusion." In her second message on, "Christ in Our World," she stressed the fact, "Only when we are informed do we take action—the Christ of our world would not have us ignorant in deed or in truth."

Mrs. Ralph Ward of Hong Kong and Formosa told of the phenomenal task of the church in Hong Kong, the newest mission field of the Methodist Church, saying, "we had a city of three-fourths of a million people—then there were added two million plus in a short while. There is consequently a shortage of food, of water, a shortage of space where one may live—and of the privilege to work."

President's Message

Mrs. Clarence C. Cranford, president of the W.S.C.S. of the Western North Carolina Conference, delivered her message on the first afternoon of the meeting. She spoke on "Thy Kingdom Come," saying, "We Methodists have a heritage of world responsibility. There was a man named John Wesley, who said, 'The world is my parish.' Wesley himself did not feel this until after he had failed in his first missionary venture. He had to have that heart-warming experience which came to him only as he recognized the love of God as a personal thing."

Many women commented on the gracious way the president presided at the sessions—she was so careful at all times to explain every motion or action to be taken by the Conference. Her consideration made each

delegate feel that she was a vital part of the large organization of the Western North Carolina Conference, which now includes 42,987 members.

Recognition Service

On Wednesday evening, Mrs. Curtis Koontz, secretary of missionary education and service, conducted a Recognition Service for all missionaries and deaconesses at the Conference. As these twenty-one women were introduced, each told of her field of service and the number of years she had served. Miss Mable Metzger, deaconess, and superintendent of Brooks-Howell Home for Retired Workers in Asheville, topped the list with 40 wonderful years in service for the Master. Others, now retired, told of 37 years, 34 years, 27 years, of service—and on down to the new missionary, Miss Barbara Leonard, who will soon go to the Philippines.

Pledge Service

Perhaps the highlight of the entire Conference was the pledge service, conducted by Miss Una Edwards, Conference treasurer.

As Miss Edwards stood on the platform, colored slides of the mission fields, showing the types of services rendered by the Woman's Division, were shown on a large screen. Each district president came to the center of the stage and made the pledge of her district. As the scene changed, another president stepped forward, until the entire total reached \$208,000, pledged to missions from the women of western Carolina.

Miss Edwards and Mrs. Cranford then took the brass plates in which the pledges had been placed, to an altar at the side of the stage and knelt as soft music was played to fill the hearts of all with reverence and love.

The pledges in the districts were: Asheville, \$15,000; Charlotte, \$32,250; Gastonia, \$19,000; Greensboro, \$33,000; Marion, \$10,000; North Wilkesboro, \$4,500; Salisbury, \$19,500; Statesville, \$17,500; Thomasville, \$19,000; Waynesville, \$9,250; Winston-Salem, \$29,500.

New Officers Elected

Six new officers were elected at the meeting, these were the officers included in Group I of the By-Laws.

Mrs. Thomas E. Frutchey of Asheville was elected as vice-president, Mrs. S. Ray Lowder of Lincolnton as secretary of Promotion, Mrs. I. L. Sharpe of Charlotte as secretary of Youth Work, Mrs. Gilmer Harris of Cherryville as secretary of Missionary Education and Service, Mrs. Arnold Kirk of Cooleemee as secretary of Literature and Publications and Mrs. Garland Stafford of North Wilkesboro as secretary of Missionary Personnel.

Three women were re-elected for four-year terms. These are Mrs. Hugh W. Wilkin of Charlotte as recording secretary, Mrs. J. W. Fowler, Jr., of Lake Junaluska as secretary of Status of Women and Mrs. John C. Wright of Weaverville as editor of the Woman's Page in the NORTH CAROLINA CHRISTIAN ADVOCATE.

The installation service for the officers was conducted by Mrs. John Hoyle, Jr., of the Board of Missions of the Methodist Church.

Retiring Officers Honored

The five officers who have completed their terms of service were honored by the Conference with special memberships, as a token of appreciation for their loyalty and devotion. Mrs. C. C. Weaver placed the little golden pins on these women, as one by one, she gave them the kiss of Christian love and fellowship.

Honorary life patron memberships were presented to Mrs. Rupert Crowell of Asheville, who has served eight years as vice-president, and to Mrs. T. V. Goode of Statesville, who has served eight years as secretary of Promotion. Honorary life memberships were presented to Mrs. Curtis Koontz of Lexington, who served four years as secretary of Missionary Education and

(Continued on page 16)



NEW OFFICERS—(Left to right): Front row—Mrs. John Wright of Weaverville, Mrs. Garland Stafford of North Wilkesboro, Mrs. S. Ray Lowder of Lincolnton, and Mrs. Arnold Kirk of Cooleemee. Back row—Mrs. Hugh Wilkin of Charlotte, Mrs. Gilmer Harris of Cherryville, and Mrs. Thomas E. Frutchey of Asheville. Not present when the picture was made was Mrs. J. W. Fowler, Jr. of Lake Junaluska and Mrs. I. L. Sharpe of Charlotte. Photo by Hamilton's, Waynesville.



MISS LLISA KAIJALA, *Counselor*
Turku (Abo), Finland



MARGARETHA CARRO
Igeltors, Sweden



ASTA GABRIELSSON
Borga, Finland

1958 Caravan Personnel from Northern Europe to Western North Carolina Conference

MISS LLISA KAIJALA—*Counselor*

comes from Turku (Abo), Finland, where she is a music teacher. Earlier Miss Kaijala helped in the office of her deceased father, an artist. She attended the Sibelius Academy in Helsinki 1947-50. Since she was fifteen years of age, Miss Kaijala has been actively helping with the music in the Finnish Methodist Church in Turku, playing the organ, leading the choir, and singing as a soloist. In the W.S.C.S. there she has the responsibility of meeting foreign guests and missionaries when they visit Finland. In this capacity she had the opportunity of meeting the Western North Carolina Caravan in 1955. She has been a member of the Methodist Church since 1939. Miss Kaijala has traveled in Sweden, Norway, Denmark, Germany, France, and Italy.

BIRGITTA AHLBERT—*born May 20, 1935*

We do not have a picture of Birgitta Ahlberg. She comes from Stockholm, Sweden, where she has been a member of St. Paul Methodist Church since 1952. Coming from a Methodist family, she is quite active in the local church, teaching in the Sunday school and serving as a junior leader. She is a member of the choir there. Birgitta finished her undergraduate training in medicine, receiving the first degree in 1956. At present she is doing specialized study in surgery at the Carolina Medical Institute in Stockholm. In the summer of 1955 she met the Western North Carolina Caravan at Oreborg, and is looking forward to working again with American Methodist youth. In 1957 Birgitta took part in forming a group of Christian medical students and would like to visit and see some of our Methodist hospitals and medical centers also.

MARGARETHA CARRO—*24 years of age*

is a teacher in Igeltors, Sweden, where there is no Methodist congregation. Therefore, she goes to Finspang for church services, where her membership and her parents are. She would like to change to a school where there is a Methodist church in the

community, so that she could be more active in the church work. She teaches English and spent one month in England during the summer of 1957. In 1956 she attended the International Summer School at Union Theological Seminary in Gothenburg (Methodist).

ASTA GABRIELSSON—*born August 1940*

comes from Borga, Finland, where she is a student in the high school, with special interest in language and literature. She is also interested in music, was earlier a member of a girls' choir and plays the guitar a little. Since the age of three, Asta has been in the Sunday school or the youth work of the Methodist Church. At present she is assistant leader for the intermediates, and takes every opportunity possible to attend camps and conferences.

THOR PYTTE—*born July 6, 1936*

comes from Lillestrom, Norway, where he has been reared in the Methodist Church by Methodist parents. He is an active and effective worker in the youth fellowship, well liked by both young and old. During the summer of 1957 he participated in a work camp in Austria, representing the Norwegian Methodist Youth Fellowship. He is recommended as a good speaker.

Revised Caravan Schedule As Requested

Monday, June 16—Arrive New York on S. S. Stavangerfjord. Will be met at pier by Robert Ralls, Reggie Cook and Mrs. Reggie Cook. Afternoon and evening in New York.

Tuesday morning, June 17—Tour of United Nations in New York.

Tuesday afternoon, June 17—Leave New York for Washington, D. C.

Tuesday night and Wednesday, June 18—In Washington, D. C.

Late Wednesday afternoon or Thursday morning—Leave Washington.

Thursday and Thursday night—en route to Hendersonville

Till Sunday, June 22—Camp Tekoa

June 22-28—Counselor and two of the young people, Lake Junaluska, Senior Workshop.

June 22-28—Two other young people, Camp Tekoa, Hendersonville

June 29-July 5—Two young people from Junaluska to Camp Tekoa, Hendersonville

July 29-July 5—Two young people from Tekoa and Counselor, Junaluska

July 5-10—Two young people and counselor, Cullowhee

July 5-15—Two youth, Camp Tekoa, Hendersonville

July 10-15—Counselor and two youth from Cullowhee to St. Paul's, Asheville

July 15-22—Counselor and four caravanners, Groce Church, Asheville

July 22-25—All five at Tekoa

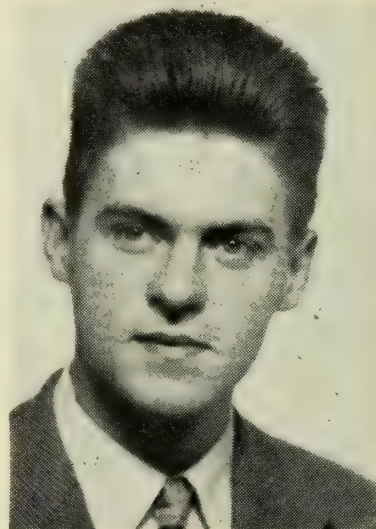
July 25-30—Spencer, Long St., Main St., and Providence

July 30-August 6—James Armstrong, C. A. Upton, K. D. Crouse

August 4—Counselor and two caravanners to W.S.C.S., First Church, Charlotte

August 6—Leave Greensboro for New York

August 7—Sail from New York on Stavangerfjord



THOR PYTTE, Lillestrom, Norway



Youth in Act on

in the WESTERN NORTH CAROLINA CONFERENCE

New Conference Constitution

The Constitution Revision Committee, appointed by the Conference Youth Council to revise the Constitution of the Western North Carolina Conference Methodist Youth Fellowship, has completed its work. The chairman of the committee, the Rev. Robert P. Bunch of Winston-Salem, will present the new Constitution to the Conference Youth Council in August for its consideration. The constitution will be formally ratified by youth representatives in the summer conferences of 1959.

August Youth Council

The council of the Western North Carolina Conference Methodist Youth Fellowship will meet August 19-22 at Camp Tekoa. President Martha Turnipseed will preside at this conference planning meeting. The council will make plans for youth work for the year ahead. These plans will affect the youth of every church in every district of the conference. Therefore it is important that every member of the council be present. The elected conference youth officers and the treasurer, the conference program area chairmen and their adult advisors, the president and adult counselor of each sub-district, the Executive Secretary and the Youth Committee of the Conference Board of Education, District Directors of Youth Work, the deans and head counselors for the ensuing year's youth conferences, and the Conference Director of Youth, are all members of this council. Every member should make plans now to be in attendance.

The 10 Commandments of Boy and Girl Friendships

1. Thou shalt live a life of such varied and wholesome interests that thou wilt not become "boy crazy" or "girl crazy."
2. Thou shalt so live that when thou fallest in love it will be with some one's soul, not with a bewitching curl or handsome face.
3. Thou shalt not, therefore, make thy boy friendships or thy girl friendships the one and only thing in life.
4. Thou shalt choose as thy friends some one whose presence will cause thee to be bigger and better than thou art.
5. Thou shalt choose as thy friend some one who looks upon the most important phases of life with somewhat the same slant as thyself.
6. Thou shalt cultivate diligently the gracious art of being able to enjoy the company of thy friend, not only when thou two art alone but also in the company of other people.
7. Thou shalt share a broad variety of wholesome interests with thy friend.
8. When thou and thy friend become engaged thou shalt look well into the practice of physical caresses lest this usurp the place of many other mutual concerns.
9. Thou shalt measure up thyself to every ideal thou requirest in thy friend.
10. Thou shalt mark thy friendship of today, for in it thou art laying the founda-

tion for the kind of life that is to be in thy future home.

First Methodist Senior MYF
Lexington, North Carolina

New Publications for Youth and Their Parents

The Methodist Board of Temperance has prepared two new packets of materials to guide parents as they face certain problems with their youth. These materials can make a difference in the life of some youth, if they are ordered and used properly.

"Parents' Packet on Gambling"

How can parents "talk over" the problem of gambling with teenagers? This packet is designed to give suggestions and background information on this problem. The packet contains the following four pamphlets. The titles tell the story—

- "Parents and the Spirit of Gambling"
- "Something for Nothing? Why Not?"
- "The Right Stakes"
- "Gamblers Can't Win"

"Parents' Packet on Alcohol"

This is a direct facing of a problem which is affecting more and more of our youth. The time to face it is while it is still only a problem and before it becomes a tragedy. The packet contains the following four pamphlets. Again, the titles tell the story—

- "Alcohol and Family Life"
- "Mental Health for Tomorrow"
- "Helping Youth Meet the Alcohol Problem"

Both packets may be ordered from The Methodist Board of Temperance, 100 Maryland Avenue, N.E., Washington 2, D. C.—30¢ each. They could be used in a variety of ways: Youth Activities Weesk, Resource material for evening meetings of the MYF, distribution in homes where there are youth, in church libraries, etc.

"Go Sing It On the Mountain"

For some five years now the youth of our conference have had many joyful hours wherever youth get together in singing from our conference song book. This collection of hymns, spirituals, folk songs and fun songs, is for use at camps and assemblies where youth literally sing "on the mountain," and in subdistrict and local church Methodist Youth Fellowships where joyful singing will help create "mountain top experiences." Favorite songs from many other books were selected in composing our song book.

"Go Sing It On the Mountain" is being used by schools, churches of other denominations, and has even been ordered by a church and a bookstore in England. You may order your copies from: Methodist Board of Education, Box 828, Salisbury. The price is right: from 1-25—25¢ each; 25 or more—20¢ each.

Not Bigger—But Better

"Not Bigger—But Better" is a challenging curriculum filmstrip prepared co-opera-

tively by the Editorial Division and the Division of the Local Church of the Board of Education and issued by The Methodist Publishing House through the facilities of the Television, Radio and Film Commission of The Methodist Church.

It is the story of a small MYF in a small church that grew not *bigger*, but *better*. It is designed to help the viewers work out problems in their small MYF. The filmstrip is ideal for use with young people in the small MYF, their adult counselors and pastors, in the local church, at district and subdistrict meetings, with leadership schools and with groups of workers with youth.

The filmstrip shows how a small MYF, through careful planning, renewed purpose and prayerful effort, grew "Not Bigger . . . but Better," pointing the way for other small groups to follow. Black and white filmstrip (53 frames) with 33 $\frac{1}{3}$ l.p. recording. Twelve minutes. It is available for loan from the Conference Board of Education, Box 828, Salisbury, or it may be purchased from The Methodist Publishing House, Fifth and Grace Streets, Richmond 16, Virginia, for \$9.00.

World Peace Materials Available

The following materials are available from The General Board of World Peace, 740 Rush Street, Chicago 11, Illinois:

"The Christian and Military Service," by Herman Will, Jr., a revision of a five-session discussion guide from *Roundtable*. Useful reading and study material for Christian young people. 10¢ each; \$1.00 per 12; \$6.00 per hundred.

"Stop, Look, Listen," a valuable guide to newspapers, magazines, newsletters, radio, and TV for the individual who wants to know how to be well informed on current issues. 5¢ each for handling; \$2.50 per 100.

"Conscientious Objector Registration Card," available for Methodists to register their views officially with their denomination. Free in reasonable quantity.

Brevard College Scholarships Announced

Eight District Methodist Youth Fellowship scholarships amounting to \$300.00 each have been awarded for the coming year at Brevard College.

These scholarships are awarded annually by the college to young people who have been leaders in the Methodist Youth Fellowship and school activities and who have outstanding academic records. The scholarships may be renewed for the second year, provided the student maintains a "B" average.

The following young people have been awarded these scholarships for the coming year:

Wayne Taylor, of Saluda, son of Mr. and Mrs. H. W. Taylor; Nancy Poley, of Charlotte, daughter of Mr. and Mrs. H. L. Poley; Elmer Harris Norwood, of Kings Mountain; James G. Pyatt, of Marion; Dinah Sue Carden, of Concord, daughter of Mrs. and Mrs. Fred Garden; Sara Faulkner Cox, of Linwood; Mary Jane Nichols, of Route 1, Clvde, daughter of Mr. and Mrs. William J. Nichols, of Waynesville; and Phyllis Ann Maines, of Hanes, daughter of Mr. and Mrs. Oscar Lee Maines.

President: Martha Turnipseed
High Point College, High Point
Director of Youth Work: Paul H. Duckwall
Box 828, Salisbury

Social Justice and the Gospel

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Matthew 5:17-20, 46-48; 23:23-26.

The consideration of this topic involves us at once in a question which is uppermost in the minds of men today. That question is: What word does our Christian faith have for the current problems of social justice which scream at us from the pages of our newspapers? Since the end of the last war millions of human beings have escaped from colonial status and are trying to establish free governments in many parts of the world. This newly found freedom has had loud repercussions everywhere. We find that groups long oppressed are now begging for, even demanding, different treatment from that which they have received in the past. What attitudes should Christians take toward these pleadings and demands?

In the first Scripture selection (seven verses from the Sermon on the Mount) Jesus is declaring his position with regard to the ancient laws of the Hebrew people. He does not propose to abolish these laws but to fill them with new meaning. Perhaps this furnishes us a suggestion. It may be that we are under obligation to re-think the traditional interpretations of Christian justice and to see them in a new light. According to Jesus, we are not to consider our duty done when we have lived according to the new laws of the kingdom of God. Said Jesus: "For I tell you, unless your righteousness exceeds that of the Scribes and the Pharisees, you will never enter the Kingdom of heaven."

In verses 46-48 the contrast is made even clearer. Jesus is saying that if we confine our good will to those who show good will to us we are not better than heathen, for they constantly live by this rule. "You, therefore, must be perfect as your heavenly Father is perfect" (vs. 48). This, at first, looks like an impossible demand. But if we consider this Christian perfection as a matter of *kind* rather than *degree* it does not seem so. We can never be as good as God, but we may have *some* of God's *kind* of goodness. In other words, we are under the obligation of "striving for perfection—groaning after it," as the early Methodists called it. If you had to choose between living with people who assumed that they had already "arrived" at moral perfection and those who, though weak, were continually striving to be better, which would choose?

In the latter verses of the lesson (Matthew 23:23-36) Jesus condemns the attitude of those who get lost in the petty details of their religion and forget its larger meanings. Why do they do this? The answer is easy. They do it (and we do it, too) because it is a short-cut. If we could pin our Christian duties down to a few definite, formal acts, that would make it simple. But Christian living is not simple. We are constantly being confronted with the larger demands such as (1) what does it mean to be Christian in politics? (2) in business relationships? (3) in matters of racial justice? (4) in the way we spend our money? Jesus says we have not only to clean the outside of the cup, we have to clean the inside as well. It won't do to have a life that merely looks good to the world. We have to live with ourselves. Until each of us has faced our Lord in an honest and searching way, and have said "Lord, what would thou have me do?" we have nothing better than a surface religion—the *form* without the *power*.

◆ ◆ ◆

By the time children are five, their parents will have done at least half of all that can ever be done to determine the children's future faith.—Dr. Randolph C. Miller, Yale Divinity School

Oak View Celebrates 22nd Anniversary, July 13

Oak View Church, High Point, will celebrate its 22nd anniversary on July 13, when the Rev. R. P. Marshall, editor of the *ADVOCATE*, will be the speaker. This church has made an outstanding record for sending out ministers into the Methodist church. The Rev. Fletcher Howard is the new pastor since Conference.

BOOK REVIEWS

Faith For These Troubled Times, by Denson N. Franklin. (Revell. Price, \$2)

Books of sermons appeal mostly to preachers in search of ideas. This book should have appeal to both ministers and laymen. Simply written, it contains so many good illustrations that one can foresee a widespread popularity among the brethren of the cloth. A word of caution, however,—these illustrations are, for the most part, taken from the writer's own experience and will need to be borrowed with care. Bishop Clare Purcell has written an introduction in which he pays tribute to the author's work as pastor, for ten years, of First Methodist Church of Gadsden, Ala. He says, "Ministers who do counseling with people in distress will find help here."—R.P.M.

In Memoriam

MARGARET JANICE MOORE

We wish to pay loving tribute to Janice Moore, daughter of Mr. and Mrs. Felix Moore, who was killed in an automobile accident May 30, 1958. She was a member of Rainbow Methodist Church and was baptized as a baby by her grandfather, the late Rev. L. M. Chaffin, and given a baby life membership of the W.S.C.S. by her father's aunt.

Janice was loved by young and old alike and had taken an active part in the church MYF and East Carolina College where she had completed her sophomore year. One of her teachers said, "Students like Janice Moore make teaching a joy."

Her pastor, the Rev. W. R. Crowder, and her uncle, the Rev. J. C. Chaffin conducted her funeral June 1st.

We extend our sympathy to her family and loved ones. Respectfully, Mrs. Charlie Albritton, Mrs. William Heath, Mrs. Willie Sugg.

Appointments

(Continued from page 9)

Chadbourn	A. W. Lore
Clarkton	Carl Newton
Concord	R. F. Streetman
Council	Kenneth Wilson
Dublin	Paul W. Boone
Elizabethtown	H. L. Davis
Evergreen	Gerald Vaiden, Jr.
Fair Bluff	H. Fred Davis
Fairmont	M. W. Maness
Fairview-Hickory Grove	Harvey Lowry
Hallsboro	W. T. Greene
Lake Waccamaw	Neil Thompson
Lumberton	R. C. Hamilton, Jr.
Asbury	T. B. Hough
Chestnut Street	L. A. Phillips
Lumberton Circuit	E. V. Dunn
Old Dock	Travis Owen
Pembroke Circuit	Robert Mangum
Pembroke: First	Nash Locklear
Pleasant Grove	C. F. Cummings
Prospect	Wesley Noble
Riegelwood	E. P. Osteen
Rocky Point	J. H. Parrish
Rowland	Jakie Locklear
Sandy Plains	W. C. Lewis
Scotts Hill	W. B. Starnes
Shallotte: Camp	W. R. King
Shallotte Circuit	John Pfister
Sneads Ferry-Verona	L. J. Bridges
Southport	P. H. Layfield, Jr.
Tabor City	Charles F. Eakin
Town Creek	E. P. Armstrong
Waccamaw	P. O. Lee
Whiteville	W. B. Gregory
Whiteville Circuit	
Wilmington:	
Devon Park	Albert Folds
Epworth	Jack Newsome

Fifth Avenue	W. J. Neese
Grace	J. V. Early
Sunset Park	S. J. Starnes
Trinity	M. C. Dunn
Wesley Memorial	A. P. Hill, Jr.
Wrightsville	Allen Wentz, Jr.
Yaupon Village	Paul Browning
Executive Director, Commission on Higher Education:	L. D. Hayman
Paul Carruth	
State Director, Methodist Student Work:	W. M. Wells, Jr.
Deaconess to Pembroke:	Alta Nye
Missionary to Puerto Rico:	W. R. Garrard
District Director of Christian Vocations:	C. F. Grill
District Director of Evangelism:	Paul Browning
District Director of Golden Cross:	S. J. Starnes
District Missionary Secretary:	A. P. Hill, Jr.
District Director, North Carolina Christian Advocate:	H. L. Davis
District Director of Temperance:	Paul W. Boone
District Director of Town and Country Work:	J. H. Parrish
Retired:	B. F. Boone, W. J. Freeman, L. D. Hayman, D. F. Lowry, F. R. Lowry, W. L. Loy, R. D. Wellons

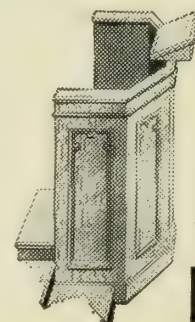
Something to Think About

We give advice by the bucket, but take it by the grain.—W. R. Alger

Never despair. God leaves no treasure-house locked against us.—The Defender

Small faith will take you to heaven, but great faith will bring heaven to you.—Charles H. Spurgeon

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Page

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SILER CITY, NORTH CAROLINA

Justice Begins at Home

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Ephesians 5:21-31; 6:1-4; I Timothy 5:8

The conditions surrounding family life in these United States is a theme upon which is being written. Ministers, editors, radio and TV commentators, professors, columnists and others are constantly "sounding off" about the status of the family in modern society. Most of these people view with alarm the divorce rate, juvenile delinquency and marital difficulties of one sort and another. Dire prophecies about the future of family life meet us on every hand. How does our Christian faith relate to all of this?

The letter to the Ephesians is now believed by some Biblical scholars to have had wide circulation among the early Christian churches. A careful reading of it will indicate that, instead of being concerned with the problems of just one congregation, it seems to be a sort of summary of the lofty doctrinal and ethical teachings of the apostle Paul designed to apply to Christians everywhere in the ancient world. We have to remember that these Christians were living in a society that was desperately corrupt. Manly types of behavior that would now land a person in jail, were followed without question then. The reader will find many questions discussed in Ephesians which do not apply to our way of life today, for example, how to treat slaves, and what to do about meat offered to idols. However, we shall find that many of their problems are strikingly modern; that of family living, for instance.

Modern American women, many of whom earn their own livings and are therefore, less dependent than women in these early times, feel that the writer of Ephesians relegates women to a distinctly lower position than men. This, they may feel, is contrary to the Christian, democratic home. But, taking this teaching in its social context, that is, in the light of the times in which it was written, it presents a high ideal to husbands. They are to "love their wives as Christ loved the church." This suggests a degree of concern for and sacrifice for the mate which would be all that any wife could ask. This teaching goes back to Genesis (see Genesis 2:24) in which the ideal of the married relationship is set forth in terms of complete dedication of each marriage partner to the other. Jesus, it will be remembered, used this same verse in a discussion of divorce (see Mark 10:5-9), citing it as a reason for keeping a marriage inviolate.

There are further suggestions about Christian family relationships in the remaining selections from Ephesians and I Timothy. The first exhorts children to honor and obey their parents. There is a story of a Chinese who was contrasting his native customs with those of America. Said he: "So many things are just the opposite in China; for example, in China children obey their parents, and in America parents obey their children." That, of course, was before the Communists gained control of China and encouraged children to put loyalty to Communism above that to their parents. Here, incidentally, is a good place to point out that among fanatical Marxists the family is considered an obstacle to the complete triumph of Communism. This is another good reason why Americans should do all in their power to strengthen the Christian family. Every such family is a potential nest of resistance to this devastating and destructive way of life which is now sweeping over vast portions of our world.

The selection from I Timothy urges families to provide for one another. It used to be said that social workers always turned first to the client's relatives for help and, most of the time, succeeded in getting such aid. Now, however, it sometimes seems that

ungrateful children often leave parents in their old age and sickness to hospitals and homes for the aged, rather than assuming their obligation to help care for them. Informed students of this problem say that one reason for the crowded conditions in these institutions is that grown-up children simply refuse to take their parents from such places even when they are well enough to go. What shame! What is happening to us? "If any one does not provide for relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever." (I Timothy 5:8)

Letter to the Editor

From A Long-time Reader

To the Editor:

Enclosed is my check for the *Advocate* for another year. I find it more interesting and stimulating each week.

I can't claim such a long period of subscription as Miss Mary Page, but almost, and some day I hope I can. I can't remember when the *Advocate* wasn't in our home, and it was read—although it is far more attractive now I am sure that we were readers from 1885.

I am glad some answers came to the article depreciating ritual . . . Ritual grows out of human experience, for there is experience before any expression is possible and human need is met. I am on Wesley's side. Look in our *Book of Worship*, drawn up in the 18th century and read the moving, evangelistic Orders of Worship.

Keep up the good work.

Sincerely,

Nancy A. Akers

Charlotte, N. C.

Editor's Note: Mrs. Akers refers to the Orders of Worship in the *Book of Worship*. These were, as she says, "drawn up" for use of Methodists as far back as the 18th century. Actually, they are older than that, having been taken from the English Prayer Book which was first printed in 1549. And many of the prayers in our *Ritual* are translations from the Latin and date back to the early days of Christianity.

Announcements

Bishop Nolan B. Harmon has appointed the Rev. D. D. Broome to the Mocksville Circuit, and the Rev. Charles Davis to the Woodleaf Church.

—Paul W. Townsend, D.S.

Bishop Nolan B. Harmon has announced the following changes in the Marion District: The Rev. J. R. Bowman to the Gilkey Charge, and the Rev. Collins Benfield to Mt. Harmony Charge.

—J. H. Yountz, D.S.

Day by Day at Wilson

(Continued from page 5)

perance, the radio, film, and television commission, the commission on world service and finance, the Methodist Fund, Inc., and the board of pensions.

This afternoon's service was concluded with the memorial service to ministers and ministers' wives who have died during the conference year just closing. Presiding was Bishop Garber, with the roll of the honored dead being read by the Conference secretary, the Rev. W. Carleton Wilson, pastor of St. James Church in Tarboro.

The evening service was featured by

the annual program of the conference board of lay activities with the chairman and conference lay leader, J. Nelson Gibson, Jr., of Gibson, presiding. The main address was given by the Virginia Conference lay leader, A. G. Jefferson of Lynchburg, Va. The evening's program was concluded by several reports, the main ones being those of the board of social and economic relations and the Duke Endowment.

THURSDAY

The concluding session was featured by the annual "Love Feast," presided over by six retired ministers, the annual program of the Conference board of hospitals and homes, and the reading of the annual appointments at noon by Bishop Garber.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

Wanted: Christian Education Director. Local Church in Greensboro. State references and experience. Write: C. P., Box 508, Greensboro, N. C.

Will sub-let church camp for young people or retreat at greatly reduced price. July 20-26. Unable to used as planned. Call 2-2727, First Methodist Church, High Point, N. C.

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Vacation Schools Are Not All Work

The Methodist, Baptist and Presbyterian Churches of Candor combined their resources and training this summer and conducted during the week of June 2-6 what may be said was "the best vacation church school we have ever seen or helped with."

Each morning the children spent two and a half hours in fellowship, worship and training under the leadership of qualified workers.

Pictured are scenes showing the fellowship, fun and food shared on the closing day.



Picnic? Where are the children?



The shade beats the sun!



Vacation Church School just for little children? No sir!



Oh! My tummy!



Don't bother me, I'm busy.

How Times Have Changed

(Continued from page 3)

men to love one another so they will not employ the weapons that will destroy all of us.

"Up to six years ago we went to a Conference that had 250 preachers. Four years ago we went to one that had 300 preachers. Now we have 400 and more ministers in our Conference.

"Twenty years ago I knew many charges in the conference that paid annual salaries of from six to eight hundred dollars. Now we have a minimum salary for men with families of \$3,700. The average salary a quarter of a century ago in our conference was \$1,500 and now it is \$4,800.

"When I came into the Conference we had compulsory moving every four years. Now we can stay without limit if the laymen want us and if we want to stay. We have men on charges now where they have been for 11 years.

"When I started in the Conference we had a new bishop every year. Now the bishops are assigned to an area in which they have to live and they are kept there for 4, 6, or 12 years. The effect of this is that bishops have to live with their mistakes and the enemies they make."

Woman's Page

(Continued from page 11)

Service, to Mrs. Louis A. Bye of Charlotte, who served six years as secretary of Literature and Publications, and to Mrs. E. A. Lamb of Reidsville, who had served a second term of 4 years, after serving a first term a few years ago.

Music and Devotions

The beautiful music by Mrs. David Gelback of Asheboro, soloist, and Everett Amos, organist, was divine and inspirational to all who attended the Conference. The organ and piano duos, played by Mr. Amos and Miss Barbara Leonard were also divinely beautiful.

The spiritual life retreat, conducted by Mrs. Clare Lennon of Asheville on the evening before Conference opened, was a time of great soul-searching. An hour of carefully planned meditations, with just enough music to keep the heart singing in worship, and deep, earnest prayers, made the mind and soul ready for the task of a GOOD Conference.

Dr. Willa Player, president of Bennett College in Greensboro, spoke on "The Task of Christian Higher Education," saying,

"The task of Christian education in a time like this is to develop leadership abroad: diverse talents which can cope with the many demands of culture. This leadership must be characterized by brotherly love: a first imperative."

Love Offering

The Love Offering given by the delegates for the Brooks-Howell Home for Retired Workers in Asheville amounted to \$5,608.7

Children's Home Page

(Continued from page 10)

We work very hard on this matter of educational growth. We try to see that no child has to repeat a grade. If summer school attendance will prevent it, we see that those needing its aid attend its sessions. We say to each that your school work is your all-important job for the time.

It is rather difficult to get our young people to do the reading they should, but we work at it. Good reading material (books, magazines, newspapers) are provided in our cottages. We try to be able to bring to the group programs that will stir their imagination and kindle their enthusiasm for learning.

We feel that we have an effective educational guidance program to help our students plan their educational program. It might be interesting to note that ten out of fourteen of this year's graduating class will be continuing their education next year.

The last phase of our outlined activity—our worship program—is not placed last because of importance. The person who fails to develop the art of worship is missing one of life's greatest experiences.

We try to provide all the activities of religious nature for our children that would be experienced by young people in any situation. This includes youth programs in our church. The Sunday morning church and Sunday school programs are a large part of this activity. Our young people have a very active part in these programs. They fill key roles in execution of these programs.

Our youth activities of the church program take over Sunday evening's program pretty much themselves. They center large around the Methodist Youth Fellowship activities.

Our young people serve on our boards and commissions, and we seek to lead them into an understanding of the church and its place in the life of the individual.

We feel that church is one of the most effective agencies for the development and appreciation. It furnishes them an avenue through which they can give and have part in helping others.

Our church plays a key role in our lives and its program is held high in our thinking when we plan our activities.

As we plan for our activities, it is good to have the church reminding us that in our doing "we should do unto others what we would have others do unto us."

♦ ♦ ♦

If Christ comes to rule in the hearts of men, it will be because we take Him with us on the tractor, behind the desk, when we're making a sale to a customer, or when we're driving on the road.—Alexand Nunn, *Houston Times*

NORTH CAROLINA

Christian Advocate

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Volume 103

Number 28



Featuring:

Within Twenty-four Hours

The story of the coming of statehood to Alaska and the dedication of the campus of Alaska Methodist University at Anchorage, by Horace McSwain.

Also in this Issue:

More About the N. C.
Conference

Swiss Methodism

The Convocation on
Evangelism

New Preachers and
New Churches



News Briefs about Methodists and Methodism

Mr. Walter Anderson, chairman of the N. C. Conference Board of Evangelism, was guest speaker for the morning worship service at Longview Church, Raleigh, on Sunday, June 29.

The Rev. J. W. Fitzgerald, who retired at the recent session of the Western North Carolina Annual Conference, is now living in Charlotte. His address is Route 11, Box 20.

Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York City, was the guest speaker at the July meeting of the Men's Club of Central Church, Asheville, on Monday evening, July 14.

The Rev. M. C. Ellerbe, new pastor of the Catawba Methodist Church, delivered the message at the union community service at the Baptist Church on Sunday evening, June 29. His subject was "The Church the world would like to see."

Miss Betty Jean Coile, of LaGrange, recently began her duties as director of Christian education at First Methodist Church, Henderson. Miss Coile is a 1958 graduate of Pfeiffer College, with an A. B. degree in Christian education.

Jim Thompson and J. Phil Carlton are among sixty-three persons from thirty-one states and Korea who have contributed to the July-August-September, 1958 issue of *Power*, the devotional magazine for Methodist youth.

Kentucky Conference members, meeting in Wilmore, June 10, at first rejected a proposal for intercommunion with the Protestant Episcopal Church, then reconsidered and appointed a commission to study the matter and report back in 1960.

The Rev. and Mrs. William O. Bigham, until recently with the Methodist Church at Mount Pleasant, in the Western N. C. Conference, are now taking special training at Scarritt College in preparation for missionary work in Brazil. They expect to sail for that country around February 1.

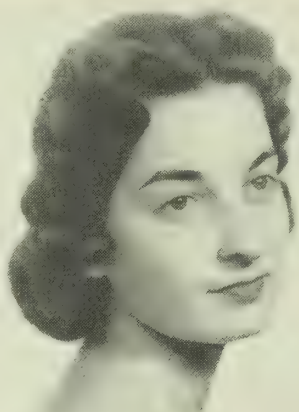
Edwin L. Jones, prominent Methodist layman and business executive of Charlotte, and chairman of the board of trustees of Brevard College, is the author of the Monday, August 11, meditation in *The Upper Room*. It is a high privilege to be accepted as a contributor to this, the world's most widely used devotional guide.

Bruce L. Williams, of Chicago, has resigned as associate editor of *Together* and *The New Christian Advocate*, to become director of public relations for the Methodist Church's Southern California-Arizona Conference. He will assume his new duties at the Los Angeles Area headquarters on August 15.

The Rev. Harold W. Ewing, Nashville, has resigned as director of the Youth Department, Division of the Local Church, Methodist, General Board of Education, to become pastor of Union Avenue Methodist Church, Alliance, Ohio. A successor to Mr. Ewing will be elected later by the Board of Education.

Methodist laymen of nine southeastern states will hold their annual conference July 31-August 3 at Lake Junaluska. Guest speakers will include Dr. S. Walter Martin, president of Emory University, Atlanta; Dr. Raymond W. Miller of Washington, D. C., president of Public Relations Research Associates, Inc., and Bishop John Branscomb of Jacksonville, Fla.

The Rev. Leif Sevre, a Norwegian, has succeeded the Rev. W. N. Heggoy, also a Norwegian, as an editorial associate for *The Upper Room*. Mr. Sevre came to the United from Oslo, Norway, last year, and has been serving as pastor of the Methodist Church in Canby, Oregon. Mr. Heggoy, who was a missionary in Algeria for 17 years, will return to Africa after a period of study in the United States.



Miss Mary Elizabeth Britt, above, of LaGrange, began her duties as full-time Director of Christian Education at Trinity Church, Wilmington, on July 1. Miss Britt is the daughter of Mr. and Mrs. L. R. Britt of LaGrange, and a June graduate of Greensboro College.

The Board of Temperance of the WNC Conference will sponsor a School of Alcohol Studies, Sept. 8-11, at Brevard College, according to an announcement by the Rev. Fletcher Howard, promotional chairman. The school will be under the general direction of Dr. James Stokes, president of the board. The Rev. Ray Swink is to be dean; the Rev. A. L. Chamblee, registrar; and the Rev. John Lowder, registrar.

Dr. D. Trigg James, of Johnson City, Tenn., has been named executive secretary of the Southeastern Jurisdictional Council of The Methodist Church. He was elected by members of the council meeting in the Wesley Memorial Church in Atlanta June 24. Bishop Arthur J. Moore, chairman of the council, presided. Dr. James succeeds Dr. George E. Clary, Sr., who has accepted the directorship of the Georgia Methodist Commission on Christian Higher Education.

On Sunday morning, June 15, Chaplain Richard Braunstein, pastor of the Whitakers Methodist Church, dedicated a plaque in memory of the late J. Elmer Cutchin, in a service held in the Educational Building.

The memorial was presented by Danforth Cutchin for the building committee, and accepted by Herman Vernon, chairman of the official board. It was placed on the door of the adult class. Mr. Cutchin and his family were generous contributors to the building fund.

The Methodist Men of Fairview Church, Elon College, which was organized last March with 29 members, recently received its charter at a dinner meeting held in the church with 26 present. The editor of the *ADVOCATE* presented the charter to Richard Dodson, president. Officers of the organization in addition to Mr. Dodson, are: Ralph Davis, vice-president; Frank Welch, treasurer; Ike Lucas, secretary; and John L. Amick, secretary. The Rev. E. E. Whitley is the pastor.

The Rev. Elmer A. Thompson, Ferrum, Va., has been elected to the staff of the Methodist General Board of Education, and will begin work in Nashville about July 1. He has been dean-registrar and professor of religious education and speech at Ferrum Junior College since 1954. Mr. Thompson will serve in the Department of Leadership Education of the Methodist board's Division of the Local Church. He will succeed the Rev. R. Delbert Byrum, who resigned recently to become associate pastor of Grace Methodist Church, Greensboro, N. C.

On the occasion of the leaving of the Rev. Grady N. Dulin from the pastorate of Abernethy Memorial Church in Newton, to take up his new work in Gastonia, the *Newton Observer-News-Enterprise*, in an editorial, paid him the following tribute: "The Rev. Grady N. Dulin has done a magnificent piece of work for the members of his congregation at Abernethy Memorial Methodist Church. And not only has he contributed much to his own people, but he has aided the entire community through his efforts. . . . It has been a privilege to have known him, and we shall cherish his friendship throughout the years, remembering the kindnesses which he bestowed upon us."

(More news briefs on page 14)

NORTH CAROLINA CHRISTIAN ADVOCATE

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Convocation on Evangelism

Speakers at the recent Convocation on Evangelism in Washington, D. C., tackled the problem from all angles.

In his keynote address, Bishop G. Bromley Oxnam equated evangelism with the social gospel saying that "Contemporary evangelism must be relevant as well as reverent." He called upon the clergy to repent for their failure to stand up for principles of equality for all. "White Christians council patience," he said, "when they mean acquiescence. The voice of the evangelist is unheard as conscience cries out in condemnation."

He concluded his remarks with these words: "The individual can repent of his sins and experience the redemptive love of Christ. Society cannot repent of its sins. It is only as individuals acts in concert and apply the teachings of Jesus to the group that social salvation is won. Thus personal evangelism and social evangelism are of a piece. If an individual Methodist like Branch Rickey can apply his religion in baseball, church members can not do less at the Table of Holy Communion."

EVANGELISM IN THE SERVICES

Major General Charles I. Carpenter, chief of Air Force Chaplains, speaking on Friday, July 4, called attention to the need for evangelism among the armed services. He said that there was a time when three groups of persons represented this nation abroad: diplomats, missionaries, and tourists. "Today," he said, "there are four groups, and the fourth is the American youth in military service. These are more numerous than the other groups and they represent the country where it may count the most."

Let us look at them for a minute. Who are these young people? For the most part, they are an immature group, about 18 or 19 years of age, hardly ready to be farther from home than a college campus. Often they are carrying the byplay of the college campus into international relations. Sometimes they have had only a year or two of high school education. They lack a cultural background. They hardly understand America, let alone other countries. They are often homesick.

Yet these young people in uniform today are living in some forty different countries. These young Americans are faced daily with temptations and the necessity of making decisions between right and wrong. Every decision will effect their own lives but, in addition, every decision they make will leave an impression on the minds of the natives of the country in which the American Armed Forces are living.

Don't minimize this problem. This is our problem. Our future relationship with other nations depends on what we do in training our young people. They get into the far corners of other countries. They mingle with the common people much more than our diplomats do. The future of America, the very safety of America can be influenced by the attitudes and

behavior of our young people in uniform living among foreign nations.

At one Air Force Base for the first Quarter of 1958 (July-August-September 1957) 17 Protestant Chaplains won for Christ and the Church 743 individuals in three months. This means not only were these young people brought to know Christ, but were also prepared for membership in their respective churches, baptized, and received into these churches. These 17 Chaplains represented 12 Protestant denominations. Each Chaplain, during the three months period indicated, averaged 44 individual conversions. For the work of the individual clergyman in the field of evangelism, I will happily match this record against their civilian counterparts.

Good World or None

Bishop W. Angie Smith, president of the General Board of Evangelism, and general chairman of the Convocation, spoke on "Evangelism, Today and Tomorrow." He said, "The time has arrived for Methodism to know that any other than an evangelistic church will be a failure. . . . Never before has the world had so much wealth, but at the same time there is more hunger and poverty among the people of the world . . . We are going to have a good moral world or no world at all. There is no choice beyond this."

He continued:

Evangelism through the local church is the base from which we can launch our spiritual attack. One of the major requirements is to so strengthen our local churches that we will stop the constant unnecessary losses through a superficial and—at times almost sadistic—method of dropping members from our rolls, forgetting all the time that these are not mere figures but are human beings made in the image of God. Last year the Methodist Churches in the United States threw away more than 207,000 members. No church can long remain powerful whose records and relationships are so superficially maintained.

There are those who place the wrong emphasis on size and numbers. I would not discount the large church, but this convocation is meeting to bring the combined thought and leadership in the field of evangelism from all of Methodism. The Methodist church is composed of many small churches and small charges. Nearly one-half of all the charges in Methodism have fewer than 300 members. It is through the multiplied contribution of thousands of small churches that The Methodist Church really makes its contribution to the Kingdom of God.

Religion in the Schools

Dr. Helen Kim, president of Ewha University, Seoul, Korea, touched upon the problem of religion in the schools. She said, "I think that it was a great tragedy when your ancestors decided to take religion out

of your public schools. Some of the new democracies do the same now, because they are more or less copying your pattern. Religious instruction and exercises properly done would give the greatest help in the moulding of Christian character of the growing children and young people. A great deal can be, and is being, done in the homes. But how much greater people we would have found in America today if the backbone of the nation had not been taken out of their schools! We teach most everything under the sun to our boys and girls in the schools. But we withhold from them the most precious heritage that we possess."

The Business of the Church

"The business of the twentieth century church, as was true of the early church, is to help men find God," said Bishop Arthur J. Moore of Atlanta.

"The urgency of soul which characterized our fathers must possess us. Surely by this time we have discovered that soft sayings about virtue, the evolution of the race, and the inherent goodness of mankind, will not produce the evangelism the world sorely needs. We must speak again of the ghastly reality of sin, of the atonement of Christ, of justification by faith, of the eternal profit of goodness and of the everlasting loss to those who will not have Christ. We should be particularly careful to deal adequately with the intellectual difficulties and the moral and spiritual problems of these exciting days. Our gospel must be suited to the anguish of our time."

Umphrey Lee, S.M.U. Head, Dies Unexpectedly

Umphrey Lee, the minister and scholar who guided Southern Methodist University, Dallas, Texas, to prominence among the nation's great universities, died Monday, June 23, from a cerebral hemorrhage.

Only last month the 65-year-old official was honored with a luncheon at the SMU student center named for him, at which time SMU trustees conferred upon him the titles of Chancellor Emeritus and Professor Emeritus of History.

He would have assumed the titles upon his retirement July 1.

Funeral services were held at 2 p.m. Wednesday, June 25, in the Highland Park Methodist Church, 3300 Mockingbird Lane. Officiating were Bishop A. Frank Smith of Houston, chairman of the SMU board of trustees, the Rev. William H. Dickinson, pastor of the church; Dr. Willis M. Tate, president of SMU, and Bishop William C. Martin, member of the SMU board of trustees. Burial was in Restland Memorial Park.

Following news of Dr. Lee's death, his successor, Dr. Willis M. Tate, declared:

"More than any other man he is the symbol of the university.

"To him we owe the stature and the accomplishments of Southern Methodist University. He left a rich heritage.

"He had great dreams for this institution and it will be the purpose of every member of the university faculty and staff to see that these dreams are fulfilled."

Within Twenty-four Hours

By HORACE MCSWAIN

On Sunday, June 29, I watched the dedication of the campus of what is to be the Alaska Methodist University, and a few hours later I helped to celebrate the statehood of this new and fabulous country. There was a sense of adventure that cannot be described, as Alaskans and visitors rejoiced at the accomplishment of the impossible—statehood and a new university—all within twenty-four hours! History piled upon history, as, twenty-three hours after the dedication ceremony which set aside the ground for the new university, we received the word that the United States Senate had voted to give our largest territory the status of a full-fledged state.

Within moments after the news came to Anchorage sirens began to blow and jubilant residents shouted, danced and sang. They had been waiting for the pre-arranged signal, and a fire truck came roaring down the street to where there had been placed in readiness a huge American flag. As the ladder rose into the air a lovely beauty queen climbed up and pinned a large gold star on Old Glory, thus symbolizing the entry of the 49th state.

Down the street a sign was displayed. It said, "Antique Flags For Sale—48 stars."

Then at eight o'clock in the evening thousands gathered for a more formal celebration in the public park, where 49 tons of wood were burned in an immense bon-fire. Bands played, a glee club sang "Alaska's Flag," the bonfire was lighted, and the U.S. Army detachment fired a 49-gun salute to our 49th state, as the flames of 49 tons of wood flamed up toward the heavens.

That was a time to be remembered, but equally significant for Methodism was the ceremony which preceded it and marked the beginning of Alaska University. Here, for the 13th time, had the Methodist Church started a new college in a territory before it became a state.

The first new Methodist college in thirty years, Alaska Methodist University has responsibility for the leadership of the new state, with all its vast wealth and opportunity.

Dr. Donald F. Ebricht, president of the university, in his dedication address anticipated the events of the next twenty-four hours, as he said, "Let us arise and build this Methodist University for Alaska, which soon, we hope and believe, will become the 49th state in the Union." He announced that an architect has been authorized to prepare plans for the first academic unit to cost about a million dollars. The contract will be let early in 1959, and the first class is expected to be enrolled in the fall of 1960.

Gordon Gould's Dream

"Except for Gordon Gould, none of us would be here," said Bishop A. Frank Smith chairman of the National Division of the Board of Missions. "It has been his indefatigable efforts, traveling up and down America and translating this into reality in the hearts of Methodists."

Dr. Gould was the leader of the party of



Bishop A. Frank Smith, Chairman of the National Division of the Board of Missions with the shovel used in groundbreaking, with Rev. Horace McSwain.

thirty visitors from the states, and during the trip to Alaska interpreted the need for the new university, the meaning of statehood, and Methodist mission work in Alaska to the stateside group. He was born in the Aleutian Island of Unalaska of Indian parentage. When a small boy he lost his father and his mother placed him in the Jesse Lee Home, an orphanage maintained by the Woman's Division. When he was grown he came to the States and, following his mother's dearest wish, became a Methodist min-

ister, after working his way through college and theological school. After World War II, he became a member of the staff of the National Division and was sent to Alaska to see what was needed in the field of missions.

Gordon Gould's report gave a chart for the future of Alaskan missions, and in this was included a four-year liberal arts college. At that time there was no such college in the territory, and young people had to leave the country in order to get an education. Ninety-five per cent of them did not return. "Alaska cannot afford to be bled white of her best leadership like this," said Dr. Gould, and he started to work for the accomplishment of his dream.

An interdenominational approach failed and the responsibility fell on the Methodist Church—and Gordon Gould. He knocked on doors, traveled up and down America, selling his dream. As a result, Methodists have now raised more than \$1,300,000 for the university, while Alaskans have provided about \$300,000 toward the estimated five million dollar cost. A million of this will be used to build the first unit, the liberal arts department.

Thus a dream has become a reality.

Methodism is Alive in Alaska

Methodist mission work in Alaska is vigorously alive. From all over America able and promising young ministers have been chosen to go to Alaska and give their leadership to the new land. We had the privilege of having an informal meeting with the ministers of our churches in Alaska, their bishop, A. Raymond Grant, and their district superintendent, Dr. Fred McGinnis. It was with a sense of high adventure and dedication that they discussed their presence in Alaska. Out of the fifteen pastoral appointments (with twenty-five churches), seven of them have new ministers, most of whom have recently come from the states.

It was thrilling to be a part for these few hours of the meeting of the ministers and leadership of our Alaska Mission, and get the feeling that the work was well manned with able and devoted ministers. This gave one a sense of assurance that the churches visited in Seward, Moose Pass, Anchorage, Fairbanks, and Nome would, with this lead-



Mr. and Mrs. Gordon Wilson (right) of Statesville stand with acting governor of Alaska Waino Hendrickson (left) and mayor of Anchorage, Anton Anderson, at the groundbreaking and dedication of the campus of Alaska Methodist University.

In the North Carolina Conference

Methodism Is Big Business

By D. W. CHARLTON

ership, help Alaska find her new destiny under the 49th star in the American flag!

The enthusiasm and loyalty of the Alaskans was exemplified in the reception of the party visiting under the auspices of the Board of Missions and of Lay Activities of the Methodist Church. A "red-carpet" committee met us at the airport. The Chamber of Commerce had a luncheon for the group. The Methodist Men of the first Church of Anchorage entertained us at a dinner. A courtesy flight by Northern Pacific Airlines was given to the group to fly to Mount McKinley, and tours of Methodist mission work were provided at nominal cost by the local bus company. A picnic was planned in Manatuska Valley, a new farming area settled by homesteaders by the federal government during the depression.

Western North Carolinians

Mr. and Mrs. Gordon Wilson, Statesville, and the writer attended this historic occasion with a party of thirty laymen and ministers from stateside. Flying out of Anchorage after the dedication and statehood, Mr. and Mrs. Wilson expressed joy for the privilege of being in on such important events. They were delighted with the enthusiasm and loyalty of the Alaskans, in supporting the Methodist University with \$720,000 in pledges and the pride and exuberance with which they celebrated statehood. This was especially notable in that most residents have been in Alaska for such a short time! Only thirty per cent are native Indians, Eskimos and Aleuts. They saw in the rapidly growing population and its youth, with an average age of only twenty-two, compared to thirty in the United States, the great need for training leadership to provide far more churches and schools. They visited the high school of Anchorage that daily has 5,000 students passing through its doors, with junior high school from 7:00 a.m. to noon and high school from noon until 6:00 p.m., and then adult classes in college courses and specialized training at night.

We saw in Alaska one of the most promising opportunities of the Methodist Church mission program, for Alaska faces her *now* of history in a land of vast potentials and almost endless resources.

A series of color slides, with script, will be available in the fall on the above trip to Alaska for use with the church-wide school of mission study of Alaska and Hawaii through the Board of Missions office. \$1.00 service charge will cover cost of handling these color slides.

World Convention on Christian Education to Meet in Japan

The World Convention on Christian Education will hold its fourteenth annual meeting in Tokyo, Japan, August 6 to 13, 1958.

Plane and steamship fares from San Francisco and return range from \$878.40 to \$1,520.00.

Interested Methodists can get further information by writing Walter N. Vernon, Jr., chairman of the Methodist Committee, Editorial Division of The Methodist Church, 201 Eighth Avenue South, Nashville 2, Tennessee.

Methodism is big business in terms of figures released by the superintendents of the NC Conference at its recent annual session in First Church, Wilson. During the past year this Conference raised over \$8 million and its churches were valued at \$42 million. The total membership was reported at 186,152. Parsonages and furnishings are valued at more than \$5 million.

Dr. A. Purnell Bailey of Richmond, who brought fraternal greetings from the Virginia Conference, commended North Carolina Methodists for setting a fast pace in church extension. "Preaching appointments," he noted, "have increased by 139 charges in six years."

New Churches and New Societies

The Board of Missions reported that its goal for next year will be one new Methodist church per month. Some eleven new churches were organized last year, with the aid of the Ten Dollar Club and other agencies. A slide series, "The Story of Methodist Extension," has been prepared by the executive secretary, the Rev. Tom Collins.

Twelve new Woman's Societies have been organized during the past year, according to Mrs. Pierce Johnson, president. The Methodist Student Center at East Carolina College will be completed in time for the next school session.

Christian Education

Speaking for the Christian Education program, Bishop Paul N. Garber said, "Evangelism and Christian Higher Education are the two major tasks and opportunities now before the Methodists of Eastern North Carolina. We will continue our evangelism by providing Christian higher education for the thousands of young people who are knocking at the doors of existing college and universities and will be denied admission unless additional facilities are provided." He stated that continued support will be given present institutions and the two new colleges would be opened in 1960.

Temperance

The Board of Temperance briefly reviewed the activities of the past year, including the Alcohol Education Workshops conducted by Dr. Carradine Hooten and the Rev. Paul Aitken. Four areas of temperance work were described as: education, legislation, commitment and rehabilitation. Support has been given legislation which would ban high-pressure advertising of alcoholic beverages, and interest and participation are continued in the Allied Church League.

A new venture of this board is that of encouraging the clinical training in pastoral care program at Keeley Institute, Greensboro. The Board is providing scholarships for young people who wish to attend regional and national schools on alcohol.

The Board of Pensions recommended an annuity rate of \$50 per service year for

retired preachers and a 16% apportionment based on ministers' salaries. It acknowledged a gift of \$2,900 from the Maggie Parsons estate of Pinebluff. A proposal for a group life insurance plan was rejected by the Conference, supposedly because of opposition to the suggested use of the Pension Plan as a means of financing the project.

Minimum salaries were set at from \$3,100 to \$3,800 for full-time ministers, and from \$1,800 to \$2,400 for student pastors. Gratitude was expressed to the Duke Endowment and to Dr. A. J. Walton, its administrator, for gifts which made it possible to increase the minimum salary.

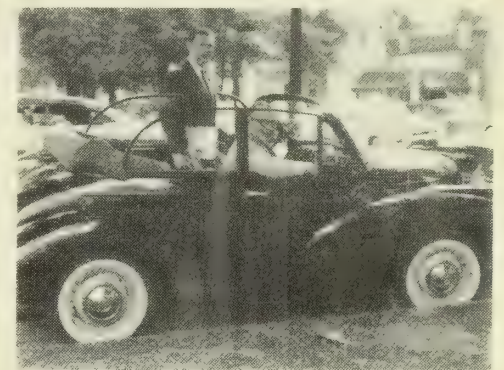
A marked increase in Christian Stewardship cultivation was reported by the World Service and Finance Commission. The new budget reflects the annual increase of \$40,000 in the College Sustaining Fund, said the chairman, G. S. Garriss. The askings from the nine districts for the current year are set at \$1,100,494.

In Memoriam

Tribute was paid to the memory of three ministers, four ministers' wives, and two approved supply pastors by the Rev. J. F. Herbert. The list includes: (ministers) Preston D. Woodall, R. G. Edwards, Daniel Lane; (ministers' wives) Mrs. W. G. Farrar, Mrs. Walter Patten, Mrs. John M. Wright, and Mrs. Francis E. Dixon; (approved supply pastors) Douglas O. Guthrie and J. K. Worthington.

Laymen's Work

Mr. J. Nelson Gibson, Conference lay leader, reported that "strengthening the local church" is the quadrennial theme for laymen. He said that there were 1,200 certified lay speakers last year and that 5000 laymen attended the lay rallies. The laymen's retreat at Duke last summer was successful. Twenty-two Methodist Men's Clubs were organized during the year.



MODERN METHODIST CIRCUIT RIDERS

Forty years ago the Methodist Circuit Rider drove a horse; now he may drive a British-made Morris Minor like the Rev. Holland Hale of West Rockingham Charge, who is seen here with the Rev. Ralph Fowlkes, just outside First Church, Wilson, during the recent Annual Conference. Hale says that the little automobile is comfortable as well as economical.

Ground-breaking At High Point

Formal ground-breaking ceremonies were held on the site of the new Wesley Memorial Church, High Point, on Sunday, June 29, when Dr. J. Clay Madison, superintendent of the Greensboro District turned the first spadeful of earth. He was followed by Amos R. Kearns, chairman of the official board; Charles W. McAnally, chairman of the board of trustees; and R. T. Amos, chairman of the building committee. More than 50 representatives of the various church departments and organizations had a part in the ceremony.

The new church will cost approximately \$1,500,000 and will be located on a 19-acre tract on Chestnut and Winchester Streets. Plans were prepared by Harold E. Wagoner of Philadelphia and Charles E. Hartman of Greensboro. It is expected that the building will be completed in early 1960.

Seen in the picture are: (left, with spade) Dr. J. Clay Madison (right) George Stewart, representing the general contractors; (back row, left to right) Charles McAnally, Amos R. Kearns, the Rev. C. C. Herbert, and R. T. Amos.



Seven Missionaries Appointed to Europe

Austria and Belgium, the two European countries to which American Methodist workers are sent, will receive this summer what is believed to be the largest group of new missionaries ever to be sent to Europe in a single year. Five will go to Austria and two to Belgium.

American missionaries ordinarily are not sent to about 10 other European countries where Methodism is at work, though financial assistance is sent to several. Methodism in many European countries, including Sweden, Norway, Denmark, Finland, Switzerland, Germany and Belgium, send out their own missionaries.

The unusually large number of American workers is going to Austria and Belgium this year because of the retirements of older missionaries and the return to the United States of a special-term worker. The new missionaries have been sent at the request of the Methodist Church in the two countries.

Japanese Elect 18 Christians to House of Representatives

Eighteen Christians, including 12 members of the United Church of Christ (of which Methodism is a part), were elected to the Japanese House of Representatives in the national election May 22. The House of Representatives is the lower house of the Diet (Parliament).

Observers in Japan pointed out that the number of Christians elected was significant in several respects.

First, Christians will make up about 4 per cent of the House of Representatives

(18 out of 467), though Christians comprise only one-half of 1 per cent of Japan's population (about 500,000 out of 91,000,000).

Second, all but three of 21 Christian candidates were elected. In most cases, they were re-elections.

Third, a Christian minister was elected to the House for what is believed to be the first time in history. He is the Rev. Sekikazu Nishimura, pastor of the Katata United Church in Central Japan. He was elected on the Socialist ticket.

Twelve of the Christians elected are Socialists and six are Liberal-Democrats. Despite the party names, the Socialists are generally considered to be the more "liberal" party and the Liberal-Democrats the more "conservative."

Nuclear Tests to be Debated at Black Mountain

Further nuclear testing—the problem of survival itself—will be debated by a top Atomic Energy Commission official and a veteran nuclear scientist at the fifth annual World Affairs Institute, July 25, 26 and 27, at Black Mountain.

Navy Captain John H. Morse, Jr., AEC representative to the National Security Council Planning Board and special assistant to AEC head Lewis L. Strauss, has been designated by Dr. Edward Teller to present the AEC's "clean bomb" theory.

Dr. James R. Arnold, of Princeton University, who worked with the Manhattan (atomic bomb) Project group for two years during the war and has since done nuclear experimental work at the University of Chicago, Harvard and Princeton, will represent the views held by scientists who,

like Dr. Linus Pauling, urge suspending nuclear tests.

The conference, to be held at Blue Ridge Assembly Ground in Black Mountain, is a successor to the first World Affairs Institute, held in 1950 at Catawba College.

Planned as a long weekend session in the mountains for the exchange of information and opinion among students, editors, attorneys and all interested persons from the Southeastern states, it will be attended by some 300 persons.

Dr. Alexander Heard, dean of the graduate school of the University of North Carolina, will be chairman of the institute, which is sponsored by the American Freedom Association, the North Carolina Council of Churches, North Carolina Farm Bureau Women and other state groups.

Student and general forum discussions of problems of world affairs will be interspersed with debates and lectures from the experts.

The Morse-Arnold debate is set for 7:00 p.m. Friday, July 25.

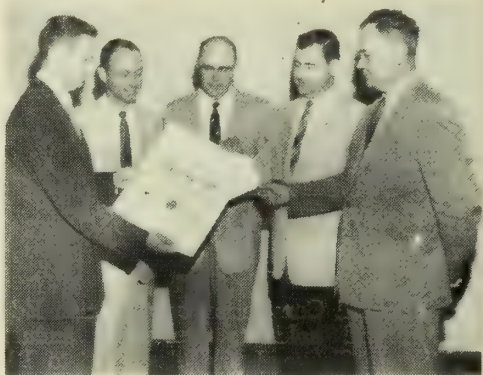
"Ways to Peace," a three-man debate on the most realistic political approach to maintaining world order, will be held on Saturday, July 25. Robert Reno, a Concord, N. H. attorney who collaborated with Dr. Louis Sohn and Grenville Clark on "World Peace Through World Law," will speak for those who favor a universal organization of nations with limited authority backed up by armed force.

Clarence Streit, editor of *Freedom and Union*, will argue for atlantic union—a formal super-government with the western democracies as members.

A third man, as yet not named, will argue for the classical diplomatic approach—peace through a balance of power arrived at by realistic power politics.

On Saturday evening, Telford Taylor, chief prosecutor in the Nuremberg War Crime Trials, will discuss the role of precedents, such as Nuremberg, in shaping international law.

Harry Golden, of Chapel Hill, N. C., editor of the *Carolina Israelite*, will speak Sunday on the role of minorities in world affairs.

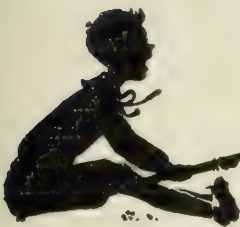


Pictured above is the presentation of the charter to The Methodist Men of Calvary Church, High Point, at their June meeting. The club was organized several months ago with 50 charter members.

Left to right: J. McNeil Smith of Greensboro, lay leader of the Greensboro District; Kelly Ritter, vice-president; Hoyle Morgan, charge lay leader; Vance Proctor, president of the club; the Rev. V. A. Morton, pastor.

Boys and Girls

ELIZABETH WHISNER
Editor



Missionary Pockets

"What are you going to do with my coat, Mother?" asked Robert, watching his mother as she laid out a pile of little garments.

"It's for the missionary box, dear," said his mother. "It's too small for you and, being almost new, will fit some smaller boy nicely. My boy is getting so big he hardly has a chance to wear out anything."

"Please wait a minute, Mother. There are some things in the pockets I want."

"And Mother, if you are going to send my little white apron, there are some things in the pockets that I want," said Amy, putting aside her doll to hurry to the pile of garments. "I couldn't think of giving away this lovely blue hair ribbon."

"And my jack-knife and three of my best marbles are in the pockets of these trousers. Mother, would you have given away these clothes without looking in the pockets?" Robert asked, as he turned over everything in the heap, looking for other treasures.

"You have so many playthings, Robert, that I thought you wouldn't miss a few of them. If I were a little boy way off in a lonely little home out West, I think I should like to find a few pretty things in the pockets of the clothes that come in the missionary box, wouldn't you?"

"Missionary boys are different," muttered Robert. "They don't expect playthings."

"No, I suppose not," said his mother. "But don't you think they would enjoy them?"

"Maybe they would, but I can't spare these."

Mother went off to the meeting with the little clothes and her own gifts, but not until every pocket had been searched. Robert and Amy carried the treasures to the playroom and put them in their proper places, but somehow neither was happy. They tried playing, but little Billy wanted to play, too, and the game broke up in a quarrel. Then they both wished it was a school day, so there would be something going on. Finally they sat down on the floor to look at the big illustrated Bible that was one of their treasures, and baby Billy came up behind them so he could see, too. It was strange that the first picture they turned to should be that of Christ teaching His disciples, and that the words underneath it read, "Freely ye have received, freely give."

"I'm going down to Mrs. Upton's with some of my things from those pockets," said Robert suddenly. "It isn't fair that we should have so much and those other children nothing."

"That's just what I was thinking," said Amy. "Let's fill every pocket full."

When the ladies saw the children coming with their hand full of gifts, they said, "Let's not send the box today, but give all the children a chance to fill the pockets of their garments, too."

When the box was opened in that lonely little home out West, you should have heard the squeals of delight from the four little children. The oldest was only eight and the baby three, but everyone had been remembered and the floor was covered with marbles and little toys and trinkets. They liked the clothes very much, but the pockets filled to overflowing with nice things they liked best of all.

When the letter came, telling about their great joy, Amy said, "Let's see that the missionary pockets are always full instead of empty."

—From *Wide World*

WHEN I LISTEN

*They say God does not speak today
As in the long ago,
But sometimes when I stop my play
I hear His voice, I know.
For raindrops surely talk to me;
When rustling leaves are stirred
I know that something speaks to me,
Like the voice that Samuel heard.
He calls in winds that touch my cheek,
In bird notes, high and clear.
I'm very sure God speaks to us
If we take time to hear.*

—J. LILLIAN VANDEVERE
in *Story World*

PRAYER AND A BICYCLE

"And please help me get a bicycle," Billy ended his prayer. He had ended it that way for nearly two years.

Tonight, as Mommie tucked Billy into bed after his prayer, he was sad. He wondered whether God ever heard his prayer. "If I don't get what I pray for, Mommie, I don't see any use praying," he told her.

"Sometimes God sees that what we think we need is not best for us," answered his mother. "God knows whether you would be safe riding a bicycle, and He knows when it is best for you to have one."

She sighed as she returned to her mending, and determined the very next day she would find out something about second-hand bicycles. Surely some time they could afford at least a used one for him! She knew they would not be able to buy a new one.

But even used bicycles were high, her search revealed. Billy would just have to be reconciled to doing without one somehow.

"What about Dorothy's bike?" the thought

came to her. Dorothy's mother had mentioned it in conversation a day or two before. They were discussing toys, and their disuse after a time. "Her bicycle leans out there in the weather, propped against the house. I don't guess she'll ever ride it again," Dorothy's mother had said.

Could it be possible Dorothy would rent it to Billy? It would not cost so much to rent one. Then maybe after awhile they could buy him a new one. It was worth finding out about anyhow.

A visit to her friend's house brought forth the promise, "I'll have Dorothy come to your house when she gets home from school, and tell you what she wants to do about it."

With a prayer in her heart that Dorothy would be willing to rent the bicycle, Billy's mother waited for her coming. But the Lord, who "does exceedingly abundantly above all that we ask or think," had a better plan. This is what Dorothy said:

"I've been wanting to take music lessons for years, but just couldn't afford it. If you'll give me music lessons, I'll give Billy that bike."

It was a deal, and a happy boy prayed that night, "Thank you, dear God, for my bicycle."

—MARIE M. CHAPMAN
In *Freewill Baptist*

JUST FOR FUN

Little Joe was kept away from school for several weeks while getting over an attack of measles. On the day he returned to school one of his boy friends remarked, "I know a lot more about school now than you do."

"Well," Joe replied, "I know a lot more about measles than you do."

• • •

Jim: What has eighteen legs and catches flies?

Ann: A spider?

Jim: No, a baseball team!

• • •

Teacher: "Who can tell me what an island is?"

Toni: "It's a piece of land that went out for a swim."

Bible Quiz

1. In what river did John the Baptist baptize Jesus?
2. Across what sea did the Hebrews flee from Egypt?
3. Who was let down at night, in a basket, over the wall of Damascus?
4. What three men were thrown into the fiery furnace?
5. Who said, "The Lord Is My Shepherd"?

Answers to Last Quiz

1. Mary Magdalene—Luke 8:1-3.
2. Olive Trees.
3. Jesus—Luke 2:42-50.
4. Stephen—Acts 7:59-60.
5. Two tables of Stone—Exodus 31:18.
(Be sure to read the Bible references)

At Last, A Little Hope

The average American is beginning to sympathize with the shipwrecked sailors who after many months of exile, were sighted by a naval plane which dropped food in a bundle of newspapers, and promised to come back and carry them to civilization. After eating the food, the sailors read the newspapers with their stories of trouble on every side. When the plane came back they refused to board it, explaining that after finding out what was going on back home they preferred to stay where they were.

But now comes a book which makes us feel a bit more optimistic about mankind. Frank C. Laubach, world-citizen and humble Christian teacher, has written a message of hope in his latest volume, *The World Is Learning Compassion*. (Revell. \$3.50) In it he recites the thrilling story of the application of the teachings of Christ to the world's misery, dealing with the work of the missionaries, the teachers of illiterates, the scientific missions sent out by private subscription and the official work of agencies of the U.N.

Here is an effective antidote to the prevailing mood of pessimism. All is not lost, says Laubach, for the world is learning compassion. Millions of starving people are learning how to feed themselves, millions are learning to read, millions are finding the Christian way of life. Communism, he says, has succeeded, in spite of its defects and its terrible oppression of the spirit because it is the last resort of people for whom no one has ever seemed to care. Communism versus capitalism is a false antithesis, for capitalism is now learning to serve the peoples of the world. If this can continue, then there is hope for the future, a future which promises plenty of food for everyone, education for all who want it, a love for everyone. All of this, says Laubach, must come from the compassion which Jesus taught and practiced.

Lifting the Offering

A Southern visitor to a Northern church was considerably surprised to hear the minister say, "the ushers will now lift the offering." For a moment he was almost convulsed by the irreverent picture which came to his mind, for he was thinking of the word in its slang usage, and he could just see the dignified ushers going through the pockets of the congregation in an effort to augment the church coffers.

But after a moment he was sobered by a new understanding of what the act of offering really meant. He saw in those unfamiliar words a meaning which might

not have been in the minds of those who heard them every week.

What does it mean to "lift" an offering?

Actually, the meaning of the phrase goes back a thousand years and more to the time when the gifts of the faithful were brought to the altar for dedication at the time of the prayer of Consecration in the Holy Communion. As the assistant clergy brought from the sacristy the Elements of Bread and Wine and presented them to the priest, the people also brought their gifts and gave them to the deacons for consecration. Then both offerings were dedicated to the Lord in remembrance of God's Greatest Gift.

It is this dedication, or consecration, which was associated with the use of the word "lift," for the gifts were raised up in the arms of the priest and deacons toward heaven, that they might be blessed by the Giver of All Good Gifts.

How much better it might be to say, "Let us lift the offering," than to hastily mumble, "Now let's take the collection." There is a difference, you see, between an offering and a collection, as the little boy knew when he brought out the plate of bones for his dog and apologized to Rover. "I'm sorry," he said to his canine friend. "I wanted to give you an offering, but all I could get was a collection."

Americans Are Funny People

Reading the various magazines of the current month, one is impressed by the rash of articles criticizing American education, business and morals. Even the churches are beginning to come in for their share of cold appraisal, and there are a few hardy souls who dare to suggest that much of our present religious interest might be better classified as snobbishness, panacea-seeking, or just plain boredom with the machine-made regularity of life.

Americans are going through one of their recurrent cycles of self-abnegation, and it all started with a Russian *sputnik*. Because the Communists can make better satellites we are in danger of rushing to the extreme of trying to imitate them in other things. A year ago we were wearing out our hands slapping ourselves on the back; now we are beating our heads on the ground in obeisance to the god of material progress.

It seems about time to remind ourselves that we were not then half as good as we thought we were, nor half as bad now as we think we are.

While the British seldom ask, "What do you think of Britain?" the American can't wait to ask the transatlantic visitor for his

opinion of our country, and we pay well to hear ourselves lambasted. Thus we satisfy seemingly dissimilar urges—to brag a bit and then feel sorry for ourselves.

A return to Bible reading might be the thing we need. There's nothing that can humble a man as much as seeing himself through God's eyes. Conviction of sin is the first step toward conversion. Isaiah's experience in the Temple might be a lesson for most of us. Instead of comparing ourselves with other nations, let us compare ourselves with God's image of the perfect Man.

What's the Matter With Hard Work?

A prominent New York executive, Charles Hendrickson Brower, is credited with this pertinent paragraph on the decline of salesmanship and our preoccupation with pleasure:

"It (this country) is populated with laundrymen who won't iron shirts, with waiters who won't serve, with carpenters who will come around some day, with executives whose minds are on the golf course, with spiritual delinquents of all kinds who have been triumphantly determined to enjoy what was known . . . as the 'new leisure'."

And then he goes on to say: "What you and I have to do patiently, day by day, is to teach that work can be fun, that the only reward life offers is the thrill of achievement You and I cannot take care of the whole nation, perhaps, but we can do such a job in our own small corner that others may notice the light and begin to imitate us."

Sealed Fountains

In the Roman Forum there used to be a spring called "The Fountain of the Maiden." Until recent years it was impossible to find any trace of it.

One day, however, in cleaning away a lot of rubbish from the ruins of the forum, the old fountain burst forth again. For centuries it had been closed by the refuse which had accumulated.

How many Christian lives are sealed fountains through the hurry and worry of business and pleasure! Where once they were useful and happy soul-winners, they are today absorbed in amusements and engagements, and their lives have withered like the streams that sink in the desert and are lost to sight.

How careful we should be that neither by foolish conversation, glaring inconsistencies, religious selfishness, or any other reason we cause our brother to stumble or hinder our testimony for Christ.—*The War Cry*.

New Preachers and New Churches

By BISHOP MARSHALL R. REED

My earliest recollection of the operation of the Methodist appointive system was standing around the steps of a little country church with a group of boys and men the first Sunday afternoon after the annual conference. We were watching down the road for a horse and buggy that would bring the new minister to our church. We never knew who he might be. He might be the one who had been there the year before, and he might be a new one of whom the people had never heard and would go around the circle shaking hands and introducing himself to us after he had tied his horse to a hitching post.

We may not have known who the new preacher was to be but we did know that the annual conference sent him and other Methodist ministers to their churches. This we call the itinerant system of stationing ministers, the system by which our ministers are appointed annually to the churches they are to serve during the coming year. It seems to have been started by John Wesley when he stationed his lay preachers to the societies that were born in the evangelical revival and came to America with the Methodist Church organized in this country under his direction.

It has continued until our time and we believe in it. Among the advantages that it affords is the opportunity for pastoral adjustments once a year without any reflection either upon the minister or the church involved. It is helpful also in avoiding the blight of too long pastorates which otherwise would be more common than they are. This system over a period of years gives a congregation a more diversified presentation of the whole Gospel than it would receive from one minister for the same period. The itinerant system will doubtless continue.

One weakness of the system is that it provides some naturally restless churches and some naturally restless ministers with an annual temptation to want a change of

pastoral relationships. At least an annual conference opens the door for the possibility of such a change. This encourages the fallacy that the way to correct a difficulty in a local congregation is to have a change of ministers. No doubt many preachers hold on for the year without a serious attempt to solve some problems believing the easier way out would be to ask for a move at conference. Likewise, many churches neglect working out some issues trusting they may get another preacher at conference who will do it for them. There may be exceptional cases where this happens, but usually the better pattern for both would be for the minister and congregation to settle their difficulties as if they expected to stay together forever.

This leads to the more positive assertion as to the best way to produce new preachers and new churches. It is not by the way of organizational adjustments. We know there are ministers who have not done so well in some communities who have been very successful in others and there are churches that have not responded to the leadership of one minister that have enthusiastically followed another. The best way, however, is the way of the New Testament which is the way of the new life. Jesus had little to say about institutions but he did have much to say about the abundant life which he had come to bring to men. St. Paul discovered that when anyone is in Christ, he is a new creature.

What is true of the minister is also true of the congregation for the call to Christian discipleship and understanding is not for a professional class we call the clergy but for all people. Every layman should have a sense of vocation, a feeling that God has called him to experience the new life and to use his capacities to make it effective in his community. When the minister has the experience and the laymen have the experience both our preachers and our churches will be perpetually new.

"Thy Kingdom Come," Outdoor Drama, Begins Second Season

"Thy Kingdom Come," Kermit Hunter's great outdoor drama based on the life of St. Paul, is now in its second season. It will be presented nightly at 8:15, except Mondays, through August 31 at the Sherwood Amphitheatre on U.S. Highway 11-A and 460 between Roanoke and Salem, Virginia. Only a short distance from Roanoke, the trip makes an ideal overnight or weekend trip. Motel and restaurant facilities in the neighborhood are excellent.

This drama is more than a sermon, more than a play. It is a deep emotional experience. It is a story which needs to be heard again and again in the chaotic world of today, a MUST for every man and woman who believes in the existence of God—a blazing challenge to those whose faith needs to be re-examined.

Reserved seats are \$2.00, \$2.50 and \$3.00. Send check (or money order) to P. O. Box 263, Salem, Virginia.

Retired Pastor Honored

The Rev. E. Lester Ballard, retired minister of the Western N. C. Conference, and Mrs. Ballard, were honored recently by the Susanna Wesley Class of Wesley Memorial Church, High Point, of which Mrs. Ballard was at one time a member. The occasion was a picnic supper at the home of Mr. and Mrs. J. W. Rose in High Point, where around fifty friends gathered for the evening of fellowship.

Following the meal a large container of beautifully wrapped packages was placed on the table—gifts from members of the class in recognition of Mr. Ballard's retirement from active pastoral service.

The next night the members of the W.S.C.S. of St. Andrews Church, one of the last churches which Mr. Ballard served, gathered at the Ballard's new home in Greensboro, with another shower of gifts. There were in addition to three valuable gifts presented at the last service in the church before Annual Conference.

Mr. and Mrs. Ballard are greatly appreciative of the expressions of love and friendship from the good people of both churches.

They are now living at 1808 Friendly Road, Greensboro.

Moreland to Speak at Pastors' School, August 4-7

Dr. J. Earl Moreland, president of Randolph-Macon College, has been added to the list of speakers at the annual North Carolina Pastors' School which will be held at Duke University, Aug. 4-7.

Other featured speakers will be Dr. George Fallon, Dr. Lowell B. Hazzard, Dr. James Wood.

A course for certified lay-speakers will be taught by Don Calame of the Board of Lay Activities.

◇ ◇ ◇

No man ever fails until he fails on the inside.—Harold W. Ruopp



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Vacation Daze

Right now as you read this page, we are all away on vacation—and if you are wondering how this was written, well—we won't divulge trade secrets! However, it is a fact that *nearly* everyone is on vacation. A skeleton force is on duty, and we just might hint that that is where a "ghost" writer might come in! We'll let you take it from there.

For some time now there has been considerable excitement building up among the boys and girls about where they were to go for vacation. Some anticipated a return to their homes or those of relatives, while others awaited their visit with friends who opened their hearts and their homes to share their family life with them.

We know that at this time our youngsters, as well as most of the staff, are savoring the last moments of their vacations, while yet looking forward to their return "home." July 5 through July 22nd is this year's vacation period, and it is rapidly drawing to a close.

More "Vacation"

For many of the children, life is additionally enriched during the summer months by some form of camping experience. Arrangements to make these special trips are handled along with the multiple line of routine duties by Miss Hooks, Mr. Holman and Mr. Nicks, through Mrs. Catherine Smith, secretary, and they deserve a special measure of thanks for seeing that the boys and girls meet scheduled camp periods. The house mothers, too, spend much of their time during the summer months preparing a child or children for special trips or occasions, and their devoted service is immeasurable. It takes the co-operation of many to keep straight the myriad affairs of our youngsters, and we are grateful that out children have individual experiences as well as those in a group.

Our Boy Scouts, members of Troop 362, and eight Explorer Scouts, have already been to camp the latter part of June. These campers were: John Adams, Carroll Ainsley, Gary Boulter, J. T. Bunting, Ray Bunting, Jeff Caddell, Lindy Caddell, George Dennis, Tommy Dickerson, Frank Edwards, Russell Futch, Carroll Gardner, Bruce Gibson, Bob Hardison, Raymond Lee, Charles Mock, Bobby Page, Frank Parrish, Donald Ray, Mitchell Ray and Bennie Smith. Explorer Scouts who attended camp were Charles Ainsley, Robert Caddell, Wade Cassidy, Jimmy Humphrey, Eddie Taylor, Freddie Taylor, Archie Smith and Clyde Utley.

Later this summer, Billy Gilbert, J. D. Tant, Clyde Utley, Sonja Page, Janice Roebuck and Nancy Landis will attend Camp Don-Lee at Arapahoe, N. C., as well as

Ruth Hunt who will be the guest of Mr. and Mrs. James Casteel of Durham.

Guests of the management at Camp Pla-More, Windy Hill Beach, S. C., will be Harold Landis and Joy Walston.

Brownie Camp Lapihio will be the destination of five of our little girls the latter part of July. One will be guest of Troop 78, Raleigh, and four will be guests of the Betsy Peele Class of the Edenton Street Methodist Church.

We are grateful for these special opportunities in camp living for our young people, and know that they will benefit physically and spiritually from their experience.

Goldsboro Sunday School Visits

We were happy to have the Junior Department of the Goldsboro Methodist Church Sunday school visit our campus on Friday, June 13. About forty young people came by bus to spend the day, and they joined us for lunch in the dining hall. Mrs. J. W. Ward is superintendent of the Sunday school.

The boys and girls brought a love offering to the Home, and we wish to express our sincere thanks at this time.

Summer Recreation Program

Building healthy bodies as well as healthy minds is an important part of our program at the Methodist Home, and during the summer months, we are fortunate to have the services of Mr. William F. Harrington to direct a well-balanced recreational schedule.

Mr. Harrington has a six-day activity sheet prepared, devoting certain times each day to the cottage groups singly or in combinations. Weather permitting, softball, badminton, horse shoes, and the like are sports indulged in.

However, of major importance has been participation in the A. A. U. Junior Physical Fitness tests. Our young people take tests, five of which are required and one is optional, in sprinting, walking and running, set-ups, push-ups and standing broad jumps. The time element is set up by age group. We hope all of our boys and girls meet the standard, or will before the summer is over, for when the course is completed, each will receive a certificate from the Amateur Athletic Union of the United States. We'd like this sign of physical fitness proudly displayed by all of our children, as a sign of their good health.

In addition to working toward this goal, kick ball, tennis, and swimming occupy some of the time. And an evening has been set aside for participation in sports by both the boys and girls, in the older group. Acquiring a croquet set seems to be an important order

of the day, and we hope soon to set up the wickets and start the balls a-rolling.

Pool Pleasure

Having had a thorough job of renovating this spring, our pool is a beautiful sea-green "lagoon," and our youngsters have enjoyed their refreshing dips on these hot days. Returning from vacation is made a lot easier for the thought of this lovely swimming pool awaiting, and soon the water will be splashing and gurgling again as our little "fish" take over again.

Mr. John Stinchcomb is in charge of pool activities, and he has been conducting special swimming classes for the younger children, as well as the older boys and girls so that all of our youngsters may learn to swim.

North Carolina Annual Conference

The Rev. Robert L. Nicks attended the North Carolina Annual Conference held at Wilson, N. C., June 23-26, and reported an excellent meeting. He made this statement: "It was fine to see so many of our friends at Conference. We appreciate our preachers and laymen who have the genuine concern and love for our boys and girls here in the Home. We were glad to see you and we invite you to come to see us at the Home."

Vacation Bible School Gifts

Many of the churches in our Conference area hold Vacation Bible Schools, and several of them have made gifts to our Home of their offerings collected each week. We feel that the spirit of sharing shown by these boys and girls reflects a great deal of thoughtfulness and interest in other young folk who are less fortunate, and we are happy that they thought of our Home. Their contributions will help materially in the work we are trying to do here, and we are grateful.

Donkey Baseball Comedy Show

We are very fortunate that so many wonderful organizations and individuals think of our Home, and make possible so many pleasures for our boys and girls. On June 21, just before vacation began, we loaded buses furnished by the American Legion and took most of our children to the Jayce Ball Park for the Donkey Baseball Comedy Show.

This event, sponsored by the American Legion Post 297, was an hilarious event, and the type of vacation fun that makes every summer more enjoyable. We sincerely appreciate being guests at this show, and can only report, "a good time was had by all."

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Have you ever thought how you would feel if you turned to God for help and found that He was on vacation for the summer? Perhaps we never even let that thought enter our mind because we know that the God whom we worship, and on whom we build our faith is never on vacation and never further away than a prayer.—Selected



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

A New Approach,' Clinics, Planned

The program for the Annual N. C. Conference School of Missions and Christian Service, to be held at Duke University, August 18-22, calls for classes on the current courses of study (described in a recent issue of this page); Group Experiences, "A New Approach," clinics, and evening Platform Hours.

Group Experiences, "A New Approach," is a fascinating term having replaced the former term "Workshops."

The clinics for eleven lines of work will be held on Tuesday and Wednesday afternoons, August 19-20. Conducted by the respective conference officers, they will include presidents, vice-presidents, secretaries of missionary education and service, Christian social relations, spiritual life, Wesleyan Service Guild, promotion, literature and publications, missionary personnel, student work, youth work.

A Spiritual Life Retreat, led by Miss Janet Robinson, of Charlotte, will be held on the weekend preceding the school.

Registrations should be sent to Mrs. H. C. Turlington, Dunn, N. C., as early as possible, and no later than August 5. Registration fees: School, \$2.00; Retreat, \$1.00. Room, board, and insurance: School of Missions, \$13.50; Retreat, \$6.15. Registration for day students: full-time, \$2.00; part-time, 50 cents per day. Attendance goal: At least one representative from every local society and, if possible, all local and district officers for whom clinics are held.

Changes of Address Announced

Two new pastoral appointments announced at the recent Annual Sessions of the N. C. Conference, held at the First Methodist Church, Wilson, have created changes of the addresses of two officers of the N. C. Conference Woman's Society of Christian Service. Mrs. L. C. Vereen, conference treasurer, has moved from Farmville, N. C., to 1210 Broad Street, Durham, N. C. The address of Mrs. Allen C. Lee, secretary of missionary personnel, has been changed from Hamlet, N. C., to Farmville, N. C.

May Fellowship Day Observed

Mr. W. Jasper Smith and Mrs. Helen Goodall were speakers for the May Fellowship Day observance by the Woman's Society of Christian Service of the Bethel Methodist Church. Mr. Smith spoke on the topic, "The March of Missions Dollars"; Mrs. Goodall used as the topic for her meditation, "Time, Talent, and Treasure."

Climaxing a year of fruitful service, pledges for the new conference year were laid on the altar and dedicated, and a number of special memberships were pre-

sented. The memberships included Honorary Baby Memberships, Lewis Ayres, Kay Carson, Charles Young, Larry Roebuck; Junior, Bobby Weeks; Adult, Mrs. C. C. Whitehurst, Mrs. Russell James, Mrs. W. J. Smith, Mrs. Herbert Brown, Mrs. Maude Harris, Mrs. R. B. Edmondson, Mrs. Sam Keel, Mrs. W. P. Thigpen, Mrs. Robert Whitehurst. Memorials for Harry Biggs Latham, Mr. John Hooker, Mrs. Will Minton, Mrs. Henry Brown, John Lloyd, and Mrs. Sallie Manning Carson were also announced.

Subdistrict Meetings

Caswell Subdistrict: Mrs. Ralph Aldridge, leader; Leasburg Methodist Church; Skit, "Thinking Wisely"; Meditation, Mrs. J. G. Royal.

Siler City Subdistrict: Mrs. J. T. Johnson, leader; Pleasant Hill Methodist Church; Address, Mrs. George Ratterman; Devotional, the Rev. C. C. Capps.

Sanford Subdistrict: Mrs. H. L. Withrow, leader; Lemon Springs Methodist Church; Address, Miss Willa Dean Lindsay; Meditation, the Rev. W. S. Potter.

Person Subdistrict: Leader, Mrs. P. T. Whitt, Sr.; Concord Methodist Church; Panel Discussion, District Officers; Devotional, the Rev. A. M. Williams.

Pasquotank Subdistrict: Mrs. Tommy Temple, leader; Hall's Creek Methodist Church; Speaker, Mrs. Inman Townsley; Meditation, Mrs. Bailey Temple.

Walter Peele Subdistrict: Mrs. Ralph Haney, leader; Tabernacle Methodist Church; Speaker, Mrs. Inman Townsley; Meditation, the Rev. N. P. Edens.

Cumberland Subdistrict: Mrs. J. L. Reaves, leader; St. Andrews Methodist Church; Speaker, Mrs. George Darden.

Moore-Montgomery Subdistrict: Mrs. J. S. Hiatt, leader; Star Methodist Church; Speaker, Miss Alice Green; Meditation, the Rev. Joe Wagon.

Richmond Subdistrict: Mrs. J. A. Ritchey,

leader; Speaker, Mrs. A. C. Lee; Noon Day Devotional, Mrs. Frank Lowdermilk.

Clinton Subdistrict: Mrs. Thomas Vann, leader; Trinity Methodist Church, Magnolia; Speaker, Miss Willa Dean Lindsay; Devotional, the Rev. C. E. Vause.

Goldsboro Subdistrict: Mrs. E. A. Stevens, leader; St. Joseph Methodist Church; Address, Mrs. C. H. Boyd; Devotional, Mrs. Leslie Crawford, Jr.

Smithfield Subdistrict: Mrs. Julian Baker, leader; Buckhorn Methodist Church; Speaker, Mrs. Ralph Lewis; Devotional, the Rev. J. G. White.

Snow Hill Subdistrict: Mrs. Lemual Dawson, leader; Farmville Methodist Church; Speaker, Mrs. P. F. Newton; Meditation, the Rev. L. C. Vereen.

Kenansville Subdistrict: Mrs. Adrian Davis, leader; Wallace Methodist Church; Speaker, Mrs. S. A. Dunn; Meditation, Mrs. H. L. Harrell.

Cape Fear Subdistrict: Mrs. Joel Layton, leader; Cokesbury Methodist Church; Speaker, Miss Mamie Chandler; Meditation, the Rev. I. J. Strawbridge.

Louisburg Subdistrict: Mrs. Tom East, leader; Mt. Pleasant Methodist Church; Mrs. O. W. Dowd, speaker; Meditation, the Rev. L. E. Lugar.

Raleigh Subdistrict: Mrs. H. F. Leatherman, leader; Cary Methodist Church; Speaker, the Rev. Inman Townsley; Meditation, the Rev. Barney Davidson.

Vance-Warren Subdistrict: Mrs. T. R. Smith, leader; Spring Valley Methodist Church; Speaker, Mrs. J. E. Sponenburg; Meditation, the Rev. W. W. Sherman, Jr.

Brunswick Subdistrict: Mrs. M. R. Sanders, leader; Trinity Methodist Church, Southport; Speaker, Mrs. James Harper, Jr.; Meditation, the Rev. Lawrence Bridgers.

Bladen Subdistrict: Mrs. Edwin Clark, leader; Carver's Creek Methodist Church; Speaker, Mrs. W. I. McLamb.

Columbus Subdistrict: Mrs. H. B. Frink, leader; Waccamaw Methodist Church; Speaker, the Rev. Ed Smith; Devotional, the Rev. Neil Thompson.

New Hanover Subdistrict: Mrs. W. H. Young, leader; Devon Park Methodist Church; Speaker, Mrs. W. I. McLamb; Meditation, the Rev. Albert Folds.

Robeson Subdistrict: Mrs. W. G. Hardin, leader; Bethesda Methodist Church; Speaker, Mrs. W. I. McLamb; Devotional, Mrs. Ernest Strickland.

Day Student ☐

No. _____

Retreat only ☐

N. C. CONFERENCE W.S.C.S. RETREAT

School only ☐

AND SCHOOL OF MISSIONS

Duke University, Durham, N. C., August 16-22, 1958

Name _____

Address _____

District _____

Church _____

Course (1st Choice) _____

Course (2nd Choice) _____

Choice of Group _____

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Report of the Committee on General Church School Work

JOHN M. MEARES, *Chairman*

Report of Progress

The Committee on General Church School Work of the North Carolina Conference Board of Education realizes the constant duty and continuing task of the church to provide leadership and guidance in the monumental task of Christian education through the local church. We commend our executive secretary, Dr. C. P. Morris, and his competent staff for the vigorous and effective work that has been done.

Progress is being made in our conference in the field of Christian education. Each year for the past several years we have been able to report an increase in Church school membership and attendance, a more effective program of leadership training, a growth in the use and understanding of our Methodist literature, greatly improved educational facilities, increased giving to World Service and special causes, an increase in the number of churches employing directors of Christian education, and a greater understanding of and deeper commitment to the goals and purposes of Christian education.

We are pleased to report an increase of 3.1% in church school membership in the Conference Year 1956-1957. This is considerably larger than the 1.7% increase for the Methodist Church as a whole. During this same period average attendance increased 1.3%, Fourth Sunday World Service giving increased 22%, 76% of those who joined the church on profession of faith came from the church school, and five new church schools were organized.

In the area of leadership training we are able to report as follows for the year 1957-1958: 5,743 persons reached in 38 sub-district Christian Workers' Schools; eight local church one-teacher schools, three special schools for small churches; 31 sub-district institutes for Church School Workers reached 972 persons; 21 persons attended the SEJ Leadership School at Lake Junaluska; 53 persons attended the three-day Coaching Conference for Prospective Instructors to prepare themselves to teach leadership training courses; 22 attended the one-day Coaching Conference for Deans of Christian Workers' Schools; and many local churches conducted informal training classes for their workers. The Conference Board of Education in co-operation with the Conference Boards of Missions, Evangelism, and the Town and Country Commission sponsored a special Inter-Board Ministry to the weaker churches.

All of these leadership training projects and other age-group training enterprises were financed by the Church School Rally Day offering. It is imperative that this

offering be greatly increased to take care of this expanding program of training.

Basic Elements in a Program of Christian Education for the Local Church

Scope: The Church school is concerned with every phase of human life. Its goal is to help persons "understand, accept, and share the Christian gospel." Its program attempts to meet people's everyday need for worship, study, play, and service. Its work does not start and stop on Sunday morning. It continues all through the week in (1) Sunday school, (2) The Methodist Sunday Evening Fellowship, (3) Home and Extension Service, and (4) Week-Day Activities.

Any sound program of Christian education in the local church will include the following basic elements:

1. *An Effective Organization*
 - a. *A Functioning Commission on Education*
 - b. *An Effective Workers' Conference*
 - c. *A Properly Graded Church School*
2. *An adequate and continuing program for recruiting and training officers, teachers, and workers.* The Commission on Education should select a committee on leadership education to provide for the recruiting and training of church school workers.
3. *Continuing Emphasis on Increasing Church School Membership and Attendance.*
 - a. Get the whole church interested and at work
 - b. Size things up and set goals
 - c. Agree on and use a recruitment plan
 - d. Improve what the church school has to offer
 - e. Have a complete home members plan
 - f. Start new classes
 - g. Visit in homes to cultivate prospects
 - h. Follow up absentees
4. *An Effective Program of Evangelism in the Church School.* Evangelism and Christian education have identical ultimate goals. Evangelism tends to emphasize motivation, commitment, and personal decisions—emphases which are shared with Christian education at its best. Christian education tends to emphasize guided growth toward commitment, perceptive understanding, gradual development in accordance with the laws of learning—emphases which are shared with evangelism at its best. (From *Evangelism of Children* by Margaret Clemens McDowell.)
5. *Adequate Rooms and Equipment.* Each local church should make a careful study looking toward renovating and mak-

ing the most effective use of present facilities; consider the advisability of providing additional new classrooms and/or equipment.

Churches planning to build or remodel church school facilities are encouraged to take advantage of free consultation service on church school buildings and equipment offered by the General Board of Education and to call on the Conference Board of Education staff for guidance. All projects should be cleared through the District Board of Church Location and Building.

6. *A Functioning Methodist Sunday Evening Fellowship*, including meal, fellowship, study, and worship for all ages.

7. *Careful Plans for Special Days and Observances.*

- a. Church School Rally Day, September 28, 1958. It is imperative that careful plans be made for the promotion of a special free-will offering to be taken for the support of the program of Leadership Training in the conference. Our total program of leadership education across the conference is dependent upon this offering. We call attention to the fact that vastly increased funds are needed for this purpose and respectfully urge each local church to participate and increase its giving over the previous year.
- b. Christian Education Week, September 28-October 5, 1958.
- c. Race Relations Day, February 8, 1959, Special Offering for Paine College.
- d. Children's Day, May 3, 1959.
- e. National Family Week, May 3-10, 1959.
- f. Methodist Student Day, June 14, 1959.
- g. World Service Sunday, each fourth Sunday with total offering applied to World Service budget of the church.
8. *Participation in Opportunities Beyond the Local Church*
 - a. SEJ Leadership and Laboratory School, Lake Junaluska, August 4-15, 1958.
 - b. Institute of Church Music, Lake Junaluska, August 3-8, 1958.
 - c. SEJ Church School Superintendents Conference, Lake Junaluska, August 15-17, 1958.
 - d. Directors of Christian Education Workshop, West Market Street Methodist Church, Greensboro, N. C., November 3-6, 1958.
 - e. N. C. Conference Seminar for Leadership Instructors, January 19-21, 1959.
 - f. Subdistrict Christian Workers' Schools, one in each subdistrict, sponsored jointly by the Conference Board of Education and the local Board of Managers. The Conference Board continues its policy of paying one-half the honoraria of instructors of all schools approved by the board.
 - g. Southeastern Recreation Workshop, Leesburg, Fla., April 1-8, 1959.
 - h. Special Opportunities for Small Churches. One-teacher training schools on "Educational Work of

the Small Church" should be held in the very small church. The Conference Board of Education provides the instructor for these schools. We urge the pastors and district superintendents co-operation with the board in the promotion of these opportunities.

- i. District Curriculum Seminar for pastors, church school superintendents, and Administrative officers, to be held in connection with the Vacation Church School Institutes, March 2-5, 9-12, 16-19, 1959.

Local Church Emphasis

We rejoice that the Conference Commission on Local Church Emphasis has agreed to emphasize "Expansion" during the 1959-1960 Conference Year, and pledge our support to the district superintendents as they lead us in this program designed to:

1. Start church schools in churches that have no church school.
2. Strengthen church schools where help is needed.

Swiss Methodism

By MRS. J. A. AUMAN
For the N. C. Conference Caravan

The Methodist Youth of Switzerland are very serious-minded and concerned about the message which their church has to offer to the many different groups within their country. The North Carolina Conference Youth Caravan to Europe feels that their contacts with the Methodist churches in Switzerland blessed them greatly, and they have wonderful memories of the groups of youth with whom they met, and sang, and prayed, and worshipped.

There are about 11,000 Methodists in Switzerland, 63 pastoral charges and 5 special appointments. Two districts, east and west, compose the Bishop's Cabinet. Bishop Ferdinand Sigg, elected at the conference in Brussels in 1954, is in charge of this area. Everyone whom we met inquired about Bishop and Mrs. Paul N. Garber, who were in this section immediately after the war, and we are bringing to them many warm greetings from their friends in Switzerland. One minister's daughter, now working in Zurich, spoke for all who knew the Garbers when she said, "They were so kind to us; I was only a little girl, but shall never forget the box of chewing gum which the Bishop brought to all the 'Preachers' Kids' at one of our conference meetings!"

Our first meeting was with the Rev. Albert Honegger, in Geneva. The Honeggers are a lovely family, with two young children, ages 1½ years and about 3 years. Pastor Honegger speaks English very well, but his wife does not. We found hand motions and smiles were acceptable. At least fifty young people came to the Methodist Church in Geneva for a fellowship meeting. A great work is being carried out here for young people, most of whom are not native to sections of Switzerland to work in Geneva Geneva, but come from German-speaking areas and learn the French language. Services are conducted in German. There is a most attractive "Youth Room" where these young people may come for recreation, and even to study their French. "Freddie" Schmid,

3. Organize church schools in newly organized churches.

4. Start church schools and classes in communities where an organized church is not practical at the present.

Resolution

Whereas, currently there is no group or committee charged specifically with the development and promotion of an adequate program and philosophy of recreation, be it therefore resolved that the North Carolina Conference Board of Education set up a special Committee on Recreation to study and to recommend an effective program of recreation and the Christian use of leisure time, and to assist the local churches in planning and promoting such a program. The executive secretary and the conference directors of Children's, Youth, and Adult Work, shall be ex-officio members of this committee. The committee shall elect a chairman and an executive committee from the total committee. The committee shall make an annual report to the Conference Board of Education and at such other times as requested.

their director, is a teacher in the primary schools and acted as interpreter for our youth in the evening fellowship meeting. We had a wonderful meeting together. First Pastor Honegger asked several of his young people to relate some of their Christian experiences, and then several members of our Caravan told of their experiences in Christian fellowship.

In the Geneva group meeting was Miss Dorothy Buser, missionary to the Belgian Congo, who is home on furlough and studying at the University; also, Miss Elsie Kastle, deaconess, in charge of the Home (sponsored by the local church) for working girls from Methodist homes who need "a home away from home."

In Lucerne we were met by the Rev. Herman Schaad, who is also secretary of the Conference and who was well-versed in American Methodism. Pastor Schaad is now serving the church which recommended him for the ministry twenty-three years ago. He and his wife, Frieda, have three fine sons, Ernst, 17, Rene, 16, and Theo, 13. He explained to us that Switzerland is in the Central Conference with Belgium, Austria, Hungary, Poland, Bulgaria, Czechoslovakia and North Africa. He is also secretary to this Conference, and served in this capacity when Bishop Garber was in the Geneva Area. The Methodist Church in Lucerne is not as strong as in Geneva and Zurich, but we were impressed with the worshipful atmosphere of the sanctuary, and the friendliness of the people.

Zurich is the largest city of Switzerland and has six Methodist churches. Peter Houzensberger, 18-year-old son of the minister of First Methodist Church, was our official host here. His father was away at this time, in an ecumenical study, near Geneva. We were invited to Saturday night supper with the Methodist youth of the Zurich churches who speak English. It was just like being at home, with the lovely sandwiches which the Swiss seem to excel in,

the piping hot tea, and huge bowls of fresh strawberries and cream! After the meal, Caravaners donned aprons and helped wash dishes. We sang together, many fellowship songs we had in common; and then, we found our mutual medium through the lovely old Spirituals. They could sing so many of them in English: "Swing Low," "Lord, I Want to Be a Christian," "Jacob's Ladder," and still others. We closed our evening with friendship circle, using the Lord's Prayer, each praying in his own language.

Sunday morning, 9:15, found us at the church for morning worship, conducted entirely in German. Entering the spirit of worship, we sang together, and prayed together, and felt the presence of the Holy Spirit. The Revs. Muhlethaler and Wittlinger, directors of the Bethanien Hospital (Methodist hospital in Zurich) were in charge of the services, a special anniversary for deaconesses from the hospital. There were those recognized for as much as sixty years of service to the church in the capacity of deaconess at the hospital. "Deaconess" is synonymous with our term "nurses," it seems.

The minister's text (so we were told later) was from St. Mark, with the story of the Rich Young Ruler, and emphasizing that these deaconesses had faithfully given their all to Christ. In the afternoon, several English-speaking young people took us to see the sights of the city. They are very proud of their town! We were invited to tea at the home of two of the very lovely youth, who parents graciously opened their home to us. The father in this home has been a Sunday school teacher for thirty years and thoroughly enjoyed the visit with our group—in fact, tea-time turned into a real sharing time for ideas and belief.

Miss Eva Oppliger, who assisted Peter with plans for the weekend, told us that twice her father had been a delegate to General Conference in the States. She helped us to better understand the place of Methodism in Switzerland. It seems that relationships are so much better at present between various churches, than at any time in Swiss history. There is now a National Council of Churches, to which the Methodist Church belongs, which means they have the opportunity to co-ordinate their program with the National Church, the Baptist, the Evangelical, and the Salvation Army. These have developed a unity which is doing much to strengthen the church's program. Every Swiss is born a member of the National (or State) Church, and it is not easy to make decision to become a member of another church. Those who have are very serious and know well their belief.

We are very proud of what we have seen of "our" church in this beautiful country. Its ministers have a message—and a problem. With the four languages spoken here, it is difficult to meet the needs of every person who comes under the pastoral care. But they are doing a good job. Besides the French, German, Italian and Swiss dialect, each minister we met also speaks English. They have had many opportunities to serve American Methodists, who having married Swiss, now need the pastoral care of a minister, and they have responded with the warmth that made us love the Swiss people, and admire them for their genuine concern that others know their Christ.

Justice in Community Life

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Leviticus 19:15-18; James 2:1-9

Religion at its best is never only a perpendicular relationship; that is, an affair between a man and his God. It is a horizontal relationship, involving our relations with our neighbors. An old saying ran like this: "If a man has religion even the dog and cat will know it." So our topic for this lesson raises the question of justice in areas beyond our own selves.

The Biblical material is taken from two books that are not so much read as many others—Leviticus in the Old Testament and James in the New. This is very fitting, since the theme of social justice is not confined to one testament, but runs through the entire Bible. The ancient Hebrews were distinguished from their neighbors by a strong sense of justice and righteousness. David, their hero-king, was made to feel the sharp disapproval of his fellow-Hebrews in the Bathsheba affair. King Ahab could not bring himself to steal Naboth's vineyard; but his heathen wife, Jezebel, did it for him by having Naboth falsely accused and then killed. In Jezebel's country kings did as they pleased. Among the Hebrews their rulers were "God's anointed" and, therefore, responsible to the people for what they did.

Our Old Testament lesson begins with a plea for righteous judgments in the courts. Neither the poor nor the rich are to be favored. Following this there is a warning against slander. The writer remembers an old copy-book maxim which went about like this: "He who steals my purse steals trash; but he who steals my good name steals that which makes his no richer, but makes me poorer." As Roy L. Smith points out in *The International Lesson Annual* gossips peddle their slander only because they have willing hearers. One way to fight gossip is not to listen to it.

"You shalt not hate your brother in your heart" (Leviticus 15:17). Here is a commandment that might well be posted in conspicuous places all over this land. Does it not seem that in these recent years we have seen more evidence of hate than for a long time before? What will be the fruit of this orgy of angry words hurled by one group against another in our time? And who is the worst sufferer from all this—he who is hated or he who hates?

"You shall not take vengeance" (verse 18). How often do we see reports in the press of people taking the law into their own hands in order to bring vengeance upon others! The continuance and increase of this can mean only one thing; the breakdown of law and of order. When the lives and property of any are in danger all of us are in danger.

And now we come to the book of James. It is a sermon against many kinds of wrong which its author found in the church of his time. One of their chief sins appears to have been the sin of discrimination, especially against the poor. Remember that the early church contained a cross-section of ancient society, but the poor were in the majority. The author of James is evidently prejudiced against the rich. He uses what might be called intemperate language to them. He criticizes those who cringe and grovel before the wealthy people in the church. But, with all due allowance for this fact, he was hitting at something which can bring ruin to any Christian fellowship. Certainly the house of God should be one place where all stand on level ground. As the saying goes "the ground around the cross is level."

In conclusion we may ask what is the special task to which Christians are called in our day? Is it not the work of reconciliation? We might ask ourselves this pointed question: "Am I part of the

hate-campaign that is being waged today? Or am I a part of the forces which stand for justice in community life?"

News of Methodism . . .

The new education building of the Boone Methodist Church has been completed and was opened for use early in May.

. . .

Dr. and Mrs. James G. Huggin, of First Church, Gastonia, have left for a four week stay in Oxford, England, where Dr. Huggin will participate in the Oxford Institute of Methodist Theological Studies.

. . .

On July 27 the Rev. R. P. Marshall, editor of the ADVOCATE, will be guest minister for the morning service at the Andrews Methodist Church. That evening at 7:30 he will preach at the First Methodist Church, Hayesville.

. . .

High Point College is now in a vigorous drive to make physical improvements in all of the dormitories on the campus before the opening of the fall term. These improvements include the replacing of old floors with asphalt tile, installation of ceramic tile in showers, and repainting of walls where needed.

. . .

The Rev. William Lawrence Loy, retired minister of the N. C. Conference, was honored recently at a picnic at the Macedonia Community Center. He had just left the pastorate of the Macedonia Church, which concluded 42 years of service as a minister in the N. C. Conference. Mr. Loy is now living in Rowland.

. . .

The Rev. and Mrs. Cesar Benitez, of the Methodist Church in Rio Feo, Cuba, will be guests of Asbury Church, Lincolnton, on Sunday, July 20, and Mr. Benitez will speak at the morning worship service. Asbury's pastor, the Rev. Curtis Murray, preached for this Cuban pastor in the Evangelistic Crusade last fall.

. . .

The Mountain Grove Methodist Church observed its annual homecoming on Sunday, July 29. The Rev. Charles W. Sisk, pastor of Macedonia Church, Southmont, and a native son of the community, delivered the homecoming sermon. Many former members and friends enjoyed the exercises of the day, as well as the bountiful dinner. The Rev. Emmett E. Hiatt, Jr., is the new pastor of the church.

. . .

The Rev. and Mrs. Robert Allen Foster announce the birth of a daughter, Dorothy Ruth, on June 30, at Asheville. Mr. Foster recently completed four years as pastor of Mount Mitchell Church, Kannapolis. On July 8, he reported to the Army Chaplain's School at Fort Slocum, New York, and in September he will go to Fort Benning, Georgia, where he will be joined by his wife and three daughters.

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Book Reviews

The Doctrine of the Trinity, by Cyril C. Richardson. (Abingdon. \$3.)

No human words can adequately express the inner nature of God; at best they are but approximations. Dr. Richardson, the Professor of Church History at Union Theological Seminary in New York, in this original and provocative book, exposes the frailty of the orthodox phraseology in which the church has expressed the doctrine of Trinity, and makes suggestions which he feels are less unsatisfactory. He holds that both the ancient and the modern interpretations pose more questions than they answer. Although he is at pains to insist on the truths underlying the doctrine, he considers that to put the distinctions in the Godhead into a trinitarian pattern is artificial.

The author's point of view is not Unitarian, for he does not question that it was God who revealed Himself in Jesus Christ. The problem with which Dr. Richardson is concerned is how to find a more helpful symbol than the doctrine of the Trinity to express our conviction about the revelation of God in Christ. He seems to think it best to recognize the fundamental paradox in the nature of God without any attempt to resolve it. "God is absolutely transcendent, inaccessible and infinitely above His creation, yet, too, He is related to it."

The classic formulations of the doctrine of the Trinity are carefully examined and each is shown to fail because it loses sight of part of this paradox. Though the doctrine is not perfectly satisfactory as a logically consistent statement of philosophic truth, it has been a successful means of preserving the religious insights about God which the New Testament discloses to us. This will prove a stimulating book to the theologically-minded, even though they may not be convinced by the author's arguments.

—John Bishop

Group Socials for Every Month, by Jane Kirk, Abingdon Press, 222 pages, \$2.95.

Here is another of those "Do-It-Yourself Kits" with just the right set of tools to make your next

social building adventure one of lasting joy.

Jane Kirk's introduction is a clue to the purpose and content of her book: "Nothing beats a well-organized group social for a down-right good time. And nothing is more dismal than one that lacks planning, ideas, and enthusiastic leadership. It's the same difference as that between a fluffy cake and a soggy, shapeless concoction. Do you know the basic steps to follow in putting on a social? Can you proceed on as firm footing as if you were following a recipe from a commercial test kitchen? Or do you try to have a social the way some people cook—by guess and hope method?" Here, then, are tried-and-true basic recipes for entertaining a crowd—three or more and more!

"Group Socials for Every Month" shows you, step by step, how to plan and execute many and varied socials for church, club, school and other groups.

Part I has plans for 71 socials including seasonal parties, special events, luncheons, dinners, out-door affairs, open houses, fellowship hours, and other varieties of entertainments. They are arranged appropriately by the twelve months of the year with five or more helpful suggestions for each month.

Part II will be a welcome and valuable section to many church leaders, for it is a guide to group socials on a large scale. Here are directions for big events, such as the "Birthday Party en Masse" and other like affairs, that are especially good for church family nights. There is a plan for "Introduction of a New Minister" and even a comprehensive chapter on what to do if you are host to a conference.

Part III offers practical help and information on quantity buying and preparation of food. This alone is worth an investment in the book for any church. This section also includes tips on food service, wedding catering, and how to make attractive and inexpensive decorations.

Youth and adults who have responsibility for the social and recreational life of their church, club or school will discover in "Group Socials for Every Month" an encyclopedia of fresh, practical ideas, plus clear-cut directions to aid the most inexperienced in putting them into effect.

—R. Harold Hips

CHANGES IN APPOINTMENTS

According to an announcement made by Dr. A. J. Hobbs, superintendent of the New Bern District, the Rev. J. T. Fisher will continue as pastor at Salter Path,

OPPORTUNITIES

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Lagoalinda Lodge, Lake Junaluska, situated near Shackford Hall, the Youth center and the Children's Playground. Ideal for Youth groups. Also private, semi-private rooms and apartments. Contact Mrs. W. Grady Burgin, Box 995, Lake Junaluska, N. C.

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and the Rev. J. H. Bryant will become pastor of Stonewall.

Bishop Nolan B. Harmon has appointed the Rev. R. Jerry Faulkner as assistant pastor of Central Church, Albemarle; and the Rev. Robert Moody has been appointed as pastor of Center Grove Church in the Salisbury District.

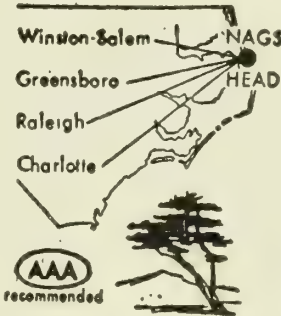
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Ministers' Wives of the N. C. Conference held a luncheon at the Ship and Shore restaurant during the annual session. Seen at the head table are (l. to r.) Mrs. H. E. Hudgins of the Virginia Conference, Mrs. Charles Hubbard of Chapel Hill (president), and Mrs. Paul N. Garber.

Two Veteran Duke Faculty Members Will Retire

Two veteran Duke University faculty members, Dr. Clarence F. Korstian and Dr. Hiram E. Myers, will officially vacate their positions during August due to achieving retirement age.

The first Dean of the School of Forestry, Dr. Korstian served in that position from 1938 until 1957. He came to Duke in 1930 as director of the Duke Forest and professor of silviculture. He twice served as president of the Society of American Foresters, and is a former vice-president of the American Forestry Association.

Dr. Myers, professor of Biblical Literature and chairman of the Department of Religion until a year ago, came to Duke in 1926. He is a member of the National Association of Biblical Instructors, the Society of Biblical Literature and Exegesis, American Association of University Professors, and in 1948 was president of the North Carolina Teachers of Religion.

UCY Training Session Scheduled for Greensboro

The annual Training Conference of the North Carolina United Christian Youth Movement will be held August 16th-23rd at Camp Climax near Greensboro.

Youth and adult advisers of many denominations will participate in a week of Ecumenical worship and study, endeavoring to strengthen local UCYM Councils and Denominational participation.

The Conference program is directed by an able and well qualified staff, including the executives directors of the North Carolina and Georgia Council of Churches.

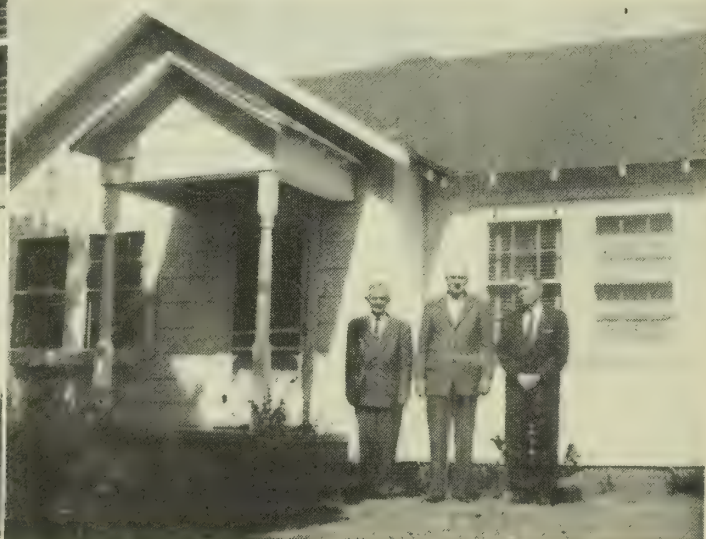
A valuable experience in Ecumenical fellowship and co-operation awaits all who attend. Some of the Conference activities include local council and denominational workshops, Bible study and discussion, led by Dr. Boyd L. Daniels, of Duke University, and varied evening recreational programs.

Each local council and each denomination should be represented by two youth and one adult. However, any interested

person should contact the State Office: N.C.-UCYM, Box 6637, College Station, Durham, N. C.

Pastors Take Notice!

The ADVOCATE is inaugurating a new system of handling the addresses of pastors. Because of the difficulty of keeping up with all the changes which follow Conference, we are gradually eliminating the use of individual names on the copies sent to the pastors. As the men move this year, the address plates are being changed so that they carry only the word Methodist Pastor and the address. As all pastors receive the Conference Organ free of charge, it is not necessary to make the change of name each time there is a change in personnel.



Shown above is the new parsonage of the Atlantic Methodist Church, recently dedicated. Dr. A. J. Hobbs, superintendent of the New Bern District, led the dedication service.

Standing in front of the house are John Styron, Lee Daniels, and Cecil Morris, who expressed appreciation for the fine work of the congregation in making possible the new and modern parsonage. Shown at left is the former pastor, the Rev. L. A. Lewis. More than fifty friends gathered to join in the service and prayers of dedication.

The building was begun and completed during the pastorate of the late Rev. R. C. Goodchild.

Ebright First President Alaska Methodist University

According to an article in *The New Christian Advocate*, the Rev. Donald F. Ebright, former missionary to India, has been elected first president of the new Alaska Methodist University to be established in Anchorage.

Mr. Ebright, a staff member of the Federated Theological Faculty, University of Chicago, was elected by the new university's board of trustees meeting recently in Seattle, Washington. He is to assume his duties September 1. He is a native of Kansas, and a graduate of Baker University and Hartford Seminary. He earned his Ph.D at the University of Chicago.

The church's most northerly university has a board (organized about a year ago) and a president, but no buildings. The first building, a million-dollar all-purpose unit, is to be constructed in 1959-60, according to Bishop A. Raymond Grant of the Portland Area. He said they hope to begin classes in the fall of 1960.

Louisburg Plans Courses for Approved Supply Pastors

For the past three years Louisburg College has had a special three-day schedule of courses for approved supply pastors. This schedule will be offered again for the academic year of 1958-59.

On this schedule pastors serving charges attend the College on Tuesdays, Wednesdays, and Thursdays, leaving the remaining days of the week for work on their charges. The courses offered on this schedule carry credit toward an A.A. diploma or an A.B. degree. The courses are transferable to senior colleges. A very reasonable rate is given pastors.

Pastors or other church workers interested should write Wade Goldston, Louisburg College, Louisburg, N. C.

NORTH CAROLINA

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July 24, 1958

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Number 29

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The Christian Wedding

Marriage is not counted as a sacrament in the Methodist Church, but a church wedding is a distinctly religious ceremony.

The words, "Those whom God hath joined together, let not man put asunder," are often heard but seldom heeded in these days of careless marriages and easy divorce.

It is encouraging, however, to note an increased emphasis upon church weddings, an emphasis which is not due to a desire for ceremony and show, but in most cases to an earnest desire to make marriage more sacred. The minister who is conscientious in the performance of his duties will do his best to explain to the prospective bride and groom what a Christian wedding really means.

et



News Briefs about Methodists and Methodism

The Rev. and Mrs. Max Wade Dulin, of Roanoke Rapids, announce the birth of a son, Michael Patrick, on July 14.

"*The Pastor*," a television series sponsored by the Methodist Television Ministry, will be seen on station WFMY-TV, channel 2, Greensboro, at 7 p.m. each Thursday.

The Rev. A. J. Clemmer, Chaplain at Pfeiffer College, was guest minister at Central Church, Monroe, on Sunday morning, July 6.

Dr. J. S. Hiatt, superintendent of Hugh Chatham Memorial Hospital, Elkin, was guest minister at Central Church, Mount Airy, on Sunday, July 13.

A 1958 graduate of Bennett College, Miss Dolores R. Casimere, has been granted a Fulbright Scholarship for study abroad during the coming school year. She will pursue graduate work in chemistry at the University of Heidelberg.

Mrs. Ida B. Goode, who was for fourteen years president of the Woman's Home Missionary Society of the former Methodist Episcopal Church, died at her home in Sidney, Ohio, on July 13. She would have been 100 years of age on October 4.

Garland Young of Charlotte, second year student at Duke Divinity School, began his work as summer youth director for St. Mark's Church, Belmont, on June 9. In addition to his duties as supervisor of the St. Mark's playground, Mr. Young is assisting the pastor, the Rev. Robert J. Ralls.

Miss Marguerite Harris, treasurer of the Woman's Division of Christian Service of the Board of Missions, will be married on August 9 to Dr. V. C. Gillispie, physician, of Wilmore, Kentucky. Miss Harris has resigned her position with the Woman's Division, and the couple will live in Wilmore.

Ground was broken on Sunday morning, July 6, for the new education building of Providence Methodist Church, Charlotte. Bishop Nolan B. Harmon preached the sermon and conducted the groundbreaking ceremony. The Rev. W. Douglas Corriher is pastor.

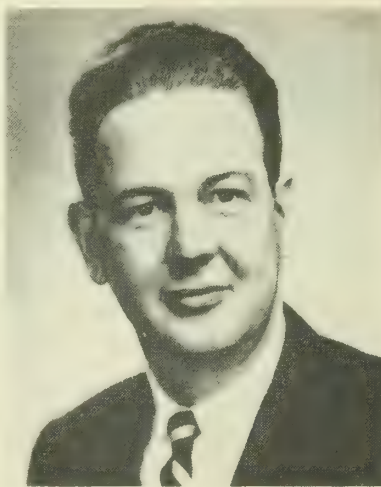
The Methodist Fund, Inc., (NC Conference) held its annual meeting on July 23 at Raleigh. Members of the organization heard addresses by Dr. Olin F. Hunt of the Division of National Missions, and Mr. Stanley R. Swanson. The new department of Gifts and Wills was launched and officers elected for the coming year.

Toyohiko Kagawa, Japan's best-known Christian leader, will receive an *Upper Room* distinguished-service citation on his 70th birthday at a "birthday party" July 10 in Tokyo. He will be cited for his worldwide contribution to the devotional literature of the church and for his Christian social work.

Thirty-five of the forty ministers of the Elizabeth City District of The Methodist Church, together with their families, were guests of the Rev. and Mrs. C. Freeman

Heath at an informal dinner at Riverside Methodist Church on July 10. Mr. Heath met with the ministers at 10:30 a.m. and discussed with them the work of the new Conference year.

Three students at *Louisburg College* have been awarded National Methodist Scholarships for the academic year 1958-59. They are George Manning Rowe, Jr. of Aulander, Rebecca Anne Garner of Burlington, and Linda Carole Lea of Durham. These scholarships amount to \$350.00 each. The scholarships are made available through funds received from local Methodist churches on the basis of a church-wide offering on Methodist Student Day.



The Rev. Paul W. Yount, Jr., associate secretary of missionary personnel of the Board of Missions, New York, and formerly of Charlotte, has been named by the Board to direct an intensive six-month study beginning in August, which may lead to basic changes in the training methods for new Methodist missionaries to 44 countries.

Mr. Yount's study will endeavor to develop improved training and orientation of new missionaries to prepare them more adequately for the conditions and problems in the mission fields. He will visit training centers of other denominations as well as those of the Methodist Church.

A native of Hickory, Mr. Yount is a graduate of Duke University and Yale Divinity School.

Four of the major addresses at the World Convention on Christian Education in Tokyo, August 6-13, will be given by Methodists, each from a different country. They are: Bishop Shot K. Mondol, of the Delhi, India, Area; Professor G. Baez-Camargo, noted educator of Mexico; the Rev. John Havea of the Tonga Islands, a former crusade scholar at Drew Theological Seminary; and Dr. Gerald E. Knoff, executive secretary of the Division of Christian Education of the National Council of Churches.

The Rev. Lacy T. Edens, Rowland, North Carolina, is among 27 persons who will participate in the first Methodist National Missions Tour to Hawaii July 17-30. The tour group will visit the various types of Methodist work in Hawaii, including city churches in Honolulu, churches and mis-

sions on sugar and pineapple plantations and the Methodist campground at Kailani. They will see a newly completed building which will house the Wesley Foundation, organization for Methodist students at the University of Hawaii.

Among the principal speakers for the third National Methodist Conference on Family Life, October 17-19 in Chicago, will be Bishop Hazen G. Werner, Columbus, Ohio, chairman of the General Committee on Family Life of The Methodist Church; Dr. Katherine Oettinger, chief of the U. S. Children's Bureau, Washington, D. C.; Dr. Norman Cousins, New York City, editor of the *Saturday Review*; Dr. Howard A. Rusk, an associate editor of *The New York Times*; the Rev. Dr. Theodore H. Palmquist, pastor of Foundry Methodist Church, Washington, D. C.; and Methodist Bishop Gerald H. Kennedy, Los Angeles.

N. Wilkesboro District Notes

The Pisgah parsonage now has a concrete floor in the basement, and a new work surface, refrigerator and electric range have been installed in the kitchen.

Improvements to the churches on the Pisgah Charge during the past year include a new \$600 carpet at Pisgah, a new \$675 piano at South River, new guttering and seeding of lawn at Rocky Springs, and new pews and pulpit furniture at Carson's Chapel at a cost of \$1,750.

At *Roaring River*, on the Elkin Circuit, the church roof was repaired, art glass windows installed in the sanctuary, and the interior completely redecorated, at a cost of over \$1,100. At the Circuit parsonage a new furnace was installed, the ceiling insulated, and portions of the house redecorated.

At *Nathan's Creek*, two upstairs rooms were added to the parsonage.

The Grassy Creek Church on the Helton Charge now displays a new church sign. It is reported that this church and Ashley Chapel are in the process of adding educational rooms under the present buildings.

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H. R. McSwain Reports on Activities of W.N.C. Board of Missions

New Churches in Charlotte

The new Aldersgate Methodist Church, Charlotte is now occupying its new home in the first unit to be built. This church in southwest Charlotte located on the Yorkmont Road is built on a large 4½-acre lot. This first unit 38' x 86' has six Sunday school rooms, a kitchen, and a fellowship hall that will seat 135. The church now owns its three-bedroom parsonage in which the pastor, the Rev. George Robinson lives. He was appointed to this work in January, 1958.

The church was organized October 6, 1957, by Bishop Nolan B. Harmon and the



Rev. Walter J. Miller, district superintendent with 57 members. First services were held on August 25, 1957. The church now has 105 members with a Sunday school enrollment of 190. The church has a fine Methodist Men's organization and Woman's Society of Christian Service. The lot for this church cost \$10,000, the building \$18,500 (valued at \$35,000) and the parsonage cost \$11,500. This is the first of three new Methodist churches being organized in the Charlotte District Mission Society program under the leadership of the Rev. A. Glenn Lackey, executive secretary. This, however, is the 16th new church in Charlotte in 16 years!

The second of these new churches, the Epworth Methodist Church on the Concord Highway is now in a building program and expects soon to be in their new building. They are meeting at present in the P. O. S. of A. Lodge Hall and have 41 members with 75 in Sunday school. This church has 100% of its women members in the WSCS. Every family in the church is a member of the \$10 District Builders Club. The Rev. Luther Taylor is pastor. This church was organized October 13, 1957, by the Rev. Walter J. Miller. The new building will probably be completed in mid-July.

The third new congregation growing out of the work of the Rev. Glenn Lackey is that of the Cokesbury Church on the Monroe Highway. The Rev. George Winecoff was appointed to this work at Conference which is a vacant lot in a rapidly growing residential development.

In addition to these projects the Charlotte District Mission Society has lots on the Tuckasee Road and Reid Road for new churches. Other areas are also being surveyed to find new lots for new churches.

W. N. C. Conference Advance \$157,000 in Missions

The Western North Carolina Conference reported an increase of \$157,000 in giving to missions and church extension in the 1957-58 year over the last full 12-month year, 1955-56, from \$586,550 to \$744,285.

	1955-56	1957-58
Missions portion of World Service Dollar	\$182,550	\$227,000
General Advance Specials	150,184	188,984
Conference Specials	40,006	18,229
District Mission Society	165,391	262,447
Week of Dedication	31,457	28,625
Fellowship of Suffering and Service	16,962	19,000
	\$586,550	\$744,285

The Western North Carolina Conference thus continues to maintain its place among the leaders of the Annual Conferences in giving to missions and church extension.

The Council on World Service and Finance of Chicago reports the following in standing of Annual Conferences for the year ending May 31, 1958:

General Advance Specials	
1st Florida Conf.	\$334,095
2nd Southern Cal.-Ariz. Conf.	218,578
3rd Virginia Conf.	217,094
4th Western N. C. Conf.	194,027
Week of Dedication	
1st Mississippi Conf.	\$39,872
2nd Western N. C. Conf.	27,540
3rd Northeast Ohio Conf.	21,774
4th Florida Conf.	21,117

In this same report the Western North Carolina Conference moved from 9th place in giving to World Service for 1957 to 8th place for 1958.

The church Extension Section of the Board of Missions in Philadelphia reports that no conference in Methodism raises more money for church extension than the Western North Carolina Conference.

Audio-Visuals

In the report to the annual conference one of the outstanding features reported to the conference was that of audio-visual aids provided by the Conference Board of Missions for local churches. This is the finest such service to the local churches of any conference in Methodism according to the audio-visual department of the Board of Missions.

In this service 21 movies and 27 filmstrips were made available to local churches for use for a free-will offering. These audio-visual aids were provided especially for the Church-wide School of Missions, "Lands of Witness and Decision." Over \$1,400 in free-will offerings came in which goes to maintain this service and stock a conference library on mission movies.

Movies now available through the Conference Library of Mission Movies are: "Upriver in Sarawak," "The Long Stride," (MCOR), "Report: Korea," "Monganga," (Belgian Congo).

District Missionary Secretaries

The work of the district missionary secretaries of the Western North Carolina Conference came in for special appreciation and commendation at the Conference Board

meeting. The district secretaries have done outstanding work in the program of promotion and cultivation of missions in cooperation with their district superintendents. This has included district missionary institutes, workshops, leadership training school classes, scheduling of audio-visual aids and many other services.

New MCOR Movie, *The Long Stride*, Available

The Methodist Churches' ministry to the destitute, starving, and homeless of the world is shown in the new MCOR movie, "The Long Stride," which is available through the Conference Board of Missions, Box 1457, Statesville, N. C.

The conditions of the destitution and starvation in Hong Kong are shown, where CROP's December reports says "here is the largest concentration of human need on the face of the earth—300,000 face destitution and starvation." (The Rev. Lonnie Turnipseed from our conference arrived in Hong Kong in February. Bishop Ralph Ward of Hendersonville is our bishop in Hong Kong.)

Poverty and want in the Near East are shown, also in Austria and Korea. Hungarians fleeing from Russian terrorism in the bitter cold of winter are shown being received by Church World Service workers with hot food and coffee.

This movie should be shown in every local church.

Methodist "Civilian Chaplains" Needed

"Civilian Chaplains" are needed to serve off-duty, off-post servicemen overseas. The Methodist Church has entered into a program of civilian chaplains overseas under the over-all supervision of the committee on the Christian ministry to servicemen in the Far East. This is a group composed of representatives of the General Committee of Chaplains (interdenominational) and the Division of Foreign Missions of the National Council of Churches.

The civilian chaplaincy is a new international ministry to off-post, off-duty American servicemen in such areas of the Far East as Japan, Hong Kong, Taiwan, and now Okinawa and the Ryukyu Islands. The Methodist Church joins the new United Presbyterian Church in the U. S. A. and the Protestant Episcopal Church who already have such workers in Japan, Korea, and Hong Kong. The program may be extended to Germany, North Africa and the Panama-Caribbean area. The work in many localities results in the establishment and maintenance of Christian Servicemen's Centers with programs of social, educational, recreational, and religious activities for the servicemen of our armed forces while off post and off duty.

The Methodist Church through the Division of World Missions needs both additional personnel and financial support for the work of civilian chaplains. The Rev. George Huber, pastor of the First Methodist Church, Nampa, Idaho, is the first civilian chaplain appointed among American service personnel overseas. He will go to Okinawa.

Personals

Mr. and Mrs. Gordon Wilson of Statesville
(Continued on page 6)

A Letter from London

As I write, London is in the throes of a strike. Our brilliant red buses are conspicuous by their absence. London without buses loses those friendly touches of colour which have become an integral part of the mind's picture of our city, not only enjoyed by Londoners but by our millions of visitors throughout the world.

Teeming thousands are having to walk the streets and although the cornplaster business men are enjoying a boom in trade the rest of us are hoping for an early settlement.

Fortunately, the weather has kept reasonably fine although the early Spring in Britain was cold and damp. The gardening sages say that we are about a month behind but the plants have now shot up having enjoyed a bout of sunshine; this sent the ladies on a scurry to besiege the shops in a frantic rush as dress, shoe, bathing costume and hat hunters to catch up on their Spring outfits. I helped my wife to choose a new hat, which can be a very dangerous and delicate operation. I was interested to see the new styles but I am sure they do not come up to the bright creations of feathers, flowers and fruit that adorned the bonnets my sister brought over with her from Long Island when she visited us last time.

Despite a chilly Easter we enjoyed inspiring and well-attended meetings at our Potters Bar Methodist Church, on the outskirts of London. We had the pleasure of displaying our notice outside 'Church Full, Relayed overflow meeting in the Church Hall'.



The sun shone on our gift day when our cheerful minister sat in the porch of our church hall all day expectantly waiting for folk to bring their cash gifts to the Lord. He was not disappointed. The old people with their walking sticks, the parents with their families, the teenagers with their girl friends, the tiny tots with their shy smiles all helped to contribute towards the £1200 collected for the extension of our church.

I Visit a Mission

Whenever I mention our own prosperous organization I feel I ought to qualify that statement by saying that we are an exception to the general rule. Many inner London churches are struggling for existence. A grand example of gallant Christian witness without much public support is the Salvation Army Mission at Edmonton. I was privileged to act as chairman last week at one of their Saturday evening sacred concerts. They certainly have something. It was a special visit of the Ipswich Citadel bass with a 'pom-bom, pom-bom'.

A quarter of the hall was filled by a brass band with drums, cornets, trombones and those big large-horned, twisted, get-inside-of trumpet arrangements that boom out the bass with a 'pom-bom, pom, bom'.

This zestful band was accompanied by many tamboureens, tapped and rattled on the off-beat. I borrowed one and realized a life's ambition by playing a solo on it for the first time, much to my own satisfaction and to the great amusement of the audience.

I was able to join in many of the hymns and choruses for I had learnt them in my youth from our Moody & Sankey-book, singing 'round the piano on a Sunday evening. Will those days ever return?

That vigorous singing was stimulating. The hall was not large and the full brass band, tamboureens and youthful choir encouraged everyone to raise their voices to the Lord, and we did in no uncertain measure.

I can imagine your editor, Dr. Pitt Marshall, at the piano with that crowd, enjoying himself with Negro Spirituals as he did when he visited us in England.

The Salvation Army does a grand job of work. At 10 p.m., after the concert the Major in charge was off to sell his paper, *The War Cry*, in the bars of the public houses.

News of America

Charles Wesley once said that he found it impossible to study general knowledge; he could not find the time. We do, however, hear more of your great country than of others. Our general public are interested in your affairs. It is significant that a quarter and half pages are given up in our national papers to items from the U.S.A., such as Letters from America, etc.

The allocation of space in daily papers is governed by the editor's valuation of reader interest. They print news from the U.S.A. only because they know it will be read.

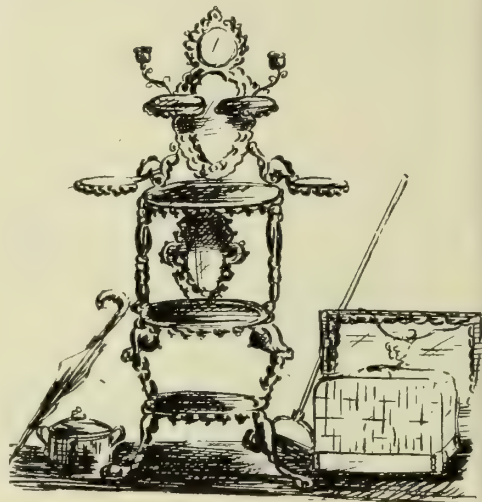
The *British Weekly*, our popular Christian paper has had a front page article on Harold E. Stassen's nuclear disarmament policy. The same paper has praised American Methodists stand on the race question. We are, of course, closely watching the developments of the discussions regarding Summit talks. We know we are bound up together in these momentous decisions. I have wondered if more cannot be done to combine the efforts of world Christianity into one body so that this tremendous power of Christian endeavour could be used to

influence public opinion and government policy with greater effect.

An example of united Methodist fellowship has just been demonstrated by our own Methodist Association of Youth Clubs who have just held their Youth Weekends. Six thousand of them have gathered at the Albert Hall, London, for concerts, rallies and services. The power for good of such a host of young Christians is immeasurable.

What-nots and Jumble

Our recent Church Fete was another encouraging demonstration of the harnessing of Christian labor in the cause of the church.



The ovens poured forth hundreds of tasty pastries, knitting needles clicked for hours over tea and chatter to produce baby wear and bed jackets by the score. Lofts and cubby-holes showered out a remarkable miscellany of old tables, chairs, bird cages, umbrellas with fractured ribs, what-nots and jumble. The majority of this conglomeration of 'old junk' was snapped up at an incredible speed.

Being a bargain hunter myself, thought I would get an early look at these 'treasures'. I was disappointed, for the goods had been stored overnight in a shed and during their short journey of 100 yards to the stall my fellow workers had stealthily followed their progress with a piece of chalk and taken their pick from this valuable collection by marking 'Sold' on anything which took their fancy.

This scuffle to buy such disreputable turnouts convinced me that I should open up a second-hand furniture shop and make a good living, but then I saw gallons of ice cream consumed with delight by scores of insatiable young customers at a very handsome profit. I decided that this should be my business. I soon changed my mind, however, for ginger beer was for sale which had been manufactured on the bee-wine principle. A ginger beer plant with a few other ingredients is placed in water; this grows and self-manufactures a delicious ginger beer. The plant is then broken up and placed in other bottles and the process continues ad-infinity.

This sounded like a very satisfactory proposition upon which to found a business and perhaps I shall start a ginger beer, soft drink (I hope) factory with great vats of

this concoction working for me whilst I sit in an armchair watching the bottles fill up!

I mentioned our fete as a practical example of Christians working in harmony and unison for our cause. This was, of course, organized by an executive committees with sub-committees and many helpers in support. Everyone was so willing to do his part to make the effort a success; their readiness to serve and sacrifice made me think of the millions of Methodist members throughout the world, all ready to play their part to ensure peace in the world.

I have wondered if more cannot be done

to combine the efforts of Christians so that this tremendous power of influence for good may be directed through unifying channels to converge upon governments and leaders. We sometimes forget that the church has these millions of followers, who represent quite a considerable proportion of the population. Combined they could have a strong influence on public opinion.

I wonder what 'declaration' a Jefferson would pronounce to this great multitude at this very critical stage in world history.

I hope to send you more news from London soon.—Reginald Doherty

Methodism on the March

By BISHOP PAUL N. GARBER

EXCERPTS from an address by Bishop Paul N. Garber, Richmond, Va., at 8:35 p.m. Thursday, July 3, at the National Methodist Convocation on Local Church Evangelism (July 3-6) at Uline Arena, Washington, D. C. He is head of the Richmond Area of The Methodist Church and one of the host bishops for the meeting.

Methodism enjoyed its greatest growth during the frontier period. In 1810 there was only one Methodist for every seventy-two persons in America; but in 1841 there was one Methodist for every nineteen persons in the population. Between 1800 and 1830 the Methodists increased sevenfold, and by 1861 one third of the American Protestants were Methodists. This numerical growth occurred when Methodism did not possess social, economic, or political advantages. There was no newspaper publicity to aid the Methodists nor did Methodism gain through immigration. In like manner early Methodism lacked attractive church edifices, had only a few schools, and possessed no beautiful liturgy. It must, therefore, be admitted that it was primarily through preaching that pioneer Methodism achieved most of its success.

It cannot reasonably be urged that modern preachers incorporate into their preaching all the homiletical characteristics of the circuit riders. Many of the features which achieved great success one hundred years ago would fail today. These men, had, however, certain characteristics which are as important now as they were a century ago.

First, those early Methodist preachers had the assurance that they were divinely called to the ministry. They believed themselves anointed of the Lord for the work of the priesthood. These men really felt that "the spirit of the Lord was upon them."

In the second place, those early preachers served their own generation with methods suited to that era. Peter Cartwright was correct when he wrote that "the great mass of the Western people wanted a preacher who would mount a stump, a block, or old log, or stand in the bed of a wagon, and without manuscript, quote, expound and apply the Word of God to the hearts and consciences of the people." To such an uneducated frontier population the circuit riders did not present their message in a manner that would have appealed only to the cultured and educated.

Those pioneer preachers also had the

accent of reality in their messages because they knew what their task was, namely, the saving of souls. They were not confused as to how this was to be done, because they firmly believed that it was to be achieved only through the offering of Jesus Christ and the acceptance of Him by the people.

And then in the last analysis, those early circuit riders felt that they were engaged in such an important cause that the problems of remuneration and position were incidental matters. They were willing to make financial sacrifices, and even to die prematurely through the exposure incident to a frontier ministry. We should never forget that by the year 1847 half of the Methodist preachers whose deaths were recorded had died before they were thirty years of age, while two-thirds of them had died before they could render more than twelve years of itinerant service.

Those of use who have gathered here tonight are not living in 1784 nor in 1844, but we truly face a frontier just as did our Methodist forefathers. America is growing in population in phenomenal strides. We have 171,000,000 people in America today, but in 1975, only seventeen years from now we will have 228,000,000 people on American soil which will be an increase of 38.5% in that short period.

We may not face the same irreligion and indifference to morality as our forefathers faced at the close of the American Revolution but we should certainly pause and reflect when we know that from thirty to forty per cent of our local churches are barren churches—that is, there are no additions annually by profession of faith. I need not discuss these points for you have the same information I have about this matter. The real question is what kind of preaching do we have to offer to the growing and changing population of America in 1958?

I do not contend that we modern preachers are under the necessity of emulating all the characteristics of the pioneer circuit riders, but it is my profound conviction that we need to have the same evangelistic spirit that our early preachers possessed. All of us still need to base our ministry upon the four fundamental principles of early Methodist preaching; namely: a sense of a divine call; a belief in the Christian



On Sunday, June 15, the parsonage of Prospect Methodist Church, Route 3, Thomasville, was dedicated. The Rev. C. B. Barr, Jr. and family became the first residents two and a half years ago. The Rev. Arthur Pearce is the present pastor.

Shown standing on the steps of the parsonage are those taking part in the dedication service. Left to right: The Rev. C. B. Barr, Jr.; Lester Mendenhall, contractor; Sherman Reddeck, building committee chairman; and the Rev. John Carper, superintendent of the Thomasville District.

cause so deep-rooted that we shall be willing to sacrifice for this cause; the wisdom to present our message in such a manner that it can be understood by twentieth-century Americans; and last and most important, reality and power in our messages that flow from one source alone—the assured conviction that our task in life is that of offering Jesus Christ to the people.

Wilmington Church Honors Members 70 Years and Older

The Woman's Society of Christian Service and the Methodist Men's Club of Fifth Avenue Church recently entertained at a dinner honoring the members of the church who are 70 years of age or over. There were forty guests present to enjoy the turkey dinner and evening of fellowship.

Guests were welcomed and presented with flowers upon their arrival. The program was informal and included a talk by the Rev. W. J. Nease, pastor of the church, in which he stressed the fact that one's usefulness is never over. The church always needs one's mind, experience and inspiration to help carry on its work.

A poem entitled "Great Granddad," written by Kinchen Council, was read.

The guests then enjoyed a period of reminiscing about old times and experiences they had had in Fifth Avenue Church. Several old favorite hymns were sung by the group.

Bishop Harmon Dedicates Highlands Church

On Sunday, July 20, the Highlands Methodist Church was dedicated by Bishop Nolan B. Harmon, assisted by the pastor, the Rev. John C. Vernon, and the Rev. F. C. Smathers, superintendent of the Waynesville District. Bishop Costen J. Harrell of Decatur, Georgia, preached the dedicatory sermon. The church was presented for dedication by John Wesley Edwards, chairman of the board of trustees. Lyman Picklesimer, a trustee, placed the cornerstone.

A small chapel to the side of the main sanctuary has been named Smith-Tillett Chapel, in memory of Mrs. Kat Tillett Smith and her father, Dr. Wilbur Fiske Tillett, one time dean of Vanderbilt University School of Religion. Mrs. Smith was instrumental in initiating the building effort and gave generously to the cause.

Lunch was served on the lawn at noon.

Speakers at the afternoon service were the Rev. Robert E. Early of Franklin, and the Rev. R. T. Houts, Jr., of Murphy, former pastors of the church. At the evening service Mr. Early showed a film and slides depicting the growth of the church.

The church is situated in a rapidly developing resort town, and is serving a large summer constituency. The present estimated value of the property is \$90,000.

No Recession in Benevolence Giving

No evidence of a general recession has been reflected in giving to benevolences of The Methodist Church, an official of that denomination said.

The Rev. Dr. E. Harold Mohn of Chicago, general secretary of the church's Commission on Promotion and Cultivation, reported that the overall increase in general benevolences, promoted by the commission and its related committees was 6.37 per cent over the previous year, or \$20,441,167.02 in 1958 as compared with \$19,215,532.24 in 1957. In addition, he said, receipts from conference advance specials approximate five millions annually. His figures were for the fiscal year ending May 31.

"There is no evidence of a general recession in giving to general benevolences by members of The Methodist Church," Dr. Mohn said. He did say, however, that "economic conditions may have slowed the pace of increase in financial returns and in expanding programs."

Dr. Fallon to be Convocation Speaker

Dr. George A. Fallon, pastor of Lakewood Methodist Church, Cleveland, Ohio, will be the convocation speaker at the Ministers' Convocation to be held at Duke University, Aug. 4-7. Dr. Fallon is in wide demand as a speaker and is a member of the executive committee of the Board of Evangelism, and president of the Council of Evangelism. He will speak each evening at 8:00 in the chapel.



R. A. Taylor—A Winner of Souls

When, in recent weeks, God called to His heavenly home the Reverend Richard Adolphus Taylor, a devoted winner of souls was transplanted from this earthly vineyard. Few preachers in the Western North Carolina Conference or in any Conference, of which I have knowledge, exerted any more personal influence over so many persons. He was unusual, but faithful; ardent and zealous in his labors, ever marked with one desire and that was to glorify Jesus Christ.

R. A. Taylor was an evangelist, holding many evangelistic meetings in the true Methodist fashion, sometimes having as many as one hundred conversions in one service. He was also a builder, working with his own hands in actually helping to construct church buildings. He was a man of conviction, and both in the pulpit and in his daily contacts he evidenced those convictions without fear or favor of man.

Born in Rowan County on April 30, 1878, to the late Paul B. Taylor and Sarah Rebecca Shaver Taylor, he died May 25, 1958, in a Gastonia hospital, after an extended illness.

Orphaned at the age of sixteen, Mr. Taylor felt the call to preach and worked his way through school and divinity training to enter the ministry. He attended The University of North Carolina and Vanderbilt University, joining the Western North Carolina Conference in 1906. He served 41 years of vital and effective ministry in the Conference, retiring in 1947.

He served appointments as assistant pastor of China Grove Circuit and pastor of: Pleasant Garden; Central Falls; Randleman; First Street, Albemarle; First Church, Dallas; Trinity and Covenant (formerly West End), Gastonia; Watauga Circuit; South Fork Charge; Lewisville; Hanes Church; Midway, Kannapolis; and Mount Pleasant. In addition to his pastorates, he served four years as Conference Evangelist.

—Wilson O. Weldon

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The test of courage comes when we are in the minority; the test of tolerance comes when we are in the majority.—*Highways of Happiness*

Mother of Monroe Minister Dies in Charlotte

Mrs. Lois Goode Warner of Greensboro died on July 7 in a Charlotte hospital at the age of 61 years. She had been in declining health for several weeks.

Funeral services were conducted in Greensboro by the Rev. C. P. Bowles, pastor of West Market Street Methodist Church, and the Rev. W. E. Weissman, pastor of the First Christian Church of that city.

Mrs. Warner was a native of Cleveland County, the daughter of the former Rhoda Weber and the late Rev. C. P. Goode. She had been a resident of Greensboro for forty years, and a member of West Market Street Church.

Survivors include her husband, Daniel O. Warner, two sons, the Rev. Joseph M. G. Warner, pastor of Bethlehem Methodist Church, Monroe, and Tim G. Warner of Dallas, Texas, former judge of the Municipal County Court of Greensboro; a daughter, Mrs. John F. Robinson of St. Petersburg, Florida; a brother, Sam W. Goode of Summerfield; two sisters, Miss Doree Goode of Summerfield, and Mrs. J. E. Heafner of Charlotte; and four grandchildren.

Rev. Zensuke Hinohara Dies in Richmond

A noted Japanese churchman, the Rev. Zensuke Hinohara, 82, died June 22, at Richmond, Va. He had been visiting in the United States several months. He visited many churches in Western North Carolina, and attended the 1957 session of the W. N. C. Conference.

Mr. Hinohara, a minister for 43 years, had been executive secretary and chairman of the General Board of the United Church of Christ (of which Methodism is a part). For thirteen years, he was president of the Methodist-related Hiroshima Girl's School and was the pastor of two churches in Tokyo.

Mr. Hinohara was a graduate of Kwansei Gakuin University, Nishinomiya, and had studied at Duke University, Durham, N. C.

H. R. McSwain Reports

(Continued from page 3)

ville and the Rev. Horace R. McSwain, executive secretary of the Board of Missions, plan to attend the dedication of the Alaska Methodist College campus. This tour is from June 25 through July 2. Mr. and Mrs. Wilson have been designated as lay representatives of the Western North Carolina Conference on this laymen's tour by Bishop Harmon.

The Florida Annual Conference has for the second successive year scored 100% "in the Four Lane Highway" in that each pastoral charge has provided at least one *Advance Special* in each of the four areas of church activity—World Missions, National Missions, MCOR, and Church Extension. The Florida Conference leads all of Methodism in giving to Mission Specials.

Boys and Girls

ELIZABETH WHISNER
Editor



Robin Redbreast

(A Legend of the Northland)

In the long, long ago, a great fire blazed brightly in the Northland—and it was the only fire in all the world. All day long, and through the dark night, a hunter and his little boy kept it burning. The animals crept near the bright flames to warm themselves, and the Indians came and got burning coals to take to their homes so they could cook their food.

At last the hunter fell ill, and he had to go away and leave his little boy alone to tend the fire. The brave lad did the very best he could. Again and again and again he gathered twigs and dry leaves and heaped them upon the fire. For whole days and nights he stayed awake and kept it burning brightly.

But the time came when he could not stay awake a minute longer. When at last he fell asleep, the flames were crackling merrily.

Now, it happened that an old white bear lived near by in the woods, and he hated the fire worse than anything else in the world. He was watching, ever watching, for a chance to put it out. Now the chance had come; for the little boy was fast asleep.

The old white bear crept toward the fire. The boy did not stir. Right into the fire walked the bear, and he stamped until he had stamped out all the flames.

But there were still sparks of live fire on the ground. So the old white bear stamped and stamped on the sparks, until, as he supposed, he had stamped them out, too. Nothing could be seen but a big black place now, where the fire had been.

"At last I have put out the fire," thought the bear with a growl of content.

Now, in those cold regions of the Northland lived a little gray robin. Sitting quietly in a treetop near by, she had seen what the old bear had done. How sorry she felt! But what could such a tiny thing do about it! She flew over to the great charred black spot, and to her delight, she found a tiny spark of fire that was still alive. She hopped and fluttered about, and fanned the spark with her tiny gray wings. At last it flamed up, and a little fire was started.

She hopped and fluttered about some more, and the small fire reached out and touched the dry leaves and the branches that were scattered around.

Suddenly the little gray robin felt something burning and stinging. Looking down, she saw that her breast was scorched. But she did not care about that—she was so very happy that she had been able to start the fire again.

By this time the little boy awoke, and found the flames burning as brightly and as merrily as ever. The gray robin flew back to the treetop. And the old white bear slunk deep into the woods with a fierce growl.

As the gray robin sat singing sweetly in the treetop, again she looked down at herself. And what do you think she saw? Wherever the flames had touched it, her dull, gray little breast had turned to a bright, beautiful red.

It was a wonderful surprise to her, for never once had she thought of becoming beautiful. She had only meant to do a good and noble deed.

No wonder the people in that far-away Northland love her dearly. They never tire of telling their children this story. And those children are quite sure the little gray robin that kept the fire burning was the great-great-grandmother of our Robin Redbreast.

—MARION MADISON
In *Burning Bush*

BIRDS OF THE MORNING

They wake me as they sweetly sing,
Each one a happy little thing,
Bathed in the morning's peaceful light,
When gone is darkness of the night.
They're victims not of things that prowl
To catch them; no, and not an owl
Could find them in their resting place;
They sing with freedom, joy and grace.

The morning's on, and now they call
To one another and to all.
And they are happy just to say
They've come to see another day.
And how they fly from tree to tree,
Each one another bird to see;
And then they sit a while to sing
Of light and life and everything.

—Ernest C. Durham

SMILE AWHILE

Did you know that everybody has two faces—everybody in the whole world? They really do. You do, and I do. One face is a happy, sunny face, and the other is a cross, mean old face.

We don't see our own faces very often, except when we look in the mirror; and few people want to look in the mirror when they are angry, so they don't know how ugly their faces can be. But other people see our faces all the time.

People like to see our pretty shoes and dresses, but what is more important, they like to see bright, happy faces. We wear new clothes only once in a while, but we wear our faces all the time. Nobody likes to see a face all twisted and ugly with

meanness or unhappiness. That is one reason why people who go about with scowling, frowning faces have so few friends.

You don't have to talk to people to tell them that you like them. Your face tells them before you get a chance to say a word.

You never saw a picture of an ugly, frowning, angry Jesus. There is a picture of Jesus with children standing around Him. You can't hear Him talk, but you can see He loves the little children, and there is a hymn in our hymn book that says;

"Long ago the little children
Gathered close to Jesus' knee,
And His kindly smile said gently
'I love them and they love Me'."

I'm sure the children wouldn't have gathered around Him if He had looked angrily at them. A smile was all that was needed to tell them He loved them.

Now perhaps you would like to play a smiling game. Everybody in your family may want to play it because it's fun.

Get a large sized hand mirror. Look in it and say in a cross voice, "I'm mad at you. I'm not going to play with you any more."

Now smile and say the same thing again. Say it as cross as you can, but with a big, broad smile. See, it's just about impossible to say something cross with your voice while you have a smile on your face.

So it is really true that the most important thing that you wear is your smile.

The United Church Observer

LITTLE STORY

Mose and Liza were married but a short time, when one day Mose came home with a washboard, tub, and a three-foot mirror. "What's all dis stuff you done brung home?" asked Liza.

Mose replied, "Now yo kin take yo pick—yo kin take de tub and washboard and go to work, or yo kin take de mirror and watch yosef starve to def."

—Clipped

THOUGHT FOR TODAY

The wise old owl sat up in an oak;
The more he saw, the less he spoke;
The less he spoke, the more he heard.
Why aren't we like that wise old bird?

Bible Quiz

1. Who was released from prison by an angel?
2. What animal was used at the feast of the Passover?
3. Who made her son a little coat to wear in the temple?
4. Who "called a little child, and set him in the midst of them?
5. How was Naaman cured of his leprosy?

Answers to Last Week's Quiz

1. The River Jordan—Matthew 3:13-16.
2. The Red Sea—Exodus 13:18, 14:22.
3. St. Paul—Acts 9:22-25.
4. Shadrach, Meshach and Abednego—Daniel 3:13-21.
5. David—Psalm 23:1.

The Eleventh Guest

A recent public opinion poll asked the question: "If you could invite any three famous persons in history—from the present or past—to your home for dinner, which three would you like to have?"

The results of that poll were surprising. Leading the list of eligibles were four presidents—Lincoln, Franklin D. Roosevelt, Eisenhower, Washington and Truman. Mrs. Eleanor Roosevelt, Gen. Douglas MacArthur, Mrs. Mamie Eisenhower, Sir Winston Churchill and Theodore Roosevelt rounded out the list of the top ten.

In eleventh place came the name of Jesus Christ!

We would not quarrel with the selection of the first ten, although we wonder what sort of dinner guests they would make. Can you imagine the complications which would arise when four presidents got together, not to mention the difficulty of keeping peace between Harry Truman and General Douglas MacArthur? And what would happen if Theodore Roosevelt, and Winston Churchill monopolized the conversation, to say nothing of the problem of handling Mrs. Roosevelt and Mrs. Eisenhower!

But the Eleventh Guest—how would He fit in?

Our first thought, on reading the list, was that things have come to a pretty pass when Jesus Christ has to take eleventh place in popularity poll, but on second thought we decided that some of the people polled must have had a sense of the fitness of things.

What would you have said, if you had been asked to invite three persons? Would you have included Jesus with two politicians, or selected Him as one of a trio consisting of Hitler, Mussolini and the Master of Men?

Jesus always introduced a disturbing influence into a dinner party. He was popular with little children; they instinctively loved Him. He appealed to the poor, who knew their need of him. He was sought after by the sinners. But the "respectable" people soon found out that the "social lion" they thought they had caught turned out to be far more dangerous than the King of the forest. No sooner had they sat down to dinner than the trouble started. The Pharisees wanted an argument and the Herodians wanted to fight.

It was always that way, for it's a dangerous thing to invite Jesus into your home; there are too many things which must be changed if He is to live in our house.

But wouldn't it be wonderful if the Eleventh Guest *could* sit down at the table with the rulers of the World who talk so glibly about Him?

War or Preventive Action?

"Here we go again," said a young man last week, as he listened to the news of the landing in Beirut, Lebanon.

Was he right? Subsequent events will prove whether the belated attempt to call the bluff of Nasser and the Arab States will embroil us in all-out conflict. Before these words are printed we may have news of terrible import, or we may have settled down to another phase of the Cold War.

Professional commentators seem to agree that we could do nothing less than accede to the request of President Chamoun for aid; they disagree as to whether or not such a promise of aid should have been given in the first place. Former President Truman is quoted as saying that there was nothing else to be done in the present situation.

The chances are that this will be a localized conflict, with Russia, as usual, posing as the champion of oppressed people attacked by big bullies of Western Imperialism. Certain it is that the West has been maneuvered into another embarrassing situation, which will undoubtedly solidify the Arab world in its fight for independence and power.

The Background of History

It is well to note that the Middle East, although backward in education and culture now, is immensely wealthy in potentialities. British and American corporations have developed oil fields and poured billions of dollars into the country. They have taken many more billions out. We justify our actions very easily by saying that we have paid well for the privilege. But the world is astir with a spirit of revolt, and the Arab nations are now beginning to assert their rights.

Says Dr. Fayeze Sayegh, of the Arab Information Center, "Although the unity of the Arab World was preserved for twelve centuries, a process of forcible dismemberment, initiated during the 19th Century, and reaching its climax after the First World War, left the Arab World a mosaic of separated political units. At the end of the War, the Arabs, comprising one nation, found themselves living in some 25 different states under as many different political systems . . . It was as a reaction to this intensive, arbitrary, merciless fragmentation of Arab society that the modern Arab idea of unity first arose in the Arab mind . . ."

Granting that Dr. Sayegh is a propagandist seeking to justify the position of the Arabs, it would seem that he has a point. His words, at least, open a door of understanding of the problem facing the world at this time.

As long as the Arab nations were poor and weak, their pleas were unheard. Now

that they are becoming more powerful, they speak with a louder voice.

The difficulty arises out of the fact that America, Britain and France are afraid that the seemingly justifiable claims of the Arabs are being pushed as a propaganda measure designed to open the door to infiltration by Russia, which seeks to capture the rich oil fields and thus hold the upper hand in any new war. It is true that the U.S. can get along without the Middle-East oil, but Europe cannot do so, and our diplomats feel that we must support the policies of England and France in an effort to halt the progress of Communist aggression.

Again we are placed in the false position of being the champions of imperialism—and Russia waves the flag of the pure in heart, loudly proclaiming that she is the only great nation without ulterior motives. It is easy to refute this claim, but it will not be easy to prevent the Arab World from falling prey to their own ineptness and foolish dependence upon their ability to match wits with the Russian Bear and come out on top.

Introducing a New Member of the Advocate Staff

The Rev. Henry Gibat, who was ordained deacon at the recent session of the North Carolina Conference, has been added to the staff of the *ADVOCATE*. He will act as assistant to the publisher.

Mr. Gibat spent 14 years in the printing business before entering the ministry and has worked at almost every job in the plant. Leaving the printing business to study for the ministry, he has been pastor of Straits-Harkers Island for the past three years.

In addition to his duties in the publishing house, he will be available for preaching engagements and will visit churches in the two conferences during the year.

All Strangers?

When influenza carried off Mr. Vincent, the minister was among the first to call and sympathize with his widow. He found her lost in grief, and in the hope of consoling her he reminded her that her husband had been such an upright man, and so regular an attender at church, that there was no doubt that he had gone to heaven. She must try to think of the happiness he was now enjoying, and be grateful that it had come to him. "That's what they're all telling me," she said through her tears, "but I'm not so sure that he's happy if he's gone to heaven. You see, sir, he was an awfully shy man, and there'll be nobody there he knows. They'll all be strangers to him." Her implied judgment on those from the village who had died in his lifetime was, I hope, a wrong one.—EZRA, in *Methodist Recorder*.

DEVOTIONAL

God Expressing Himself Through Me

By ROBERT G. TUTTLE

"God appealing by me, as it were—" II Corinthians (Moffatt)

Too often in the city, living among man-made things, we lose the direct consciousness of the touch of God upon our lives. Last week a mother told me of her little boy who, as he backed up to the radiator and felt the warmth run up and down his spine, said, "Mother, isn't God good to give us everything!" That's it, God not alone in sun and tree and flower—God expressing himself in radiator, electric light, grocery store, and penicillin; God revealing himself through a tomato, a blade of grass, a snowflake—a jet plane, an atomic power plant, and television.

Why does God not speak? We answer, "He does!" God speaks an incessant language for those who have ears to hear. We look not for God only in miracle—but in every heartbeat, every dream and prayer, every song and smile, every breath, in each strange impulse to help our fellow man.

The best expression of God is not to be found in nature but in a man. When God wants his cotton hoed, he hoes it by the hand of man. When he wants a delicate operation performed, he uses the skilled hand of the surgeon. When he wishes truth to be imparted to growing youth, he teaches through the mind and personality of the teacher. When he wants furniture created, God works through those whom he has trained with technical skills.

It has been suggested that since there are 2,800,000,000 individuals in this world, God has 2,800,000,000 opportunities to carry out his eternal experiment of discovering just how much of himself he can reveal through man. God moves through the mind and personality of "Man A"; "A" is the result. God moves through the mind and personality of "Man B"; "B" is the result. God accomplished a particular mission through Thomas Edison, another through Einstein, another through Martin Luther, another through John Wesley—today he is still working through Frank Laubach and Albert Schweitzer, and you and me.

God has much to reveal in order to lift the human family. What is it that he is trying to say through me? Have I ever really sought the answer? Is it that I have constantly put road blocks in the way of God? Is it that I am so interested in what I might get out of life that I haven't even considered that which God seeks to put into life through me? What is it that God is seeking to say and to create through my mind, through my hands, through my voice?

Many persons have caught within their own hearts the spirit of God; this they are able to transmit to others. Last week I visited a very sick woman. Much of tragedy, and perhaps much of which was sordid, had been her experience. She lay gasping for breath; yet I beheld on her face a faint smile, a sense of hope, a spirit of calm. I

IF YOU WOULD FALL IN LOVE

*If you'd fall in love with people,
Mingle with 'em just a bit:
Take a tool and work with people,
Sit with people where they sit;
Get acquainted with your neighbors,
Know the folks across the street;
If your attitudes are bitter,
Let your loving make them sweet.*

*If you criticize your preacher,
Take the pulpit, he the pew,
Then it soon might be surprising
Just how great he'll seem to you;
If you'd love the sinner better,
Try the testings that he tries;
Stand in places where he's tempted,
Pray with tear-drops in your eyes.*

*Have the nerve to talk with people—
Rich ones, poor ones, well ones, sick;
Visit people who're in trouble;
Like the crippled, take a stick,
Limp along like they are limping,
Hobble on till out of breath.
Know all people if you'd love 'em—
And you'll love 'em 'most to death!*

—ERNEST C. DURHAM

Raleigh



discovered her secret. The night nurse had been coming in and sitting with her, holding her hand when her breath was difficult, sometimes sitting in silence, sometimes breathing a little prayer. A nurse mediating to a dying woman the unfathomable love of the living God and revealing this so simply, so humbly that a life was transformed—God revealing himself through a nurse!

Frank Laubach, one of the miracles of the present day, has taken as his mission the teaching of millions of illiterates to read and write. One of his first missions was to the primitive Moros of the Philippines. In an incredibly short time half of this group of 90,000 natives had learned to read and write. By sheer genius, guided by the spirit of God, Frank Laubach has carried this same service to the far corners of the earth. God revealing Himself through a dedicated man!

In Dr. Laubach's little book, *Letters by a Modern Mystic*, he suggests that the way to render our best service to humanity is to approach life with arms uplifted God-ward, and arms outstretched world-ward. He suggests that in man's world the demand is for "ability—unusual ability"; in God's world the demand is for "love—unusual love."

Life is God's chance to express himself through me!

PRAYER: *Father, help me to know what thou art seeking to say through me, what thou art seeking to accomplish in my life, that I may not miss life, but find it fully. Amen.*

After Pentecost

By DERMONT J. REID

Pentecost did not cease in the Upper Room! It began there, but did not stop there. In that little up-stairs room it became a perpetual fountain that was to flow through the lives of those early Christians. It could never be bottled up or fenced in. Those early men and women whose hearts burned with fervency and passion were compelled and commissioned to run swiftly with the good news of the gospel. They were to be dislocated and scattered by persecution and opposition, but everywhere they made the countryside resound with their gospel story.

Too many of us modern Christians have adopted the unscriptural attitude that it is well enough to "live" our religion, but "say" nothing about it. Consequently, the church languishes. The surest way to lose the spirit of Christ is to try keeping it hemmed up in your own mind.

Out of the Upper Room experience came a fully saved and forgiven band of transformed Christians. Transformed, that is from a weak and sickly movement to a mighty marching army. Armed with a new found relationship to God, their plan and purpose was to witness to the all-sufficiency of God's grace and inner power.

You know, as I do, that they claimed their world for Christ. Whether it was witnessing to an Ethiopian Eunuch, or a multitude of thousands, their witness was the same—Jesus Christ, crucified for our sins and risen for our redemption. Not "now and then" but always and forever! Not apologetically, but positively! They ceased taking the count of their pulse and consulting their fears—They were ready to sacrifice, and die, if need be, that their beloved gospel might live.

Now, I ask you frankly, isn't this the thing that our mid-twentieth century Christendom needs? Will it not be a new day for Christ and His Church when each of us and all of us are filled with this Upper Room experience?

Lord, strip the veil from our blinded eyes,
That we may clearly see Thy way;
Let us be keen to the piteous cries
Of a world that's lost its way.
Sweep from our heart every fear and doubt,
Lift our vision and send us out;
Fully saved and Spirit filled,
To be the witness Thou hast willed!

My Brother

I looked upon my brother with the microscope of criticism, and said,

"How coarse my brother is!"

I looked at him with the telescope of scorn, and I said,

"How small my brother is!"

Then I looked in the mirror of truth, and I said,

"How like me my brother is!"

—BOLTON HALL

Children's Home Youth Busy; English Preacher Visits Campus; Home Farmers Studying

Summer Activities

Our young people here have much to do these summer months. They take part in a great many of the activities that engage the attention of your children.

At our Intermediate MYF meeting last Sunday evening we had four of our boys and girls, "Bob" Fulton, "Butch" McKinney, Ruth Plyler, and Sue Ashburn, report on their week's stay at Camp Tekoa. These young people seem to have taken advantage of every opportunity by participating in all the activities open to them there. They gave interesting reports of their daily programs. Mr. Francisco took them to camp and then went for them there. We were greatly pleased at his report on the good impressions that the boys and girls made at the camp.

A few weeks earlier, Donna Loffin, president of our Senior MYF organization, had attended the camp for this group at Lake Junaluska. Donna enjoyed this camp experience, and we had the same fine reports on her stay there that we had from the other four.

Mr. Walton Johnson gives the Home a two-week's camp experience at his Camp Sequoyah each year. Larry Garriss was our boy selected to go to Sequoyah this year. I was happy to receive a letter from his counselor, "Bob" Switzer, in which he had the following things to say about Larry: "Larry is an independent boy and regulates his own activities without prodding or direction. He does not hang about the cabin saying he does not know what to do." Among other nice things that "Bob" had to say about Larry was to tell us that he had achieved the highest rank awarded in archery to any boy in his tribe. I am sure that much of Larry's success can be attributed to the splendid leadership afforded him in his counselor, "Bob" Switzer.

Ten of our boys are away at camp this week through the kindness of our local Y.M.C.A. A group of our boys is sent to camp each year by this fine organization. We try to select boys for this opportunity who have not had some of the opportunities for visiting and camping that others have had.

Quite a number of our farm and dairy boys spent the last weekend at Myrtle Beach. Mr. "Mike" Gibson and Mr. "Bob" Dunnigan who supervise these boys in their work programs went along to again supervise their activities at the beach. They left on Thursday and returned on Sunday. The reports indicate that "a good time was had by all."

It might be well for me to say something in this column that would indicate that it is not all play here. We have been very busy with our canning and freezing activities these last weeks. Mrs. Capel of Candor called us last week to say that we might send our largest truck down for a load of peaches. We did this in double quick time and then froze the peaches. Our beans are now "coming in," and we have canned many gallons of them. The squash are now ready to be processed and other vegetables will

THE CHILDREN'S HOME
WINSTON-SALEM, N. C.
A home for the homeless. Owned and maintained by
the Western North Carolina Conference
M. T. LAMBETH, Editor
MRS. VIRGINIA WEBSTER, Assistant Editor

be ready for harvesting soon. So we just work and play all the day.

English Minister to Visit Our Campus

We are looking forward to a visit to our campus at noon today by the Rev. and Mrs. Reginald Brighton of Bowes Park Methodist Church in London, England. The Rev. and Mrs. Brighton are spending the last week of their seven-week pastoral exchange in the home of Dr. and Mrs. Mark Depp. During this time the Depps have been liv-



BARBARA ANN NICHOLS

ing in their home in London, and Dr. Depp has served as pastor of the Rev. Brighton's church. We were particularly interested to know that the Brighton's daughter, Janet, who visited them this weekend, is a graduate student on scholarship in Smith College's School of Social Service. Mrs. Dan Drummond arranged for the visit of the Rev. and Mrs. Brighton to our Home.

Board of Stewards Organizes

At a called session of our Board of Stewards on Sunday evening, July 13, the board organized itself for the current year. The officers for the past year had done such a good job that no one could see any reason for changes. As a result, Mr. H. B. Simpson was elected Chairman; Mr. W. R. Edwards was re-elected Vice-Chairman; Miss Delores Stephens was re-elected Recording Secretary; and Mr. H. B. Simpson was re-elected Treasurer.

MYF Activities

The Intermediate Subdistrict MYF meeting was held at our church on Sunday, July 13, at 2:30 o'clock. The program was under the direction of Mrs. Kathryn Young, district youth director. Refreshments were served at the Brown Building following the session in Woosley Chapel.

The Senior MYF group met in the Brown Building at 6:15 p.m. The group was especially privileged to have Mr. Alvin Thomas of Winston-Salem speak to them on this occasion. Mr. Thomas, who is a practicing attorney, discussed his work for them, pointing out the opportunities for service. At the close of his talk he asked for questions and a great many were put to him. It was a most interesting and profitable session for our young people, and Mr. Thomas indicated that he thoroughly enjoyed speaking to the group.

I have already indicated that the Intermediate MYF group heard reports from the four boys and girls who attended the camping period at Camp Tekoa.

Mr. Angell and Mr. Shaver Studying

We were happy to have Mr. Angell and Mr. Shaver go to the U.S. Government Experiment Farm at Beltsville, Maryland, last week to attend a gathering which had as its purpose the study of the latest methods of growing, harvesting, and storing of forage crops for silage. This was a most important session for these men. We look to them to see that our cows produce milk.

The cows will not produce without proper food. The silage program is a most important one in the production of food for our cows. Mr. Angell and Mr. Shaver reported a most profitable session on this important subject.

The Picture

Our picture today is of Barbara Ann Nichols. Barbara is a very active teen-age member of our Children's Home family. She and her three sisters came to the Home from Murphy, North Carolina. Barbara is sponsored by the Sunshine Class of Central Methodist Church, Spencer. Mrs. Louise Brannock is correspondent.

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Littleton College Alumni Meet in Raleigh

Seventy-five members of the Littleton College Alumni Association gathered in Pullen Park, Raleigh, on July 12 for a reunion and picnic dinner.

"This organization is unique," says Mrs. G. D. Stephenson of Richmond, Va., president. "The Littleton College buildings were destroyed by fire in 1919; yet during the 39 years since that time, the alumni continue to serve."

One of the projects of the group was to provide a home in Florida for the president of the college, the Rev. J. M. Rhodes, and Mrs. Rhodes. A total of \$3,000 has been given to Scarrit Bible and Training School in Nashville to be used for scholarships. Over \$100 was contributed to this fund at the meeting.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Registration for the school should be made as soon as possible. The registration card printed below may be used. Registration fee should be included with the application.

Mrs. Curtis Koontz of Lexington is in charge of the school.

Wesleyan Service Guild Mission Study Weekend

The Wesleyan Service Guild will hold its mission study weekend at Pfeiffer College on August 22nd through 24th. Three approved studies will be offered for credit. There will be clinics, recreational activities and a special Sunday morning Guild Sunday morning worship service.

Mrs. Frances Strickland of Liberty will be in charge of the school.

Guild-O-Gram

A new *Guild-O-Gram* came in the mail this week . . . a NEW postmark, a NEW format, a NEW editor, eight NEW pictures and six intensely interesting pages of reading, beginning with a Guild's prayer and ending with the familiar "Thanks and love to all of you!"

Mrs. M. H. White of Charlotte is the new secretary of Wesleyan Service Guild for the Western North Carolina Conference. Mrs. White begins her administration by stating, "I accept this office—not as a task to be done, but with great thankfulness for the privilege of having the opportunity to serve you, and with a prayer in my heart for God's help that I will have the courage, loyalty and faith to give complete obedience to His commands."

"With profound dedication and enthusiasm I look forward to working with you, and seek the co-operation of each of you that together we can continue to grow by working, serving and giving, that the Guild motto, "The World to Serve" will truly live in our Conference."

The Guild is to be congratulated on such a wonderfully inspiring paper!

Big Cove Methodist Mission

A new Woman's Society was organized in the Waynesville District in the Big Cove Methodist Mission at Cherokee.

Mrs. Geneva Tooni of Cherokee was elected as president and Mrs. Helen Bradley as vice-president.

Other officers include Mrs. Helen Smith as recording secretary, Mrs. Pearle Toineeta as secretary of promotion, Mrs. Ella Sequoyah of missionary education, Miss Marie Sequoyah of Spiritual Life, Mrs. Katie Littlejohn of supply work.

(Continued on page 16)



Shown above is a group in informal conversation during the Western N. C. Annual Conference of the Woman's Society of Christian Service at Lake Junaluska in June. One is reminded of scenes beside the Lake of Galilee.

Left to right: Miss Josephine Abrams, missionary to Argentina; Miss Joy Betts, R.N., of Colegio Americano, Porto Alegre, Brazil; Mrs. C. C. Weaver of Winston-Salem, dean of women's work of the Western N. C. Conference; and Miss Lorena Kelly, Belgian Congo, Africa. The three missionaries are on leave—Miss Abrams at her home in Whitmire, S. C., Miss Betts in Greensboro, and Miss Kelly in Mooresville.

School of Missions

The 12th Annual School of Missions and Christian Service will be held at Pfeiffer College at Misenheimer August 18th-22nd. The theme will be, "Prepare Ye the Way."

The Spiritual Life Retreat will be held on the weekend prior to the school, beginning on Friday, August 15th, and continuing through Sunday noon. Dr. Estelle Carver, well known Bible scholar, will be the leader of the Retreat.

At the School of Missions classes will be held in the four courses to be studied in the Woman's Society during the coming year. Miss Carver and Dr. A. J. Walton of Duke University will lead the class on Isaiah, using the text, "Isaiah Speaks," by Schilling. Mrs. E. I. Terry and Mrs. J. W. Payne of Cherryville will lead the class on "Christian Concerns of North American Neighbors," using a text of the same title written by Edmeston.

Miss E. Louise Nichols, a field worker of the Woman's Division of Christian Service, and Miss Mary Bethea, dean of women at Pfeiffer College, will be the instructors for a class on the Middle East, using the text, "The Middle East Pilgrimage," by Johnson. Miss Mary Floyd, deaconess at

Pfeiffer College, will be the instructor of the course on "Understanding Other Cultures," and the text will be "Understanding Other Cultures," by Brown.

A new feature will take the place of Workshops held in former years. It is called "A New Approach." It is to be a group experience, the total group working to know and understand the vast scope and high purpose of the Woman's Society of Christian Service and the Wesleyan Service Guild. This class will be held in the auditorium on three afternoons and one morning session.

REGISTRATION CARD

Mail with Registration Fee to Mrs. D. Z. Newton, Box 106, Shelby, N. C.

Name

Address

Church District

Choice of course

Choice of roommate

Registration Fees: Retreat, \$1.50 School Missions, \$2.50

SCHOOL OF MISSIONS

A Truly Great Convention

for

**CHURCH SCHOOL SUPERINTENDENTS, CHAIRMAN OF COMMISSIONS ON
EDUCATION, AND MEMBERSHIP CULTIVATION SUPERINTENDENTS**

at

Lake Junaluska, August 15-17, 1958

We will begin promptly at 2:00 p.m., Friday, August 15,
at Shackford Hall at the west end of the lake. The con-
vention will close at noon, Sunday, August 17 after a sermon
by Bishop Arthur Moore.

There will be a ground fee of \$1.25 for three days as
you enter the Assembly grounds and a \$2.00 registration
fee payable on arrival at Shackford Hall. Cost of meals and
rooms will vary according to accommodations you secure.

Full information is given on a folder, which has been sent
to church school superintendents. An additional folder will
be sent on request. The Commission on Education should
provide all or a part of the expense for three persons men-
tioned above. Write or call direct to Junaluska for your
own reservations

Where to Make Room Reservations

Contact manager of hotel or lodge of your choice,
Lake Junaluska, N. C.

New Mountain View and New Sunnyside Lodges

Mrs. B. F. Watson, Mgr.

Lake Junaluska Apartments

Mr. and Mrs. Hugh Leach, Mgrs. Phone GL 6-5171

Terrace Hotel (American Plan)

Mr. and Mrs. Glenn Williams, Mgrs. Phone GL 6-9200

Colonial Hotel (American Plan)

Mrs. Lillian Bowen and Mrs. Gladys Wright Davis
Phone GL 6-5456

Kentucky Conference Center

Miss Leona Hurst, Mgr. Phone GL 6-9120

Boarding Houses:

Brookside Lodge

Mrs. Ben R. Cato, Mgr. Phone GL 6-6157

Lakeside Lodges

Mr. L. Dale Thrash, Mgr. Phone GL 6-9125

Sunset Cottage

Mrs. I. L. Roberts, Mgr. Phone GL 6-6114

Lagoalinda

W. G. Burgin, Mgr. Phone GL 6-3620



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

The President's Workshop: An Experiment

Thor Hall sat down at the piano, and playing his own effective accompaniment sang: "If I Have Helped Anybody Along Life's Way, Then My Living Would Not Be in Vain." Not one of the 150 youth in the audience clapped—for they had justly recognized a deep moment of worship. And with this experience of worship, inspired by our versatile national from Norway, our President's Workshop was under way on Monday night.

As the week grew older we came to love and appreciate not only Thor but his wife Gerd and their young son Jon. We were grateful that they could share a week of their summer with us . . . grateful too that our contact with Norway through our Conference Caravan to Scandinavia brought them to us.

When Tuesday came Suzi Oppliger arrived. She was our other national who was to share such a wonderful witness with us for the rest of the week. Suzi is from Switzerland.

When Wednesday came our "experiment" was well under way. The 150 presidents (and some vice-presidents) of local church MYF's from throughout our conference had become acquainted with their new MYF workshop groups. Each of the 10 workshop groups, acting as a Local Church MYF, had by Wednesday elected their officers and decided their agenda for the rest of the week. They were seeking in one week's time to learn (by doing) the whole scope of MYF activity.

Each of these workshop groups met three times a day with the president presiding over the meeting and the workshop leader playing the role of "counselor" to the MYF. Some groups "went on" a planning retreat and experienced what it was like to plan for six months ahead. Some actually carried out a complete Sunday night MYF program—attempting it as it ought to be done. Some sent smaller committees to the "Resource Room" to seek more specific information and help on many specified subjects. Our Youth Council, who were a part of the staff, teamed up as the resource leaders. Martha Turnipseed, our Conference President, was the chief co-ordinator in the resource room. She had the able assistance of: Cathleen Young on Christian Outreach, Shirlene Everhardt on Christian Witness, Penny Niven on Christian Faith, Fay Fink on Christian Fellowship, Ross Clark on Christian Citizenship.

Some groups went to the visual aid room for films on a particular area of concern. Some planned a party and learned some new games to take home.

The activities varied in each workshop group—but their general aim was the same:

1. To learn by doing.
2. To experience many possible MYF activities and methods.
3. To experience that group feeling that is so necessary to make any MYF a successful fellowship.

President: Martha Turnipseed
High Point College, High Point
Director of Youth Work: Paul H. Duckwall
Box 828, Salisbury

4. To get a vision of how they can be better presidents back home.

5. To provide the climate for spiritual discovery and personal enrichment.

This latter aim was greatly aided by our morning speaker. After our individual morning meditations outside we assembled in the auditorium for the morning worship. There the Rev. John Carper, district superintendent of the Thomasville District, led our thinking each morning. During the rest of the day he was available for personal counseling and as a resource person for the workshop groups.

At noon each day our "Subdistrict Council" met. This was made up of the presidents of each workshop group. Our Conference president, Martha Turnipseed, presided over this meeting and the Dean of the Workshop sat in as the Counselor. It was this group which made the decision regarding the use of the Communion Offering given Friday night. They designated one half to start a fund for a public address system for the Shackford Hall and dormitory area. The other half was to go to some needy church project in Norway and Switzerland, the home countries of our nationals. Our nationals were to decide on the project toward which the offering was to be devoted.

The major part of each evening was given to our Four-Way Recreation Program. The entire group divided into four groups

and the four activities were: A Hike to the Cross, Fellowship around a Campfire, Boat ride, and Folk Games.

"Well now how did this President's Workshop differ from a Senior Workshop which we have been having the past couple years?" This is a real good question which many of us had in mind and could not very adequately answer until our "experiment" was about over.

"Should we have another President's Workshop next year?" This was about the first question asked at our staff evaluation session on Friday evening. In answering this question we had a lot of light shed on the first question—on how the President's Workshop differed. The staff and youth council were almost unanimous in its feeling that it was good to have a workshop made up only of presidents (or vice-presidents) of our local Methodist Youth Fellowships. It was helpful because there was more challenge to each President in being in a group of other president. There was more to share. It made them more aware of their privilege and responsibilities as presidents. Many of their workshop quests could be channeled in the direction of things helpful to presidents—without other members feeling this is wasting my time . . . for they all needed the experience and knowledge searched for. It was good in that our main speaker could channel the messages in a more challenging way to this special group. It was good in that each group could start a little higher and before the week was over go a little higher in its quest. This in turn should have given each President a little more to go home with. We had the feeling that it was good to have been here and it was good to have done it in this way.

And at the end of the week they all went down the mountain back to their local churches to continue to grow, to share, and to lead.

THE REV. R. P. BUNCH, *Dean*
Presidents' Workshop



Shown above are presidents of colleges and schools supported by the Woman's Division of the Board of Missions of The Methodist Church who met recently at Pfeiffer College, Misenheimer, with Mrs. Iona S. Henry, Associate Secretary, Educational Institutions, W.D.C.S., Methodist Board of Missions, New York City.

Reading from left to right, they are: Dr. J. Lem Stokes II, President of Pfeiffer College, Misenheimer, N. C.; Mr. E. C. McGirt, Assistant Superintendent, Browning Home and Mather Academy, Camden, S. C.; Mr. Earl Hays, Dean, Sue Bennett College, London, Ky.; the Rev. John E. Shappell, Superintendent, George O. Robinson School, Santurce, Puerto Rico; Mrs. Iona S. Henry; Dr. Woodward Adams, Superintendent, Vashti School, Thomasville, Georgia; Mr. Victor Cruz-Aedo, Superintendent, Holding Institute, Laredo, Texas; Mr. Willard Bass, Superintendent, Navajo Methodist Missions School, Farmington, New Mexico; Mr. E. L. Marsh, Superintendent, Browning Home and Mather Academy, Camden, S. C.; and Dr. Felix Sutphin, President, Wood Junior College, Mathiston, Mississippi.

The Lighter Side of the Conference Story

By DALLAS MALLISON

Every annual conference has its humor and lighter side, and the 1958 annual session of the N. C. Methodist Conference held at First Church in Wilson was no exception.

Each person comes up with his own collection of jokes he considers the best. This writer made it a point to jot down the ones he particularly liked at this meeting.

EFFICIENT CHURCH

Perhaps the best from one point of view concerned First Church, the host church. Everyone remarked how efficient and smooth this year's sessions were reeled off. This joke illustrates this fact. It actually happened.

One delegate could not get his bag at the Wilson bus station after an over-night trip into town. He was unshaven but he had his electric razor in his pocket. His other razor, the old kind, was in his bag. If he could find a place at that early morning hour where he could plug it in, he could triumphantly enter the conference hall as "clean as a whistle."

He had been told to expect efficiency and helpfulness at First Church, but he was not prepared for the kind he got. Although he arrived at the church shortly after seven he found one of the ladies already on duty. Presenting his shaving problem, the resourceful lady thought of the kindergarten. She found a place where the gentleman could plug in his razor.

"We are prepared for everything, even this," she told the delighted man who was directed to the place where he could get his shave. After he was shaven and all smooth and shined up, he expressed his appreciation to the lady of First Church in this manner:

"I was told to expect efficiency when I got here. Now I find we Methodists not only have a very efficient Conference, but I can say that this is the most efficient host church I've ever seen!"

"SOREBACKS"

This may not be original but so far as this writer is concerned, it is, so it is worth telling here. It was told by Dr. A. Purnell Bailey who brought fraternal greetings from our sister conference, the Virginia Annual Conference. He said this is one version of how Virginians came to be called "Sorebacks."

During the Battle of Gettysburg in the Civil War, a group of North Carolinians were just back of another group of Virginians. As the story goes, the Cavaliers were a trifle slow in getting in the thick of the fray, so the eager Tar Heels climbed over their backs to better get at the foe. After the battle was over, the boys from the Old North State begged their Virginia cousins' pardon for having to climb over their backs.

As a result of so much climbing, the Virginians were literally as well as figuratively "sore" at their Carolina brothers. Their backs had become sore from so much climbing over their shoulders, and to this day, said the pastor of Centenary Church in Richmond, the Virginians are known as "Sorebacks" for this reason.

(Note: If Brother Bailey becomes *persona non grata* to his Virginia folks after they read this, he is always welcome to come and live with us. After all, his mother and father were Tar Heels, he said.)

EPISCOPAL HUMOR

The district superintendents not only have their little jokes and vie with one another in telling them, they are also the butt of jokes as times. Even our good bishop is not immune, as this story shows.

Bishop Edwin E. Voigt, resident bishop of the Dakota Area, said that although he is a most infrequent visitor to the Southland he had not the slightest difficulty recognizing his Southern Methodist brothers.

NO SUNDAY SCHOOL LESSON IN THIS ISSUE

Due to a shift in schedule, it is now possible to mail the *Advocate* on Tuesday instead of Wednesday. This should get the paper to most of our readers by Thursday, the date of publication, and, most certainly, it should reach all subscribers by or before Saturday. For this reason, we are running the Sunday School lessons for the Sunday immediately following publication day. Our next issue, July 31, will have the lesson for August 3.

When he arrived at the Wilson hotel, he easily spotted Bishop Garber and nine members of his cabinet, as well as the Methodist preachers in town.

He could tell Bishop Garber as he walked across the hotel lobby from his "Episcopal nonchalance," the Bishop said. He could easily recognize the district superintendents from "the lines of grave concern on their faces," he said.

As he arrived at the church, he could tell the ministers from the rest from the fact that they were holding several "curbstone cabinets" presumably filling the appointments for the Cabinet.

The Balking Mule

Illustrating some kind of point which escapes me at this moment, one D. S., well known to all in the Conference, told this story:

"A farmer had a balking, lazy mule and went to the veterinarian. The vet gave him two kinds of pills—white and pink. He told the farmer to try the white pills first. After a few days the farmer reported back.

"When I gave my mule one of the white pills, doctor, he jumped the pasture fence and took off, the farmer said. 'I did not know what to do at first, but then I thought of the pink pills. Doctor, I took one of them and started after the mule. You know, if I hadn't taken that pink pill, I don't think I would have ever caught up with my mule!'"

PROSPECT CHURCH

One D.S. reported the only "barren church" in his district is named "Prospect Church." He said he had been considering changing its name, more appropriately perhaps, to "Suspect Church." "I've thought about telling them to go out and get some suspects, if they can't get any prospects," he said.

DEEP FREEZE

One enthusiastic district superintendent said that there was a new parsonage at one church awaiting the lucky new minister. It already has a deep freeze filled with food, he said.

The very next D.S. in making his report began by observing that his brother D.S. had just told of the new parsonage and its deep freeze.

"In that district they can have, and may have, deep freezes in which to put their new ministers and their families, but in our district we have only warmth and good fellowship for our new ministers," he said.

Information Exchange to Help Collectors

A clearing house for collectors of Disciplines, hymnals, Wesleyanna and General Methodistica is in the making if a sufficient number indicate an interest.

This courtesy is proposed by Dr. Elmer T. Clark, a Secretary of the World Methodist Council and Executive Secretary of the Association of Methodist Historical Societies, Lake Junaluska, North Carolina.

Anyone who might like to correspond with a view to "swapping" duplicates or buying or selling items may write to Dr. Clark. Dr. Clark's office will take no part in transactions, but if enough replies are received the names, addresses and data will be classified.

Many collectors have expressed the desire to know the names and addresses of others interested in early Methodist books and relics. Mimeographed lists of collectors will be sent to all who apply to Dr. Clark's office if the plan is adopted.

State briefly in your first letter or post card whether your collecting interest is general or confined to some one speciality, such as old Disciplines, and whether you wish to buy, sell or exchange.

Should you wish to dispose of a duplicate item, write "Will sell 1804 hymnal, \$5" or if you need a volume to complete your collection, "Will pay \$_____ for 1832 Discipline."

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SILER CITY, NORTH CAROLINA

Hiatt Book Goes Into Second Printing

So popular has been the book, "Memory's Lane," by the Rev. Joseph Hiatt, North Carolina minister, that the publishers, The Piedmont Press, have started printing a second edition.

"Memory's Lane" is a collection of stories from out of the wide experience of a Methodist preacher. It is not a biography, but a grab-bag of humor and sage comments, written by one of North Carolina's most popular preachers and story-tellers.

The Piedmont Press, a subsidiary of the Methodist Board of Publication, has been in the printing and publishing business for many years, and profits from its business make it possible to continue to sell the North Carolina Christian Advocate below cost of production.

Book Reviews

Wilson's Dictionary of Bible Types, by Walter L. Wilson, M.D., D.D., L.H.D. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. 519 pp. \$6.95.

Here is a book every preacher will find an invaluable tool, and a book which every Bible reader will thoroughly enjoy using. Its use will add immeasurably to the reader's understanding and enjoyment of Bible reading. It is definitely not a book to be read or studied, but one to be kept right at hand as you read your Bible. For instance, you are reading in the book of Isaiah, the seventh chapter; and in verse 20 you come upon these strange words: "In the same day shall the Lord shave with a razor that is hired." Just what is the writer trying to say? Turning to "Wilson's Dictionary of Types" under "hair," we learn that the prophet it describing the "trimming" that the King of Assyria would give Israel.

Dr. Wilson is in no way dogmatic in his treatment; rather, his comments are mostly suggestive, allowing the reader to carry on with the thought as he may be led.

In the introduction the author says: "If the reader should find other symbolical meanings than those given in the book, it will be a cause for thanksgiving. If he should differ in his opinions from those herein presented, there will be no criticism."

The preacher will find in this volume an almost endless source of sermon suggestion and illustration; the teacher will find a wealth of material to make his lesson presentation vital and interesting; and the average Bible reader—reading for devotion and meditation—will perhaps derive the greatest benefit as use of this book adds new and fresh meaning to what might otherwise be enigmatic.—O.D.P.

Letting God Help You, by John A. Redhead. (Abingdon Press, Nashville, Price \$2.00)

Dr. Redhead, pastor of the First Presbyterian Church of Greensboro, N. C., helps the reader to learn how to claim the promises and the power of God—a lesson which he says many people have not learned.

LETTERS TO THE EDITOR

CONFERENCE DEMOCRACY

To the Editor:

When I read the article by Robert O. Smith, "A Conference Tries for Democracy," in the June, 1958, issue of The New Christian Advocate, I was amazed to learn how much more of participation by all its members is achieved by one annual conference than is usually the case with the conferences I know personally. I hope that all clerical and lay members of the Western North Carolina Conference will read it, and consider how some of its suggestions may be put to work among us.

Sincerely,
Bernard C. Russell

Misenheimer, N. C.

In his counseling periods as a pastor, Dr. Redhead finds a great hunger in the hearts of people for God's help, but they are groping for the way to let this help become a reality.

In a simple, heart-to-heart way Dr. Redhead shares the answers that he has found for himself, and the methods that have brought strength and the power of God into the lives of many with whom he has counseled.

This is a book of courage, comfort, and conviction that "behind the dim unknown, standeth God within the shadow, keeping watch above his own."—E.W.

BOOKS BRIEFLY NOTED

Letters to my God, by Dagobert D. Runes. (Philosophical Library. \$2)

An unusual book, written by an editor of philosophical magazines and scholarly volumes, which will repay careful reading. Beautiful language and profound insight into the problems of the intellectual seeking God.—R.P.M.

A Manual for Prayer Groups, by Samuel Emerick. (Upper Room. 15¢, 8 for \$1)

This pamphlet is written for the guidance of small groups who wish to pray together. Dr. Elton Trueblood, in his foreword, points out that one of the features of the religious scene of our time is the emergence of large numbers of prayer groups. Dr. Emerick gives practical advice on starting and carrying on such groups. (Order from The Upper Room, 1908 Grand Ave., Nashville 5, Tenn.—R.P.M.)

How the Church Can Help Where Delinquency Begins, by Guy L. Roberts. (John Knox Press. \$3.)

The author says, "All children are potential delinquents, for all children have problems that may become too difficult for them to solve. The problem child is the child with the unescapeable problem, which he cannot solve adequately." In the 151 pages of this book he not only studies the problem child but offers practical help in helping parents and ministers to aid him.—R.P.M.

The Book of God, by Baruch Spinoza. (Philosophical Library. \$3.)

Spinoza has been called the philosopher of modern times, says the editor of this reprinted volume, Dr. Dagobert D. Runes. This work, which was written in the 17th century, was discovered only a hundred years ago. It is not easy reading, for the philosopher cloaked his theories under a mathematical framework. A Jew, Spinoza was looked upon with suspicion by both Jew and Christian. Says Dr. Runes, "While Europe was in uproar over the right church, Spinoza was seeking for the right God."—R.P.M.

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In Memoriam

MRS. MAGGIE PEELE

On March 15, 1958 Tabernacle Church lost one of its most devoted and saintly members with the passing of Mrs. Maggie Peele who was eighty-seven years of age at the time of her death. Words are inadequate to express the Christian influence this godly woman had upon her fellow church members and her neighbors, or anyone with whom she came in contact. Though she has departed from our midst her influence will live on to bless the church she loved and of which she was a part.

Mrs. Peele was a charter member and also a life member of the Woman's Society of Christian Service.

We, the members of Tabernacle Methodist Church, have truly felt the hand of God in the life of Mrs. Peele.

Therefore, be it resolved that a copy of these resolutions be made a part of the permanent records of our Society, and that a copy of the same be forwarded by our secretary to her daughter, Miss Katherine Peele, who attended her so faithfully and well during the many years of illness before her death, and also a copy to the North Carolina Christian Advocate.—Woman's Society of Christian Service, Tabernacle Church, Laurel Hill Church.

MRS. DELLA FINLEY ALLISON

The members of the Woman's Society of Christian Service of the Cedar Grove Methodist Church wish to pay tribute and respect to the memory of Mrs. Della Finley Allison, who died March 19, 1958. She lived to be ninety years old and was a life long member of the Cedar Grove Methodist Church. She was a member of the Woman's Missionary Society and taught a class in the Sunday School.

"Miss Della" was a woman of great faith and deep conviction. She was held in high esteem by those who knew her. She showed great love and care for the members of her family. She was an effective Christian worker. Mrs. Henry Liner, Mrs. Frank McDade, Mrs. Jule Long.

After crosses and losses men grow humbler and wiser.—Franklin

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We Celebrate a Birthday

Last week we had the pleasure of celebrating a very important date in the life of a certain little boy. It was James Herbert Boone's third birthday and the family brought him to Greensboro to see his old friend, the editor.

James Herbert, in case you don't know him, is the youngest son of the Rev. Daniel Boone, and it was his picture which adorned the front page of the *ADVOCATE* several months ago. That picture has caused more comment than anything we have ever printed, and the editor, who is just learning to be a child photographer. (He's not a child, by many years, but he has a hobby of photographing children.) is as proud as punch over the success of that effort.

So James Herbert got his picture taken over again, this time in the *ADVOCATE* office where there were plenty of interesting things to look at.

James Herbert wants it distinctly understood that he has a very famous name. He is proud of the fact that he is the namesake of one of the best-loved preachers in the NC Conference, Dr. James Furman Herbert.

About Those Cover Pictures

Every once in a while someone sends in a picture and asks that it be printed on the front cover. We are sorry that we cannot oblige, except in very rare instances. Most of our cover pictures are selected with great care from photographs submitted by the best photographers in the country. They are, first of all, pictures which will catch the eye. Sometimes it happens that one of our readers sends in a picture which is as good as any we can buy, and when that happens, we use it. But except for special occasions we usually hold to our policy of printing only artistic illustrations on the front page. (Of course, there may be an

argument about whether some of the ones we select are as good as they should be, but we do our best.)

Do You Read Your Paper Backwards?

A lady told us yesterday, over at High Point, that she had always chided her husband about reading the newspaper backwards, but that lately she had got into the habit of reading the *ADVOCATE* from back to front, in order to see what we said "in passing." That was a fine compliment, and we appreciate it very much.

But actually the back-to-front method is the oldest way and Jewish books are still printed in that fashion, as are Chinese, I believe. It comes naturally to most of us to turn to the back page first. Most of us leaf through the magazine and then pick out what we want to read, but we ordinarily begin at the back unless it has only advertisements.

Homecoming at Oak View

It was a hot and muggy day when we attended the homecoming at the beautiful little Oak View church in High Point recently. But Fletcher Howard, the new pastor, had a fine congregation and the ladies had spread a bountiful dinner—under the shade provided by four undertakers' tents! Someone remarked that the mortuaries were getting some good advertisement. But, as Joe Hiatt says, "make friends with the undertaker, he's the last man to let you down."

Oddly enough, with two indefatigable photographers present (the editor and Fletcher Howard), neither one had prepared to take pictures and we had to depend upon some friends with box cameras for a record of the occasion. If they are good, we'll print one or two in the paper later. I had the privilege of having my picture taken with Mrs. Maggie Prevatt, who, with Dr. J. W. Groce, shares the honors of being instrumental in founding the church and Sunday school back in 1936. More about this later.

What About the Beans?

Due to my remarks in this column about my experiment in raising English scarlet runner beans, I have been asked many questions about them. Can you eat the beans? Certainly, but I doubt if I have enough to make a "mess." The Japanese beetles are still fighting World War II and they pounced on their enemy with might and main. As fast as the pods developed some little oriental bug hopped up and cut them off, neatly as with a pair of scissors.

But over in England, about now, the beautiful blooms are ornamenting the garden fences and the long bean pods are growing mightily. They furnish the largest part of the edible beans on the English tables, and look and taste very much like their American counterpart.

I'm sorry to have to tell those who have written in asking for seed that it looks like there won't be any left. Blame it on the hot weather and the beetles. The British climate is at least 15 degrees cooler than ours and it rains every day.

Vacation Time

Everybody is taking vacations. Most of our staff "took out" during the July 4

holiday. The editor plans to spend a few days at Nags Head with the good friend at the Carolinian Hotel, during the first week in August. While there, he will drop down to Ocracoke and Hatteras, taking pictures and looking for interesting stories. Will our readers on the Outer Banks keep an eye out for him? His reputation for getting lost is notorious, but we suppose that he can't stray far on an island.

Woman's Page

(Continued from page 11)

One Hundred Per Cent Reporting!

Mrs. T. V. Goode of Statesville, retiring secretary of Promotion for the Western North Carolina Conference W. S. C. S. achieved a high ambition in June, for she had one hundred per cent reporting from ALL of the eleven districts in the Conference for the first time in its history.

At the Conference at Lake Junaluska, she reported that ten districts had reported, but one was missing. So this is what she did: "Getting home late from Conference I got up early Friday morning, filled my car with gas and took off to get the six remaining reports. I crossed the Brushy Mountains getting to Moravian Falls . . . We travelled the main thoroughfare, the secondary roads, the gravelled roads and finally the dirt roads. I must say the mountains were at their best and the most beautiful laurel was on these last roads . . . We first went to see a president whom we found at work at her job as postmistress . . . then a secretary picking wild strawberries . . . a fine Christian mother working in her garden with her daughters . . . We found that these societies were made up of busy busy people, with the same concern for others for the needs of the world today. We found that they had courage, strength of conviction and faith in our Heavenly Father to help them accomplish their objectives."

Highlights of Mrs. Goode's report for June, 1958 are: total societies, 912; total membership, 42,987; members attending Conference, 712; new societies, 15; members attending School of Missions, 472 unorganized churches, 145.

Mrs. T. V. Goode has completed eight wonderful years as secretary of Promotion for the Western North Carolina Conference. Her work has been so fine and efficient that a deep appreciation goes with her as she accepts new tasks in the Master's vineyard. A soft chant of "Well done thou good and faithful servant," is felt in the air.

District News

Charlotte: A new Woman's Society was organized at the Grace Methodist Church at Wadesboro in Anson County this month. Mrs. L. C. Starling was elected president of the group, Miss Louise Ricketts, vice-president, Mrs. Ernest Streater, secretary, Mrs. Charles Stubbs, treasurer, and Mrs. J. A. Stroud, secretary of promotion.

Officers' Training Days were held at Belmont Park Church in Mecklenburg County on June 23, at North Monroe Church in Union County on June 20th and in the Hopewell Church in Anson County on June 19th.

The three subdistrict meetings for the Charlotte area were held in July.



JAMES HERBERT BOONE

NORTH CAROLINA

Christian Advocate

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July 31, 1958

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Down Around the River

James Whitcomb Riley's famous poem, beginning,

Noon time, June time,
Down around the river,
Clean out of sight of home,
And skulkin' under kiver . . .

brings memories to many oldsters of happy days when summer time was play-time, unmarred by thoughts of trouble.

Those days have gone for most of us, but summer still belongs to the children, although the swimming pool has replaced the mud hole, and the automobile has made it possible to spend a day at the beach or at some sparkling lake. Back-yard barbecue pits have taken the place of potatoes roasted in the ashes of a campfire, and life has become entirely too mechanical.

But to the children, these are halcyon days, and, many years from now, when they are as old as we are, they will look back to the simplicity of these times and sigh for the good old days, as we do now.



News Briefs about Methodists and Methodism

The Rev. J. Ernest Yountz, new superintendent of the Marion District, was guest minister at First Church, Morganton, on Sunday morning, July 20.

Dr. Emmett K. McLarty, Jr., president of Brevard College, will be guest minister at Providence Methodist Church, Charlotte, on August 3.

Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, was guest minister at Centenary Church, Winston-Salem, on Sunday, July 20.

The Rev. R. P. Marshall, editor of the N. C. CHRISTIAN ADVOCATE, will be guest minister at First Methodist Church, Elizabeth City, on Sunday morning, August 10.

The Rev. E. J. Harbison, retired minister of the Western N. C. Conference, was guest minister at Central Church, Concord, on Sunday, July 20.

Dr. Clifford H. Peace, pastor-counselor at the R. J. Reynolds Tobacco Company, Winston-Salem, was guest speaker at Central Church, Mount Airy, on Sunday morning, July 20.

Pfeiffer College, Misenheimer, is gearing itself in preparation for the enrollment of upwards of a thousand students for the 1958-59 school year which gets under way early in September.

During the absence of the pastor on vacation, Central Church, Shelby, will have as guest minister on August 3 Dr. J. Lem Stokes II, president of Pfeiffer College, and on August 10 Dr. Emmett K. McLarty, Jr., president of Brevard College.

First Methodist Church, Elizabeth City, has installed an automatic elevator for the convenience of members and visitors who are unable to climb stairs. This church recently received a Baldwin Baby Grand piano, a gift from Mrs. J. Wesley Foreman. The piano has been placed in the church's social hall.

The Rev. James P. Burnett, who has recently completed his work toward the B. D. degree at Duke University, has been appointed as one of the Associate Ministers of Myers Park Church, Charlotte, with special responsibility as Minister of Youth. He previously served as assistant to the minister of Front Street Church, Burlington.

The Hymn Singers Male Chorus of Charlotte, directed by J. Clyde White, minister of music at Plaza Presbyterian Church, with Mrs. Frank R. Freeman as accompanist, presented a service of music including hymns, spirituals and other sacred songs, on Sunday evening, July 20, at Hills Chapel, on the Lowesville Charge.

On July 20, at Antioch Church on the King Circuit, the J. McCoy Tuttle family presented an organ at a dedicatory service at the 11 o'clock hour, in loving memory of their mother, Eugenia Vest Tuttle. This service was well attended by the family and friends of the Tuttles. The officiating minister was the Rev. James E. McNeely, Jr.

Dr. and Mrs. Raymond L. Smith of Greensboro College write from Innsbruck, Austria (under the date of June 27) that the WNC Caravan had just completed a hurried trip through Europe and were beginning their work in Scandinavia. Dr. Smith is the writer of the ADVOCATE's very popular Sunday school lessons.

The Rev. Frank E. Wier, Burlington, has been named assistant editor in the Editorial Division of the Methodist Board of Education, Nashville. Mr. Wier will work with broadly graded material for youth in small churches, including Bible Lessons for Youth, Program Quarterly, and Youth Teacher and Counselor.



Miss Margaret Rice, daughter of Mrs. T. P. Rice, 95 Pisgah Drive, Canton, has been awarded the Bachelor of Music degree by Wesleyan College.

The degree was presented by Dr. B. Joseph Martin, president, at the conclusion of the summer school session.

Majoring in Church Music, Miss Rice is planning to enter that field. She was a member of the Wesleyannes, singing ensemble, the Wesleyan Symphony Orchestra, the Dance Club, Glee Club, and the Chapel Choir.

In her junior year she was selected as a member of the Homecoming Court. She has been active in the Music Educators National Conference.

Miss Rice transferred to Wesleyan from Brevard College.

The Rev. B. A. York, oldest member by years of service in the Western N. C. Conference, will observe his 100th birthday on August 10. He is living with his daughter, Mrs. J. E. Reinhardt, 212 Chesterfield Street, North Charleston, S. C. Mr. York is blind and very feeble, but is able to be up some each day. This notice will be of interest to his many friends who will want to remember him on this occasion.

The Scandinavian Caravan for the Western N. C. Conference will visit the following Greensboro churches, July 30-August 6: Tabernacle, Moriah, Bethlehem, Centenary and Pleasant Garden. They will speak in the various churches, and at Tabernacle will assist in the revival services. While in Greensboro they will make a tour of Duke University, University of North Carolina, Greensboro College, and High Point College.

According to a report from Covenant Church, Gastonia, the parsonage has recently been repainted inside and out, the kitchen and bathroom completely remodeled, a new refrigerator installed, and considerable new furniture added throughout the house. The new pastor, the Rev. Grady N. Dulin, and his family were given an old-fashioned pounding on their recent arrival.

Tabernacle Methodist Church, Greensboro, will conduct revival services, August 3 through 8, with the Rev. Guenter Sommer, of Germany, as guest speaker. Mrs. Sommer will be with him in the services. Mr. Sommer is a student at Duke University. During four summers he was interpreter for the N. C. Caravan while visiting in Germany. The Rev. James Gibbs, Jr., of Moriah Church, Greensboro, will be song leader for the revival. The Rev. James M. Armstrong, Jr., is the pastor.

Trinity Church, Gastonia, held the opening service in its new educational unit on Sunday, July 20. Officiating were Dr. E. C. Few, district superintendent; the Rev. R. J. Barnwell, pastor of Welch Memorial in High Point and former pastor at Trinity, during the past six years; and the Rev. G. G. Adams, Jr., present pastor. An overflow congregation in the temporary sanctuary occupying the new fellowship hall was greeted by Mr. Charles Windham, Trinity's lay leader. The adult and Intermediate choirs presented anthems for the occasion. Mrs. A. P. Ritchie, one of the two surviving charter members of the 39-year old congregation, was present and recognized. The new unit is the culmination of ten years of building fund campaigns and District Mission Society aid in relocating the church in a newly-developed residential area of south Gastonia.

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MISFORTUNE

Our bravest and best lessons are not learned through success but through misadventure.—A. B. ALCOTT.

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western
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ESTABLISHED 1855

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MRS. S. A. DUNN
General Chairman
N. C. Conference School of Missions

zation-minded that their mouths water at the thought of a quota, and they exalt at the sight of a chart. They know their conference minutes better than they know the Bible.

"We need men and women with bifocal vision . . . who appreciate the value of organization, but who don't overlook the central and far-reaching purpose of the church and its mighty sweep of service.

"Begin with the church you have if you want to make progress toward the church that ought to be. The supreme wisdom of existence is to take the un-ideal that life gives us and make it serve the ideal ends."

Lee Tuttle Heads Ministers Conference

Lake Junaluska, N. C.—Dr. Lee F. Tuttle, Winston-Salem, N. C., district superintendent, and the Rev. Charles W. Greene of New Port Richey, Fla., are the new presidents of the Methodist Ministers Conference of the Southeastern Jurisdiction.

They were elected to head the district superintendents and pastors' sections, respectively, at the group's annual conference here July 14-18.

Other new officers are:

District superintendents — Dr. Edwin Branscomb of Bessemer, Ala., vice-president, and Dr. H. J. Burkett of Dyersburg, Tenn., secretary-treasurer.

Pastors—the Rev. E. H. Nease, Jr., Valdese, N. C., vice-president, and the Rev. Lynn Lanier, Fort Payne, Ala., secretary.

The outgoing presidents are Dr. Nat G. Long, district superintendent, and the Rev. Bevel Jones, both of Atlanta, Ga.



MRS. D. L. FOUTS
Dean of School
N. C. Conference School of Missions

Methodism Faces Danger of Too Much Machinery

Lake Junaluska, N. C.—A genius for organization has been a Methodist characteristic since the time of John Wesley, Bishop F. Gerald Ensley, Des Moines, Ia., said here in a series of addresses July 14-18.

He spoke on "Methodist Characteristics" at the annual summer conference of Methodist pastors and district superintendents of the Southeastern Jurisdiction.

Excerpts are as follows:

"Our church has developed the most effective ecclesiastical system in Protestantism. Some may say that ours is a heartless system, but I challenge that. The Methodist Church combines efficiency with due regard for the average person and the average church, and not only guarantees its ministers jobs but takes good care of them and their churches.

"The Methodist system demands teamwork of its ministers. An individualist will be unhappy and frustrated in our church.

"However, there are dangers in our centralized system. Though more efficient, we are less democratic than many other denominations. Our bishops have great power. The quarterly conference is a self-perpetuating body and the pastor, occupying a place of authority, can wield great control over local affairs.

"Yes, there is an autocracy in our Methodist system. We revere John Wesley, but in all honesty we must admit that he was a despot. He could not delegate authority. He once admitted that he was a dictator, but said it was all right for him, but not for others. Sometimes we must choose between democracy and achievement.

"There is a danger of making our system an end in itself—to organize just for the sake of organization. We have a tendency to overlook the value of anything that has no immediate cash return.

"Can you name one outstanding Methodist theologian? We are too busy doing things.

"Our worship services are sloppy and lack uniformity. Our prayers from the pulpit are often offered as though God was a next-door neighbor.

"Many Methodist ministers are so organi-

International Summer Arts Festival of Girl Scouts Held at Brevard College

Highlighting the International Summer Arts Festival of Girl Scouts held recently at Brevard College was the "Open House" on Sunday afternoon, July 20.

The 95 girls, from 36 states and 6 foreign countries, acted as hostesses to the general public who were invited to meet them and see exhibits and demonstrations of music, drama, arts and crafts.

During the festival workshops were held in the several arts, and in addition, each girl from a foreign country taught a native craft to the group assembled.

During their stay in Brevard the girls toured the Oconoluftee Indian Village, and attended the outdoor drama "Unto These Hills." They also had the privilege of singing with the orchestra at the Transylvania Music Camp.

Trinity Church, Sanford, to Have New Building

On July 15 ground was broken for the new Trinity Methodist Church in Sanford. The Rev. J. F. Minnis, newly assigned pastor, presided, and speaker for the occasion was the Rev. Tom A. Collins, executive secretary of the N. C. Conference Board of Missions. The Rev. Stanley Potter, pastor of Steele Street Church, read the ritualistic ceremony for Dr. A. P. Brantley, district superintendent, who was unable to attend.

Trinity was organized three years ago, and the congregation has been worshipping in a house which is being moved from the site of the new building and will be used as the parsonage.

Steele Street Church was instrumental in the organization of the new church, and is justly proud of its growth and the prospects for its new building.

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The secret of contentment is knowing how to enjoy what we have, and to be able to lose all desire for things beyond your reach.—Selected

Pastors and Laymen Invited

Methodist pastors in North Carolina have found the Pastors' School on the campus of Duke University each summer to be an opportunity for instruction, inspiration and fellowship. The 1958 school is marked by two significant changes. One is the date. It is being held August 4-7 (Monday-Thursday), since both Annual Conference now meet in June. The other change is in a special course being offered for laymen in "Lay Speaking," with specific emphasis upon lay witnessing.

A pastor would do well to invite one or more laymen to the school this year. And certainly every preacher will find in the program many opportunities for strengthening his own ministry.

Director Arthur Kale has arranged a program of strong speakers. The university provides its facilities free of charge. An added attraction is to golfers to play on the new Duke University Course. Let's meet on the Duke campus August 4-7!

WILSON O. WELDON
Chairman, Board of Managers

Can You Get a Christian Education At a State University?

By ROBERT L. JOHNSON

As chaplain to Methodist students at the University of North Carolina, I find myself continually answering the questions put to me by ministers and parents of students: Is there much concern for religion at a state university? Wouldn't our children learn more of their faith in a church-related college."

I will attempt to answer these questions by immediately affirming that in my own experience I have found the greatest opportunity for the Christian message today in higher education is on the state university campus. Why is this so? Primarily, I suggest, because religion is never taken for granted on the state campus. It holds no special priority; the Christian must witness to his faith in a manner that speaks convincingly to the many secularists within the faculty and student body. So within the university, which can best be described as "a free market-place of ideas," the Christian must know his faith and be able to witness to it in intellectual and moral acuteness.

How is this done in Chapel Hill—at America's oldest state university? What role does the Methodist Church play in providing Christian education for its students? First, I should acknowledge the debt we owe to the University's own Department of Religion. Headed by Dr. Bernard Boyd and Dr. Arnold Nash, it offers a wide range of courses in Bible, Christian ethics, the philosophy of history, Christian education and comparative religion.

Secondly, the Wesley Foundation plays a key role in the Christian education of Methodist students. It no longer conceives itself to be a "college Sunday-School" or "recreation center." The Foundation has passed from the "ping-pong stage" into a bona fide program of study and worship. It goes upon the assumption that students have entered an adult world where they are called upon to make responsible decisions. Therefore, they must know the relevance of their faith to the world in which they live. The program is not confined to students alone; it is aimed at the total campus community (including faculty and graduate students).

Through Sunday morning seminars and evening supper forums, students learn to relate Christian insights to the basic fields of their study: business, drama, music, art, politics, philosophy and medicine. During the past year, the Foundation brought to Chapel Hill Dean Stanley Hopper of Drew University to speak on faith and modern literature, Dr. Tom Driver of *The Christian Century* to lecture on biblical themes in contemporary drama, and Dr. Waldo Beach of Duke Divinity School to speak on the race problem and Christian ethics. A major attempt will be made this fall to reach the entire campus with the Christian message when Dr. Paul Tillich of Harvard gives the first Wesley Lectures.

Besides the student participation in the Sunday morning worship of the local Meth-

odist churches, vesper services are held each weekday at the Foundation, and the Sunday evening program closes with Evening Prayer according to the orders of John Wesley. During Lent, Holy Communion is celebrated each Wednesday at 7:15 a.m.

The program is handicapped by lack of funds and inadequate physical facilities; but there is bright hope for the future. North Carolina Methodists will be contributing this fall toward the \$300,000 needed for a new Methodist Student Center to be built on property adjacent to the campus. It will serve the largest Methodist student body in North Carolina (now over 1,700; 2,500 by 1965). It will stand as a continuing center for Christian worship and study for the lawyers, doctors, businessmen, nurses and teachers who will be the lay leaders of tomorrow. They will be laymen who not only have a solid grounding in their professional field, but who can speak articulately of the faith that is within them.

S. E. Jurisdiction Women Pledge Increased Giving

Lake Junaluska, N. C.—Methodist women of nine Southeastern states and Cuba have pledged to give a record \$1,980,700 for missionary work in 32 countries, including the United States, during the next year.

The pledges, totalling \$65,350 more than was pledged last year, were made at the annual school of missions and Christian service of the Methodist Southeastern Jurisdiction Woman's Society of Christian Service. The school, with an attendance of about 260, was held July 7-14 at this Methodist summer assembly.

The funds will be used to help finance the church-wide program of the Woman's Division of the Methodist Board of Missions. The program includes missionary personnel, schools, hospitals, medical clinics, settlement houses, and rural centers.

The Virginia Conference led the 17 Methodist conference organizations making pledges with a pledge of \$230,000. North Georgia was second with \$175,000, Florida third with \$165,000, and Western North Carolina fourth with \$160,000.

Other conferences pledged as follows: Alabama-West Florida, \$92,000; Holston, \$140,000; Kentucky, \$78,000; Louisville, \$72,000; Memphis, \$90,750; Mississippi, \$74,000; North Alabama, \$106,000; North Carolina, \$136,750; North Mississippi, \$62,100; South Carolina, \$152,500; South Georgia, \$141,000; Tennessee, \$105,000; and Cuba, \$500.

Included in the total was \$304,236 pledged by the Southeastern Jurisdiction Wesleyan Service Guild, a Woman's Society auxiliary for employed women, which met July 4-6 at Junaluska.

Total membership of the Woman's So-



Shown above is Bobby Smith, 14-year-old son of Mr. and Mrs. Jasper Smith of Bethel who recently received the God and Country award. This is the first time in the town's history that a Scout has earned and received this award.

In addition to this accomplishment, Bobby, an enterprising young business man, has carried on his peanut business of which he is president. He ships peanuts and peanut brittle candy all over the country.

He has been very active in the youth work of the Bethel Methodist Church, and also has the distinction of being one of the youngest federally-licensed amateur (Ham) radio operators in the United States.

ciety of Christian Service in the Southeastern Jurisdiction is 418,963.

The 1959 school of missions is scheduled for July 1-8 at Lake Junaluska. Mrs. E. I. Glossbrenner, Richmond, Va., was re-elected program chairman. Mrs. A. C. Johnson, Bowling Green, Ky., was re-elected dean.

Marlene Harmon Goes As Missionary to Africa

Miss Marlene Harmon, daughter of Mr. and Mrs. Columbus Harmon, of Gastonia and a member of Bradley Memorial Methodist Church of that city, sailed from New York on July 24 on the first lap of her journey to the Belgian Congo where she will engage in missionary work under the Methodist Church.

Miss Harmon has already spent three years in Africa on the short-term plan, and at the General Assembly of the Woman's Society of Christian Service in St. Louis last May she was commissioned a full-time missionary.

She went first to Brussels where she is working for 10 days in the Protestant pavilion at the World Fair. She will remain in Brussels for 13 months studying French and learning the relationships between Belgium and its colony to which she is going.

Miss Harmon is a native of Gastonia, and a graduate of Greensboro College. Her commissioning as a missionary and her departure for the mission field on a full-time basis is the culmination of a dream that she has held since she was 12 years old. From now on her schedule will be on the basis of four years in Africa and one year at home on furlough.

The Trust Clause and Methodist Property

By BISHOP NOLAN B. HARMON

There seems to be a misunderstanding among Methodist people about what we call the "trust clause" in our Methodist Book of Discipline. This clause is the requirement which has always been in the Methodist Book of Discipline, and which in the 1958 edition (Paragraph 174, 1) reads as follows:

"Except in conveyances from governmental agencies or subdivisions which require that the real property so conveyed shall revert to the grantor if and when its use as a place of divine worship has been terminated, all written instruments of conveyance by which premises are held or hereafter acquired, for use as a place of divine worship for members of The Methodist Church or for other church activities, shall contain the following trust clause:

"In Trust, that said premises shall be used, kept, and maintained as a place of divine worship of the Methodist ministry and members of The Methodist Church; subject to the Discipline, usage, and ministerial appointments of said church as from time to time authorized and declared by the General Conference and by the Annual Conference within whose bounds the said premises are situated. This provision is solely for the benefit of the grantee, and the grantor reserves no right or interest in said premises."

There is also a similar trust clause for parsonage property in much the same language.

The purpose of this trust clause is not to take away any rights from a local church, but to secure to that local church its own part in our Methodist itinerant system. Our Methodist itineracy depends upon each local church being held in trust for the General Church, so that it can be "used, kept, and maintained as a place of divine worship of The Methodist ministry and members of The Methodist Church." The itinerant system, whereby ministers are assigned to places, and places are assigned ministers once a year, would fall to pieces if the places to which they are assigned were not held ready to receive them, and if the local church itself did not have a guaranty that a preacher would be sent to them without fail.

It is the glory of our itinerant system that it does guarantee to every preacher a place to preach, and to every church a preacher. There are no vacant pulpits in Methodism, and no walking delegate preachers moving around to get themselves located in some vacant church. Every preacher has a place, and every place has a preacher—and no waiting between times.

But to get this result, and to establish and maintain itinerancy, a price must be paid—a big one. The preacher pays an enormous price, by putting his life, his fortunes, and his career in the hands of the Conference and Church. The salary he gets, the type of house he lives in, the place his children go to school, the type of community

in which he lives—all this is decided for him by Church authority.

And the people pay a great price. They agree to take whomsoever the Church sends as their minister when he is duly assigned to them. He is to be their preacher, their spiritual leader, their pastor, their director in the affairs of the Church.

Other denominations admire our Methodist system, but sometimes their people tell us they would not and could not possibly pay such a price. That, of course, is their look-out, and we have no criticism of the way those in the congregationally-controlled churches carry on. But we do it our way, and through the long unrolling of the years, the Methodist system has proved the very best for manning all the churches all the time, and giving all the preachers a place to preach until they reach 72 years of age, when they are honorably retired. No other non-itinerant church can say as much.

But suppose a church does not have the trust clause in its title. That means that the Trustees can take the building as their own property, or for such use as the congregation determines, whenever they so please. They can go along with The Methodist Church when it suits them, but if not—for instance, if they do not like the preacher sent them—they will and can close the church against him and do as they please. Now we have no quarrel whatever with independent churches who run their own affairs, call or oust their preacher as they please. But, we do object—or should object if ever necessary—to Methodist people who want all the advantages of the itinerant Methodist system, but who wish other congregations to pay for that system and not themselves.

Suppose the bishop sends a man to a church where there is no trust clause in its title deed. That man might well come to his Bishop and say: "Can you guarantee me that the church to which you are sending me will receive me and be directed by me in its activities? Or, will I find after I go there that they have decided to close the church against me, and leave me then with no place to go?"

In such a case, the bishop would have to say: "They have no trust clause, and I am afraid you will just have to risk it."

Whereupon the minister could very properly look his bishop in the eye and say: "That is not a Methodist Church and you have no right to send me where I will face such a situation."

No one would blame him—Certainly not the bishop.

It is for this reason that those people who feel that they would like to control their own property, when it comes to pulpit supply, are really striking a blow at the whole Methodist system. "But," they say, "Baptists and Presbyterians and other churches control their property." Yes, and

usually the minister who goes to these places asks for a contract ahead of time, signed by the men of the church, assuring him that he will be able to stay there for a certain number of years; what his salary is, etc. We have no such contracts in Methodism. We have the great contract which each local congregation wholeheartedly makes with the General Church, when it builds its buildings and puts them in trust for The Methodist Church. Then we can depend upon each local church, and the thousands upon thousands of local Methodist churches over the world can gloriously testify that they can and do proudly depend upon Methodism, and that it has never failed to do its part.

It ought to be said here that the only thing the General Church wishes the trust clause for, is to be able to "nominate to the pulpit"—that is, to furnish a preacher to each church. The trust clause does not interfere with any local plans or measures each local congregation wishes to make. The congregation can sell the church, buy a new one, tear it down, give it away, or just about do whatever seems good to its Quarterly Conference when it comes to dealing with the property. Even the minister, though he is a member of the Quarterly Conference, does not have any more than one vote in the management of the property.

Also, it should be noted that the trust clause bears particularly upon the matter of church worship, and all acts and moves which can be called worship. The Trustees have a right to say whether or not they feel the church should be used for purposes which are not distinctly those of worship. The minister has no right to bring in any program which cannot be bracketed under the term "worship"; and all Trustees very properly can say that they intend for their church to be kept as a house of God and a building for His worship alone.

These are all somewhat technical matters which do not come to the fore often, but which should be understood. Fortunately and constructively, the long history of our Church shows that there has been a magnificent ministry to the people of our Conference through the lengthening years, and one that we pray God will continue to be. The itinerant system is not made for any one church or class of churches, nor for any one minister or class of ministers. It is made for all the preachers of a Conference at the same time, and all the churches of the Conference at the same time.

To repeat—the trust clause is put in to protect each local church and to fix it firmly on our own system. If any group wants to be independent or run an independent church—God bless them. We are all for them. But if anybody wants to be a Methodist and belong to The Methodist Church, let them make up their mind that they will be a part of our great and age-long system, and then let us all go ahead. No real Methodist Church can be assured of staying firmly in our connection unless its local Trustees do hold the property "in trust for The Methodist Church according to the Discipline, usage, and ministerial appointments of the said Church . . . as declared by the General Conference and by the Annual Conference within whose bounds the said premises are situated.

U.S. Must Be Guided by U.N. Says Sockman

Lake Junaluska, N. C.—United States policy in the troubled Middle East should be "guided by the sanction and action of the United Nations," the Rev. Dr. Ralph W. Sockman, pastor of New York's Christ Methodist Church and president of the Methodist Board of World Peace, said here.

He was the platform speaker at the Methodist Summer Assembly July 14-18 during a southeastern conference of Methodist ministers.

"The United States is not rich enough to be a perennial Santa Claus to the world or powerful enough to be a perpetual policeman," the noted radio preacher said.

He cautioned against "another Korea" and said "we must do everything in our power to show by our action the sincerity of our motives, and that we are taking these steps because of a desire to help the people of the Middle East and not merely to protect our own interests."

Dr. Sockman said the Middle East crisis reminded him of Humpty Dumpty, who couldn't be put back together after his fall. "I doubt if the Middle East can be put back together again because all military efforts, at best, are merely a patching up job."

He asserted that the United States "is a debtor as well as a creditor nation," and added that in view of current events it is well to recall a statement by the late Dwight W. Morrow, an American ambassador, to the effect that "'we judge ourselves by our ideals and others by their actions.'"

What is needed, Dr. Sockman said, is a "new spiritual force in the world, a rebirth of Christian concepts."

New Director Appointed for Local Church Division

Nashville, Tenn.—The Rev. Thomas J. Van Loon, Nashville, director of church and public school relations for the Methodist Board of Education, has been appointed director of staff services of the board's Division of the Local Church.

The position is a newly created one, said the Rev. Dr. Leon M. Adkins, Nashville, general secretary of the Division of the Local Church.

No successor to Mr. Van Loon will be named, said Dr. Adkins, since work in the area of church and public school relations was made possible by a foundation grant which has now expired. However, Mr. Van Loon will continue to give some service in this field.

Mr. Van Loon's new responsibilities will consist largely of consultation, guidance, and co-ordination of staff efforts and liaison work between the division and other agencies.

Another new staff position, director of field services, has been created, said Dr. Adkins, and a person will be chosen for the position at a later date.

Two other positions have been discontinued—assistant to the general secretary and administrative assistant. The forthcoming retirements of the persons holding these positions has been announced previously.

Mr. Van Loon joined the Board of Education staff in 1953 in the Department of Christian Education of Adults and became director of church and public school relations in 1954. He has served as pastor of Methodist churches in New York and Connecticut.



The Rev. and Mrs. W. G. Lowe, shown above, are the first residents of the house given to the Aurora Methodist Church as a home for retired ministers by Miss Ella Hooker just prior to her recent death.

Miss Hooker had been a long time resident of Aurora, and a faithful and devoted member of the church. She had long hoped and planned for a home of her own, and had lived in the new house only a short time before she died. Her giving of the home for such a worthy purpose was typical of her thoughtful and unselfish life through the years.

Mr. Lowe has given 39 years to the Methodist ministry, and is still active in the work of the church. He has served pastorates at South Henderson, Plymouth, Battleboro, Whitakers, Swan Quarter, Perquimans, Trenton, Shiloh, Pink Hill, Carver's Creek, Council, Scott Hill and Aurora. He retired from the active ministry in 1953.



Shown above is the group participating in the groundbreaking service for the new education building at First Methodist Church, Rockingham, on Sunday, July 13. Construction on the building, to cost \$197,056, was begun on Monday morning.

Left to right: Miss Nancy Allen, representing the MYF; Mrs. L. B. Eisenhart, chairman of Commission on Education; Mrs. R. H. Hough, chairman of the Mother's Club and member of the building committee; Mrs. W. H. Abrams, president of the WSCS; Jay Helms, president of Methodist Men's Club; Paul V. Scholl, church member and contractor for plumbing, heating and air-conditioning; C. C. Martin, member of building committee; J. Hubert Gibson, Church School superintendent and member of building committee; J. P. Phifer, general contractor; Horace Steadman, member of building committee; T. Phil Wood, chairman of building committee; the Rev. W. R. Stevens, pastor; H. F. Long, chairman of Board of Trustees; M. F. Grantham, church lay leader.

Other members of the building committee are: L. F. McCaskill, Jr., J. M. Ledbetter, Mrs. Paige Gaddy, and Miss Betty Vann Sharpe, director of Christian education, ex-officio member.

N. C. Seminarian Wins Award

Nashville, Tenn.—Richard H. Peterson of Durham is among the twenty award-winning Methodist seminary students who will visit the national boards and agencies of The Methodist Church in five cities between September 1 and 12.

The 20, two from each of the ten Methodist seminaries, will participate in the fourth National Methodist Scholarship Travel Seminar sponsored by the Methodist Board of Education and other agencies.

Purpose of the seminar is to acquaint the potential future leaders of The Methodist Church with the programs and personnel of the general boards and agencies that serve the church.

The students will be in Nashville September 1-3, Chicago September 4-7, Washington September 7 and 8, Philadelphia September 9, and New York September 9-12.

The travel seminar will be under the leadership of the Rev. Dr. Gerald O. McCulloh, director of theological education, and the Rev. Dr. Harold T. Porter, director of ministerial recruitment, in the Department of Ministerial Education, Division of Educational Institutions, Methodist Board of Education, Nashville.

The students will each be awarded a \$500 scholarship.

Boys and Girls

ELIZABETH WHISNER
Editor



A New Game

"I wish I could play something new," Lois said in a whining tone, standing at the kitchen window. "I'm tired of playing house or store. I wish I could do something new."

"Me want somethin' new," lisped little Richard, who loved to repeat what Lois said.

"Want something new to do, do you?" Mother said, as she sat down in a chair near the kitchen table, a pan of rosy apples in her lap.

"Yes, I'm tired of playing the same old games every day."

"I know a brand new one," Mother suggested in her mysterious way. "Well, no, it isn't new, either. It is very, very old, but it always seems new every time it is played."

"Please tell us what it is," Lois said eagerly, as she stood beside her mother.

"Suppose I suggest one part of the game at a time. We shall start in the pantry. It begins with the aluminum pan on the pantry shelf. You may take the pan and go to the cellar and fill it with some nice red apples."

Lois hardly waited for her mother to finish speaking, before she flew to the pantry for the pan and ran to the cellar. In a very short time she was back in the kitchen with a pan of nice red apples.

"Part two of the game," said Mother, "is to pare and core the apples."

"Be careful not to cut your fingers," added Mother, as Lois set the pan on the table and selected a sharp knife from the drawer. "And what is part three?" asked Lois eagerly as she pared the last apple.

"Part three is to roll some of this dough into a nice round piece," said Mother, handing her a pan containing some dough that she had just made. Little Richard watched them closely.

Carefully Lois rolled the dough on the board until her mother said it was ready.

"Part four," said Mother, "is to slice an apple on the dough, sprinkle it with some sugar and cinnamon, and then fold the dough over the apple and place it on a pan."

"Apple dumplings," laughed Lois, as she carefully sliced the apples.

"Right so far," Mother said, "but that isn't the end of the game. Four dumplings are necessary for the game."

At last the dumplings were made and in the oven. Mother then directed Lois how to make a sauce. Much to her surprise, the sauce was just finished when a peek into the oven showed that the dumplings had become a tempting brown.

"Part five," smiled Mother, as Lois stood admiring the dumplings as they were placed

THE SUMMER SHOWER

The sun said to the roses,
"You are very, very dry;
You are looking rather faded, too,
And I know why.
You want a little cloud to come
And sprinkle you with rain;
I will send one in a little while
And then I'll shine again."

The cloud came sailing over
Like a lovely snowy ship,
And it sprinkled silver water
With a drip, drip, drip.
And when the merry sun returned,
He was very pleased to find
All the roses wearing diamonds
That the cloud had left behind.

—From *The Australian Baptist*

on the kitchen table, "is to bring from the pantry the two small baskets. Into each basket put a dumpling and a small pitcher filled with the sauce. Over each basket put a white paper napkin."

Lois followed these directions.

"Now the dumplings that are left," said Mother, "can be put in the warming oven until number six, the end of the game, has been carried out. Now you may put on your caps and rubbers, for there may be some mud, and carry the baskets to—"

"Oh, I know," interrupted Lois. "We are to take them to Aunt Mary and Aunt Louise!"

"You are exactly right," said Mother.

Soon the children were on their way, delighted over the great surprise they had for the two dear old ladies.

Presently they came bursting like a merry whirlwind into the kitchen.

"Oh, it's lots of fun!" shouted Lois, and little Richard echoed every word she said. "They liked the dumplings. May we take some to them every day?"

"Every day would be too often," said Mother. "But there are other things you can do."

"I like that kind of game," said Lois, as she and little Richard settled down to eat the dumplings that had been waiting for them.

—*Burning Bush*

TRAVELING WORDS

By WREATH MASON

"Mother," cried Pat breathlessly as she and James ran into the house for dinner. "This morning in Sunday school our teacher said we must always be careful of what we say, because words can travel, and—"

"But how can words travel, Mother?" asked James thoughtfully. "They aren't like

planes, or boats or trains. Only things like that can travel."

Mother laughed brightly as she served the nice, hot soup. She liked to have the children ask such questions, for it showed their interest in what they were learning in Sunday school.

"Words don't have to have wings or wheels to travel," she answered. "For instance, yesterday when you and John were flying your planes, I heard you call Henri a little refugee, and tell him to go back to Europe where he belonged." Mother looked at the children sadly.

"Well, that was because he took my plane and flew it away across the bay," said John, "and it went out of sight and I know I'll never see it again."

"But that wasn't a kind thing to say," said Mother. "I'm afraid what you said to Henri is going to travel very far, for he's going to tell his mother, and she in turn will tell someone else, and so your unkind words may travel all over the world and create bad feelings in other countries. Now you can understand what is meant by 'Traveling Words,' can't you?"

Pat and John looked very much ashamed. Mother patted each one and smiled.

"When we realize that everything we say goes to someone, somewhere," she said, "we'll remember to say only those words that will do good and make people happy, won't we?"

Both children nodded thoughtfully.

"I guess that means that only good words deserve to travel, doesn't it, Mother?" said Pat.

—*Selected*

CHUCKLES

Mother: "What, Bobby! You ate all that cake without thinking of your little sister?"

Bobby: "I was thinking of her all the time. I was afraid she would come before I finished."

• • •

Irritated old lady in bus (to sniffing youngster)—"Little boy, have you got a handkerchief?"

Little Boy—"Yes, ma'm, but I don't lend it to strangers."

Bible Quiz

1. What woman cut off Samson's hair and caused him to lose his strength?
2. Which sister sat at Jesus' feet—Mary or Martha?
3. On what sea did Jesus still the tempest?
4. Who was called the sweet singer of Israel?
5. What tree did Christ cause to wither away because it bore no fruit?

Answers to Last Week's Quiz

1. Peter—Acts 12:1-9.
2. Lamb.
3. Hannah—I Samuel 2:19.
4. Jesus—Matthew 18:1-3.
5. By bathing seven times in the River Jordan—II Kings 5:1-14.

Buildup for Armageddon?

Premillennarians have long insisted that we were entering the last stage of the great world drama. Armageddon, the final great battle, they have said, will take place in the cradle of ancient civilization between the forces of the East and the West. The Russian Bear has figured in most prophetic studies of this nature, even long before the emergence of the Soviet Union.

Secular prophets and serious students of history have also pointed to an inevitable conflict between Russia and the West in the area which is now within the bounds of the Arab world.

The word Armageddon is considered to have been derived from the mountain, Meggido, located at the upper end of the Plain of Esdraelon. Megiddo, says George Adam Smith, in Bible times "guarded the natural approach of Philistines, Egyptians and other enemies from the south." On the Plain of Esdraelon the fortunes of Israel were often decided; there Deborah and Barak defeated the Canaanites; Saul and Jonathan met their death at the hands of the Philistines; and King Josiah was killed by the Egyptians. Alexander the Great entered Palestine by this route and many great battles have been fought there during the long years of recorded history. Romans conquered it, only to find defeat. The Christian Church spread out over it in the fourth century; then came the Bedouin Arabs, three hundred years later. They, in turn, gave way to the Crusaders, who were vanquished by Saladin in the 12th century.

During the long years since then, it has been the Arab world, but a world without riches or much ambition, buried in the sands, ruled by tyrants or broken into small warring groups led by petty sheiks. Until the discovery of oil, the Arab states presented no problem and little interest to the Western World. Now rich in resources, though backward in education and development, they are a rich prize sought by Nasser of Egypt, and by the Russian government.

If Nasser succeeds, as it seems that he may, in welding this amorphous mass into a great Arab empire with the aid of Russia, the result will not be hard to forecast, for none have supped with the Russian Bear without providing the meal. The Soviet government has designs on this rich country, not because she needs the oil, but because she wishes access to warm-water ports, and hopes to block the West by cutting off their supplies.

As this is written, experts are predicting no war at this time. Business outlook is better in this country, with a war boom predicted by some economists. The worst expected, for the present, is a continuation

of the cold war. But note the words, *for the present!*

Armageddon may be just ahead. The battle for the control of the world may yet be fought on the blood-drenched plains of Esdraelon.

The High Cost of Temperance

Several weeks ago an advertisement appeared in the *Raleigh News and Observer* which caused many lifted eyebrows among church people in North Carolina and protests started coming in. The ad in question extolled the merits of a gin-and-tonic mixture which was supposed to work miracles for the tired-and run-down victims of modern civilization.

The Rev. Jesse Seaver filed an immediate protest to the newspaper and to the *Advocate*. He asked that we editorialize upon the matter. As we had not seen the advertisement, we waited for more information. Naturally, we were disturbed at this indication that the grand old newspaper which has stood out for many years against the liquor traffic had at last succumbed to the lure of advertising revenue.

But this morning we are happy to be able to report that, according to a letter from Frank Daniels, general manager of the publishing plant, to Mr. Seaver, the *News and Observer* has not fallen from its high estate—it merely tripped over a booby trap which always lurks in wait for unwary newspaper and magazine management.

"The advertisement," says Mr. Daniels, "appeared in our issue of July 1 because it was sent to us classified as non-alcoholic and the copy was not carefully examined. We have additional advertising scheduled which we have declined."

And then he concludes with this pertinent statement: "Our refusal to run alcoholic and kindred lines deprives us of some \$300,000 a year in revenue."

Hats off to the *News and Observer*. We will gladly forgive the momentary lapse and look forward to the continuance of the policy which was inaugurated by the great temperance advocate, Josephus Daniels. The present management is to be congratulated upon their willingness to lose \$300,000 a year just to maintain their stand on a matter of principle.

But is it fair to ask newspapers and magazines to pay such a price for integrity when Christian people will not hold up such a standing for themselves? If we insist upon temperance principles for the press, shall we not insist upon the same for church members?

Doomsday Revisited

And now in England some religious leaders are stirred up by the suggestion of the Archbishop of Canterbury that it may be God's intention that the human race destroy itself in an H-bomb war. The suggestion is "wicked," another cleric says. And the *Sunday Pictorial*, moving with its mass circulation into theology, says, "Surely, this can't be the will of God."

Apparently, having dispensed with Hell, and rejected the notion of the existence of the Devil, moderns who like a comfortable, pleasant religion are now horrified by the mention of old-time, fiery idea of Judgment Day. Yet what the Archbishop suggests might be the divine intent does not run headlong into conflict with ideas long held by ordinary men and most theologians. Indeed, the general belief has been that the time would come when the earth would burst into final flames in conjunction with ultimate judgment.

"For all I know," the Archbishop wrote, "it is within the providence of God that the human race should destroy itself in this manner. There is no evidence that the human race should last forever, and plenty in Scripture to the contrary."

That hardly seems a statement to stir a violent debate. God has let the H-bomb happen in his world. There is plenty of evidence that man might use it to destroy the planet on which he exists. If there is a divine Doomsday plan, this might well be it. At any rate the Archbishop has brought us back to ideas familiar to most of us in North Carolina and other places, too, not so many years ago about the end of the world. And maybe the science and theology which brought us back to this point may discover together again the Devil and Hell. Speeding to the moon may be only a trip which takes us around in circles to the simpler beliefs of a simpler past.

—*News and Observer*

Baptists Support Church Papers

Baptists in North Carolina and Georgia are ahead of the Methodists when it comes to supporting the state church papers. *The Christian Index*, published in Atlanta, has a circulation of 100,165 and the *Biblical Recorder* (Raleigh) goes into 60,000 homes in North Carolina. Methodists in this state, numbering more than 400,000, give the NORTH CAROLINA CHRISTIAN ADVOCATE a circulation of less than 20,000.

Here is one plan which is used by many Baptist churches: The church pays for subscriptions to be sent to the office of every doctor and dentist in the town, as well as to libraries and railway waiting rooms.

What Methodist Church would like to do the same?

DEVOTIONAL

Spiritual Beauticians

By RICHARD BRAUNSTEIN

The question is sometimes asked, "What is life without a mirror?" Few there are who do not wish to be presentable. First impressions do not tell the whole story but they make an excellent beginning.

One morning we find this in our mail: "In the old days it may have taken nine tailors to make a man but nowadays it takes a lot more than that to make a tailor, or at least to keep him in the tailoring business. We feel that we need you among others for that purpose and believe we can convince you, that you, in turn, need us."

There seems to be a beautiful conspiracy to keep us in a state of well-being. For a price of course. There are many efforts to make us look and feel well. According to the magazine advertisements and television commercials we are headed for a perfect state of being. Exhortations bombard us from all directions.

We are besieged to keep that school-girl complexion. We are told to observe the sartorial niceties. We are warned to be good to our digestions. We must not be one out of every five afflicted with the current embarrassment. "Man is fearfully and wonderfully made"—and remade. "This is all you have to do; send to the station to which you are listening and be sure to order the large economy size of box or bottle."

Numerous interests are highly determined that we do not lose sight of self. Make the ego count. Put personality on a pedestal. Be the cynosure of all eyes. Have others envy you. Enthroned yourself and be the admiration of your friends. "Be the first to take advantage of this offer, which cannot be repeated. *Act now.*"

Heedless of the fate of Narcissus who, seeing the reflection of himself in a pool and loving himself so much that he died, the quest for physical beauty and appeal goes on. On the surface there is nothing wrong about this but there are other media necessary for the completion of the whole person. There is the quest for spiritual improvement. For this too, ample provision is offered and provided. Religious and cultural opportunities are innumerable.

The world's three greatest maxims are Roman, Greek and Christian. They are "Know Thyself," "Control Thyself" and "Deny Thyself." In order to best meet the challenge of this trilogy we have the word from pastor Paul to young Timothy, "Take heed unto Thyself." This is where the church enters the picture. It is reminding us "For man looking on the outward appearance but the Lord looketh on the heart." It is saying, "Have your soul lifted as well as your face."

Flaubert the French writer suggests: "The principle thing in this world is to keep your soul aloft." Whatever other names given our ministers they are *Spiritual Beauticians*. They present an alchemy that transforms. "Let this mind be in you which was also in Christ Jesus." "Be transformed by the renewing of your mind." "That ye may

★

WANDERER

*What do you long for, wandering heart?
Where are you going? When did you start?
Did your eager hands, when you were small,
Reach for the roses across the wall?
Did your childhood haunts lead far astray?
Were you ever and always aware of your way?*

*Oh, that other-world look in your seeking eyes,
Does it search for the splendor of sunlit skies?*

*Does it lift your vision o'er mountain tops,
And carry you on where horizon stops?
Will it lead your feet where you long to go?
Will you ever attain what you yearn to know?*

*O drifter, dreamer, wanderer dear,
Answer me now, as you linger here.
For I know with the dawn of another day
You will seek your road and be soon away.
So tell me the why of things you do;
Tell me, for I am a wanderer, too.*

—LOUISE C. GOOSMAN



have somewhat to answer them which glory in appearance and not in heart."

The external man or woman is important. But we are more or less familiar with bodily and material aspects. The internal individual is something else again. "As a man thinketh in his heart so is he." If real values and worths are sought we must find them behind the physical appearance. The real issue is of course, "Not having spot or wrinkle or any such thing." "The Kingdom of Heaven is within you." It is not how we look but what we are.

To hold, "Save the surface and you save all," may apply to house or garage or any other facade. When we are told "Know ye not that your body is the temple of the Holy Spirit within you which you have from God" some exploratory probing and surgery is needed. The inside of the cup and the platter require cleansing. In an hour of conflicts this is not a small matter.

In an age of nuclear energy and space-ships and moon-travel with sputniks soon in almost every yard and the rocket an adolescent's dream, let us as a church keep our feet on the ground. As we become more scientific we must become more spiritual. If we are going to have an atomic bomb we must determine to what use it shall be put by atomic man. Science can wash our dishes and freeze our food but it cannot heal a hurt heart or restore a soul. "Not by might nor by power but by my spirit saith the Lord God of Hosts." Salvation comes not by explosions but by wooing, not by gunpowder but by persuasions.

Some years ago there was published a book called *A Book of Roses*. On the fly leaf was a sort of text: "He who would have beautiful roses in his garden must have beautiful roses in his heart." Boreham com-

ments: "How am I to love a really choice blossom and to scorn a merely showy bloom? How shall I learn to distinguish a dainty princess from a shameless pretender? There is only one thing to it. I must go where good roses are. I must secure friendship of people who love roses . . . red roses, white roses, dream roses and do all this because they love roses . . . Now I know people in whose hearts are perfect gardens of roses . . . And one there whose heart was so full of roses that He was Himself called 'the Rose'. I must be much with Him. He will teach me the wonderful secret.

Questions on Worship

The Wedding Service

When Holy Communion is celebrated in a marriage service, at what point does it come? How much of the total service is used and in what manner is it administered? (J.G. W., Missoula, Montana)

There is a growing interest in having Holy Communion as a part of the wedding service. It should be administered only to the bride and groom, and should follow the exchange of vows and the pronouncement by the minister that the marriage has been blessed by the church.

The Elements should be placed upon the Communion Table before the ceremony, and should be uncovered by the minister following the "joining of hands" by the bride and groom, and while they are kneeling at the communion rail. The Prayer of Consecration should be used and the Prayer of Humble Access, which follows, (in Order Number One), should be repeated by the minister and the communicants. Then, using the sentences from the Ritual, the minister offers the Bread and Wine to the bride and groom.

When they have communed, the minister returns to the Table, covers the Elements, and concludes the marriage service with the Lord's Prayer and the Blessing.

• • •

If a short sermon were used in the wedding service, after the manner of the Lutheran practice, at what point should it come, and how should it be integrated in the total service? Do you consider this a good practice for Methodists?

I seriously doubt that any good purpose would be served by including a short sermon in the wedding service. If it were used, however, it might come at the very beginning of the service.

It is well to note that the first two paragraphs in the Ritual constitute a short homily on the obligations of matrimony. In the early English Prayer Books this was much longer and formed the first paragraph, instead of the second, which was a solemn warning that any impediment to the marriage must be disclosed. The Methodist Ritual has separated the first paragraph into two parts, and omitted some words which were thought to be unnecessary or in bad taste. (See the service in the First Prayer Book of Edward VI, 1549)



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Home Again!

The children are all home again, after two wonderful weeks of vacation with relatives and friends, and "It's good to be back!" is the order of the day. The swimming pool is operating on full schedule, and "business is good" in that department. The Director of Recreation has his well-rounded program of other summer activities well under way, and the time is flying swiftly by with happy, wholesome living.

Special "thank you's" must be extended to our many fine friends who opened their hearts and their homes to share their family life with the boys and girls who had no families of their own, or relatives, to take them for vacation. Their unselfish gift of themselves and their love will always remain a happy memory for our fortunate children who were so "wanted." May the Lord bless all of you who so served His children.

"Deadline" Duties

Even harder than writing a page for the *ADVOCATE* while on vacation is having copy due the day you return from vacation. So, while the machinery gets in motion again, we will let our boys and girls work for us by printing their earnest poetic endeavors, a final task in Mrs. Joan Bowling's sixth grade class.

SPRING

Spring is here again!
Up and down the lane;
All the people are shouting,
Spring is here again!

All the birds are singing,
Happy and gay today,
Some spring flowers are blooming;
Prettiest ones today.

God made the spring
To fill up the streams.
Each day in his love,
Spring showers his kindness.

—By Linda Carter

PRAYER

Prayer is the soul's desire
That works without heat.
It's like burning of a hidden fire
Within my breast.

Prayer is a burden
That is carried high,
The falling of tears,
The starring of an eye.

Prayers cause no strain
On the infant's lips.
Prayer is the simplest form of speech,
To His Majesty on High.

—By Lewis Utley

FIGURES I HATE

I call figures Math.,
My teacher gets me so upset,
I'm saying them when I get my bath;
But, I think it's not best.

If you hate Math. the way I do,
Just listen to me while I tell you;
Of what it's done to me,
Of it, I'm still not free.

The other day I blew my top,
Because of what my teacher said.
She said in my Math. I'd have to make tops,
Or go home to bed.

To all who happen to read this poem,
Make sure you know your figures,
Because when the teacher's around,
It's bound to come out to figures.

—By Ruth Hunt

MY GIRL FRIEND

My girl friend is very nice you know,
She is nice in rain or snow;
She is good to me indeed,
She always helps when I'm in need.

Her hair is blonde,
Her eyes are greenish-blue;
You can tell by her smile,
Her friendship is true.

—By Patricia Ferguson

THE COLD, COLD SNOW

The cold, cold snow, lies on the ground so
low.
Until the winds begin to blow.

It comes by night, and goes by day,
Until there's nothing left to stay.

—By Helen Parrish

THANKSGIVING DINNER

The turkey is in the oven,
Turning all crisp and brown,
And all the big red apples,
In a dish upside down.

Big yellow pumpkin pies,
Little tangerines,
A great big bowl of potato salad
Make just the right kind of scene.

Grandma made the pumpkin pies;
Mother cooked the turkey,
Auntie made the potato salad,
And I stood around to see.

—By Lillian Pruitt

OUR TEACHER

We have a red-headed teacher.
Her hands are lily white.

She helps us with our many problems
And the answers are always right.

Everybody envies us—
We're a very lucky sixth grade,
To have such a nice and wonderful teacher
Our love for her will never fade.

Though red-headed as she may be,
No! 'tis not what you are thinking.
She has no temper as you'd expect;
She's our teacher, Mrs. Joan Bowling.

—By Mariana Nicks

THE GOOD OLD DAYS

My mother is always telling me,
What happened in the "God Old Days."
When hamburgers just cost a nickle,
And no one ever got a raise.

I always get so hungry,
When she tells about that food.
And how I wish today,
That things were still that good.

—By Paula Holmes

GENERAL ROBERT E. LEE

As a great general, Robert E. Lee,
Went to fight for you and me.
On the battlefield he fought with his might
And taught his men to do things which were
right.

Oh! This great general we love him so,
Because he was kind and fought our foe,
We'll always remember General Robert E.
Lee,
Who went to fight for you and me.

—By Bonnie Messer

CARROLL AND I

Carroll and I always fight.
Poor Carroll loses every night!

Every time we fight,
Mrs. Raynor is in sight.

Every night that comes,
Poor little Carroll runs.

—By Tommy Dickerson

CRAZY FOODS

Some people like sandwiches a whole mile
high,
But me—I like a slice of pie.

Some people put every thing in sandwiches,
But I just put some of that and this.

They put carrots, tomatoes, and bologna,
But anytime, I'll take macaroni.

—By James Pope

YOU'RE LEAVING

We're sorry you are leaving,
Though it will make us sad;
We hope that you'll be happy,
Wherever you may be.
We hope you'll have a lot of friends,
To play with every day.
And when we're running through the woods,
We'll think of you each time.

—By Ruth Ann Salmon



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Miss Robinson Retreat Speaker

The Annual Spiritual Life Retreats held at Duke University, immediately preceding the School of Missions and Christian Service, offer unforgettable enriching experiences. Leader for the 1958 Retreat, August 16-17, will be Miss Janet Robinson, of Charlotte.

A native of Pittsburgh, Pa., Miss Robinson attended schools in Mt. Lebanon, Pa., was graduated from Central High School, Charlotte, and holds an A.B. degree from Queen's College, Charlotte.

Miss Robinson is a former teacher of social studies at Mt. Gilead High School. She is currently Bible teacher at Central High School, Charlotte, a position she has held for twenty-two years.

During the summer of 1956, Miss Robinson was honored by a number of her former pupils and a group of friends with a gift of a trip to the Holy Land.

Miss Robinson is no stranger to women of the N. C. Conference, having led the Woman's Society of Christian Service sponsored Retreat at Duke University in 1954; served as leader for the service of Spiritual Preparation and Commitment immediately prior to the opening of the Annual Meeting of the Conference Woman's Society in Queen Street Methodist Church, Kinston, 1955, and was guest speaker at the Annual Meeting of the conference Wesleyan Service Guild, held in Burlington, also in 1955.

The Retreat opens with lunch at 12:30 Saturday, August 16, closing with a service on Sunday evening. It is under the direction of Mrs. R. L. Jerome, Roanoke Rapids, Conference Secretary of Spiritual Life.

The programs for the four evening assemblies at the School of Missions and Christian Service, Duke University, August 18-22, have been announced by the school's general chairman, Mrs. S. A. Dunn.

On Monday and Tuesday evenings reports of the Fifth Assembly of the Woman's Division of Christian Service, held in St. Louis, Mo., last May will be presented by the representatives of the conference who attended. On Wednesday evening Dr. C. L. Manschreck, of Duke University Divinity School, one of two instructors for the study course, "Isaiah," will speak. The Thursday evening assembly will feature an address by Miss Margaret Potts. Miss Potts is leader of a lay community in England, and a former missionary in Nigeria.

All registrations—\$1.00 for the Retreat; \$2.00 for the School—should be sent to Mrs. H. C. Turlington, Dunn, N. C., by August 5.

Jurisdiction School Held

Methodist women from the seventeen annual conferences and Cuba, representing the Southeastern Jurisdiction Woman's Society



MISS JANET ROBINSON

of Christian Service, have pledged \$1,980,700 for missions for the conference year 1958-59.

The pledge service, following a pageant, "Light of the World," climaxed the Annual Jurisdiction School of Missions and Christian Service at Lake Junaluska, July 7-14. It was directed by Mrs. H. A. Davis, of Raleigh, the jurisdiction treasurer.

Among other features of the eight-day school, under the theme, "Prepare Ye the Way," were classes on the current courses of study, "A New Approach," clinics for eleven lines of work of the Woman's Society, and evening assemblies, featuring addresses by noted personalities.

Women of the N. C. Conference Woman's Society participating in the pageant included Mrs. H. A. Davis, narrator; Mrs. S. A. Dunn, Mrs. C. H. Boyd, New Bern; Mrs. O. W. Dowd, Raleigh; Mrs. W. A. Cade, Raleigh. The Rev. W. A. Cade was also a participant.

Other representatives of the N. C. Conference attending the school were Mrs. Pierce Johnson, Weldon; Mrs. H. C. Turlington, Dunn; Mrs. R. L. Jerome, Roanoke Rapids; Miss Juanita Stott, Raleigh; Mrs.

P. F. Newton, Weldon; Mrs. Allen C. Lee, Farmville; Mrs. Taylor Long, Blanch; Mrs. W. I. McLamb, Garland; and Mrs. Ralph Aldridge, Yanceyville.

Two District Committees Meet

Emphasis upon co-operative efforts with the subdistrict leaders for more efficient and prompt reporting by local societies, and an increase in the number of mission study classes were named by Miss Lizzie Gray Chandler, secretary of promotion, as two goals for 1958-59, at a recent meeting of the Executive Committee of the Durham District Woman's Society of Christian Service, held at Harvey's Cafeteria in Durham.

Reports of other officers and subdistrict leaders, introduction to two new district officers, Mrs. Warren Bishop, and Mrs. Frances Parker, and a closing devotional by the district president, Mrs. Frank Hanft, were among other features of the meeting. Since the meeting Mrs. Bishop, having resigned as secretary of children's work, has been succeeded by Mrs. E. S. Raper, Durham. Mrs. Parker is the new district secretary of Wesleyan Service Guild.

The executive committee of the New Bern District Woman's Society of Christian Service, meeting at the Centenary Methodist Church, New Bern, made plans for the district educational seminar, and for the fall subdistrict meetings; and heard a devotional message by Mrs. E. E. Davis, of Beaufort.

The report of the treasurer, Mrs. John Steinart, revealed gifts to missions by the women of the district during the conference year 1957-58 totaling \$23,982, over-paying the district's pledge by \$1,533.

Mrs. Wood Honored

During the meeting of the Southeastern Jurisdiction Wesleyan Service Guild at Lake Junaluska, July 5-7, Miss Elsie Parker, the N. C. Conference Guild's former representative in Brazil, presented Mrs. Norman C. Wood, of Burlington, a membership pin in the Brazil Woman's Society of Christian Service.

The blue and gold pin, bearing a laurel wreath and a torch, is inscribed "Viver Para Servir," interpreted, "To Live Is to Serve."

Mrs. Wood is the immediate past secretary of the N. C. Conference Wesleyan Service Guild.

Day Student ☐

Retreat only ☐

School only ☐

No.

N. C. CONFERENCE W.S.C.S. RETREAT

AND SCHOOL OF MISSIONS

Duke University, Durham, N. C., August 16-22, 1958

Name

Address

District Church

Course (1st Choice)

Course (2nd Choice)

Choice of Group

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



COMMITTEE ON CHILDREN'S WORK

LESTER A. TILLEY, *Chairman*

Progress Report for 1957-1958

Our North Carolina Conference is deeply indebted to Mrs. V. E. Queen for her splendid work as Conference Director of Children's Work. Her leadership has meant much to the district directors and other church leaders in carrying on their work more easily and more effectively. We thank her sincerely for her untiring devotion, her magnificent leadership, and her "full-time" service in a "part-time" task, which she was persuaded to undertake when we found ourselves without a Conference Director, due to the resignation of Miss Elizabeth Johnson.

The Committee on Children's Work continues to emphasize that a Vacation Church School be held in every local church. These schools were attended by 35,258 boys and girls in the Conference year, 1956-'57. Very successful district Vacation Church School Institutes were held in each of the nine districts, the first two weeks in March. These one-day sessions reached 1,558 persons, which was an increase in attendance over the previous year. The institutes were led by the district directors of Children's Work, assisted by outstanding instructors in each age group.

Nine district Junior Camps were held with 635 boys and girls in attendance. Each district camp was directed by a minister, assisted by counselors recruited from local Methodist churches. There was a growing interest in Day Camping for local churches, and several churches reported successful day camps during the summer. A special training session was held at Camp Don-Lee in April for district directors and counselors responsible for the Junior Camps and for those interested in Day Camping. This four-day training was under the leadership of Miss La Donna Bogardus from the General Board.

We commend the Committee on Campsites and the laymen of the Conference for providing additional camps which will make possible the expansion of Junior Resident Camping and Day Camping.

Five Subdistrict Institutes were held in each district to introduce new materials and to promote the year's program in Children's Work.

The most effective way of training workers with children is through Christian Workers' Schools. During the past year, fifty-four courses in the area of children's work were taught in thirty-five schools. These classes reached 1,151 workers, with 651 receiving Course Cards of Recognition. Alamance County, Beaufort-Morehead Area, Durham Area, and Raleigh Area Schools included Observation-Laboratory courses in which eighty-four teachers were enrolled, fifty-five of which received Course Cards.

There has been a substantial increase in enrollment in the children's department of the church schools, with a total enrollment of 44,760. We have emphasized the importance of the Nursery Home Department and can report much progress.

Twenty-two persons attended the three courses for children's workers presented in the Coaching Conference for Leadership School Instructors which was held in Durham in January.

Missionary education of children has been encouraged by working with the Woman's Society of Christian Service in promoting Special Missions Units and by promoting the Children's Service Fund.

We are looking forward to an active program in the area of children's work during the next Conference year under the direction of a full-time director of Children's Work.

Recommendations for Children's Work

1. Vacation Church School

- That there be a Vacation Church School held in every church in the Conference.
- That the first three weeks in March, 1959, be reserved for Area Vacation Church School Institutes and that there be twelve such Institutes.
- That the Vacation Church Schools held during the summer of 1958 be reported at Conference, 1959.

2. Camping

- That more extensive promotion be made of the program of Day Camping in the local churches.
- That resident Junior Camps be supported on a district basis.
- That a training session be held in early summer for those interested in Junior Resident and Day Camping.

3. District Directors

- That the District Directors be used as resource persons by local churches for introducing and planning the year's work.
- That specific suggestions be made available to every local church through the Superintendent of the Children's Division.

4. Nursery Home Department

- That we strengthen the work of the Nursery Home Department by providing training opportunities for the Nursery Home Visitor.
- That we urge regular contact with parents of children too young to attend the nursery class.
- That parents be instructed in the meaning and purposes of the baptism of infants.
- That parents be encouraged to present their children for this sacrament.

5. Parents of Pre-school Children

- That a guidance sheet for observation be prepared and distributed to parents who visit in the nursery and kindergarten groups.
- That there be a program of study offered during the Sunday school hour or at another suitable time for parents of pre-school children, this program to deal with the literature and plans of the Methodist Church for nursery and kindergarten children.

6. Co-operation between the Woman's Society of Christian Service Secretary of Children's Work and the Superintendent of the Children's Division

a. That the Secretary of Children's Work work closely with the Divisional Superintendent in promoting work with children in additional sessions in the local church and clarifying proper channeling of the Children's Service Fund.

b. That the Secretary of Children's Work in the local church be a worker in the Children's Division.

c. That the District Secretary of Children's Work and the District Director of Children's Work co-operate in promoting Christian Education of children in the districts by the exchange of ideas and materials.

7. That the local church Commission on Education

set up standards for all teachers in the church school, using as their guide the recommendations of the General Board of Education in leaflet no. 8282-BC. The title of the leaflet is "Friendly Methodist Church School Teachers." (Order from the Methodist Publishing House, Richmond 16, Virginia, for 25c.)

8. Church-sponsored Weekday Nursery Schools and Kindergartens

a. That a survey be made of the number of church-sponsored weekday nursery schools and kindergartens and that we study the advisability of a training program for leaders of these weekday projects.

b. That churches sponsoring a weekday program of religious education encourage their leaders to take advantage of the training opportunities and that they affiliate themselves with a recognized Association of Childhood Education.

9. The Minister and Children

a. That the minister establish a personal relationship between himself and the children.

b. That ministers take every opportunity to be with the children of the church.

c. That the teachers look to the minister as a resource person available to assist in some units of the church school material.

d. That district seminars for ministers be held, these to deal with the nature of children, needed space and equipment, and literature.

10. Special Days

a. That children's workers co-operate in every possible way with the total program of Christian Education.

b. That they lead out in the observance of Children's Day, Church School Rally Day, Promotion Sunday, and National Family Week.

11. Plans for Observation

a. That classes in church schools over the Conference be carefully selected and offered as observation centers for church school teachers.

b. That the teachers in these observation classes be given special training in the techniques of conducting an observation class.

3. That those observing be prepared for observing and evaluating such classes.

General Recommendations

12. That in conjunction with the Membership Training Class (Discipline, paragraph 29), a Guidance Session be held for the parents of the children joining the church to familiarize them with the purpose of this class.

13. That more men be encouraged to enter the program of Christian Education in the Children's Division of the local church.

14. That churches planning to build or remodel their educational facilities consult with the Conference Board of Education as to suitability of plans.

15. That a Conference for Children's Workers be planned in the Conference year of 1958-1959 with resource people to give help in the field of local teaching situations and teacher problems, and also an inspirational speaker.

16. That a Conference Laboratory School be planned for the summer of 1959 and that we continue the practice of a Conference-wide Laboratory School until that time when all districts can have these on district and subdistrict levels.

17. Recognizing the need for expanding the educational facilities for higher education in the North Carolina Conference, the Conference Committee on Children's Work pledges its full co-operation to the current financial campaign and urges the children's workers in the local churches to fully co-operate.

◇ ◇ ◇

Regardless of popular opinion, there is never much fire in a congregation unless there is a lot of spark from the pulpit seven days a week.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

"How Can You Sit There?"

Theme of Annual Conference Session

One of the highlights of the year for Methodist Youth in the North Carolina Conference is the Annual Conference Session (ACS). This year the Seventh Annual Conference Session of the Methodist Youth Fellowship in the North Carolina Conference will be held on Duke University campus August 11-15. Our ACS is a rather unique occasion in Methodism's many programs as we are the first of the very few youth conferences to hold such an assembly.

The purpose of ACS is to plan the over-all conference program; to provide each church with a glimpse of what the MYF is and can be through their delegate; to attempt to present the program areas as vital cogs of an MYF; to elect officers for the North Carolina Conference Methodist Youth Fellowship; and to instill the sense of Christian Fellowship as we strive to put Christ Above All.

Our theme for the week, "How Can You Sit There?" will be carried out in the morning worship services in Duke Chapel with the week's speaker, the Rev. W. M. Howard, Jr., of Jarvis Memorial Methodist Church, Greenville, in the keynote address delivered by Mr. McNeil Smith, Greensboro attorney, and in dramas and printed material.

The five-day session will include program area discussions as subdistrict groups; presentation of the program area reports; fellowship sings; recreation; election of the conference officers; forums with our inspirational speaker; worship in Duke Chapel, which is an inspiration itself; and business sessions led by our conference president, Phil Carlton of Pinetops, to accomplish all the necessary business of our conference. The whole week will be under the influence of a Christian atmosphere of the close fellowship of Christian young people assembled for a common purpose.

It is important that every local, sub-district, and district group be represented. This is the opportunity for your representative to have a hand in planning the conference program of work. If you are not represented, your group will not be able to have as effective program in your own group. In other words, you're lost! If you don't have an MYF, send a delegate anyway. This is the chance for you to get information and material on starting an MYF. Last year only 450 MYF groups were represented out of approximately 800 churches, nine districts, and numerous sub-districts. Was yours one of the "lost for a year" MYF's? Why not get on the ball now and get a delegate registered for ACS, so that you can have a part in the over-all program of our fellowship. Send the name of your delegate and \$20.00 (over-all fee) to the Rev. Robert McKenzie, Jr., Box 6667, College Station, Durham, North Carolina . . . TODAY!

To conclude the week of ACS, we will have the Sacrament of Holy Communion in Duke Chapel, one of the highest moments of fellowship and close communion with God.

Climaxing the entire week is the Thirteenth Annual Youth Rally Day when over 2,000 young people and adult youth leaders are expected to join the delegates at the University. *Everybody* is invited and urged to attend Rally Day, August 15, beginning at 10:00. Worship in Duke Chapel, installation of officers, picnic lunch, and a special Methodist Youth Fund Offering will be included in the day's activities. So, pack your picnic lunch and your MYF in cars, trucks, and station wagons and come to RALLY DAY!

We of the North Carolina Conference Methodist Youth Fellowship, think the Annual Conference Session we have for youth is one of the greatest things in our conference program but the real success and strength of ACS can only be judged by each local and subdistrict MYF in our conference during the coming year. Big things are being planned for you and your MYF at ACS, but it takes YOU to do them!

Workshop Concludes Louisburg Assemblies for 1958

The 1958 Louisburg Assembly Workshop with "Youth Towards New Horizons" as its theme, found the spirit, anticipation, and enthusiasm of the delegates evident from the very first MYF'er to register to the last one to struggle with his baggage up the steps of Main Building.

To explain briefly exactly what the Workshop week at Louisburg College is, I would like to quote from this year's registration blank: "An assembly workshop is a group or several groups patterned after an MYF. The purpose of the workshop is to train MYF officers and members in skills of leadership and in the program of the MYF. It is set up to duplicate several church MYF's with members, officers, and adult counselors and advisors (including the pastor)." The entire group (this week is limited to 150 delegates) is known as the Louisburg Subdistrict with the MYF conference officers acting as subdistrict officers. The subdistrict is, in turn, divided into five or six "local" MYF's as nearly the size of their home MYF as possible.

This year's daily workshop schedule included a varied amount of fellowship singing; recreation; private meditations; group worship; "local" MYF meetings; and a time for outdoor activities, choir, further MYF

work, and just plain free time. Two nights during the week, we held our Louisburg Subdistrict meetings in the college auditorium.

On the first of these two nights, we were given a skit (by the delegates) on what a subdistrict meeting should not be. Then we heard the wonderful witness for Christ of our guest missionary from Korea, the Rev. Haingduk Chung (loved by us and known to us as just "Tuggie").

The second subdistrict meeting saw a skit on what the subdistrict should be (again given by the delegates).

In an informal 3-act drama, members of the Queen Street MYF of Kinston took over our subdistrict program and presented to us the possibilities and advantages of the United Christian Youth Movement in our communities.

Each evening throughout the week at 6:30 our day was highlighted by a vesper service with Rev. J. D. A. Autry as our speaker.

"Youth Toward New Horizons" in itself rings out a challenge to youth, and each day, the Rev. Autry brought this challenge alive and anew in his wonderful messages to the young people assembled at Louisburg.

Friday at a Louisburg Workshop is not just a Friday to us—it is Sunday. At 9:30 a.m. we attend Sunday School in our "local" MYF's with our program planned by a committee in our own MYF. At 11:00 a.m. we go to the college auditorium for our morning worship. This year our service was led by Al Thompson, Conference MYF treasurer, and the sermon was delivered by the Rev. Autry. The choir of delegates participated in the services (as they had done in each of the evening vespers) with special music.

Following dinner and our rest hour, the afternoon belonged to the "local" MYF. Some chose to have a planning retreat—actually using "Youth Planbook" to set up a six month's or year's program. Others used this time for an evaluation period, or whatever program had been decided on by the MYF.

Together at 8:00 p.m. the 150 delegates walked to the Louisburg Methodist Church, two blocks off-campus, for the highlight of our entire assembly—the evening worship and the Holy Communion. Our MYF Conference president, Phil Carlton, and chairman of the workshop, Vice-President Ken Crutchfield, led the worship service, the choir sang special music and responses, and the Reverend Autry presented his final challenge to us as "youth toward new horizons."

The Holy Communion Service was celebrated by our Conference Director of Youth Work, the Rev. Robert McKenzie, Jr., and our dean of the Workshop, the Rev. Harvey Johnson. Other ministers present at the assembly helped in the administering of the sacrament.

Unless one has been to a Louisburg Assembly or Worship, it is very difficult to even imagine what wonderful Christian atmosphere prevails throughout the week, and swells to its peak the night of Communion. Here, if never before in our lives, our aim is truly the MYF motto "Christ Above All."

(Continued on page 14)

President: PHIL CARLTON
922 W. Johnson St., Raleigh
Publicity Superintendent: JENNY BUTLER
Route 3, Goldsboro
Director of Youth Work: ROBERT MCKENZIE, JR.
Box 6667, College Sta., Durham

Guarding Our Freedoms

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Amos 7:10-15; Galatians 5:1, 13-18, 25

Of all the characters of the Old Testament none is more unforgettable than Amos, the layman who became a spokesman for God. The theme of his sermons is justice, and without justice there can be no freedom.

To reconstruct the historical situation we must go back to the 8th century before Christ and take a look at the social and economic conditions then prevailing in Israel, the northern kingdom. The chief religious shrine was Bethel and it was here that Amos had come from his home in Tekoa, in the kingdom of Judah, probably to sell his crop of sycamore figs. But Amos was not only a farmer and a fruit grower, he was a man who had a strong sense of right and wrong. His keen eye took in the conditions at a glance; and what he saw he did not like. The poor were being exploited to the point where a man sometimes had to sell himself into slavery to get a pair of sandals. Along with this economic injustice went elaborate services of worship. The people of this little country had come to the conclusion that they could forestall the judgment of God by flattering him with ornate and extravagant religious ceremonies. Amos declared that God was not impressed by these services so long as the worshippers were denying their fellowmen a chance to live. It was on account of these conditions that Amos declared the judgment of God was to be visited on them. They would be carried into captivity and their king would lose his life. All this happened a short time later.

Now the reaction of the political and religious leaders to Amos' message was just what you might have expected—he was run out of town. He was accused also of being a professional prophet who was preaching only for money. In reply to this charge he declared: "I am no prophet, nor a prophet's son; but I am a herdsman and a dresser of sycamore trees and the Lord took me from following the flock and . . . said to me 'Go, prophesy to my people Israel'" (verse 14). What is the point of this story? Simply that the man who cherishes the ideal of freedom may, from time to time, be called upon to champion the cause of those to whom freedom is denied. It was so with Amos. It is still so today. A modern example might be that of Justice William O. Douglas who, in a book entitled "An Almanac of Liberty," has arranged a quotation from our history for each day of the year. Many of these are stories from the past which tell of the struggles of our forefathers to guard the precious freedoms that had been won with the blood of patriots.

Our New Testament selection is from Paul's letter to the Galatians. This book has been called the "Magna Carta of Christian Freedom." In it Paul is pleading with the members of the church in Galatia to "stand fast in the liberty wherewith Christ has made us free, and be not again entangled in the yoke of bondage." Paul warns us that freedom is not to be used as an occasion of indulgence, but real freedom means freedom to serve others.

We might close our discussion with this thought: freedom is not simply freedom from something; it is freedom to something. Actually, it is rather a frightening thing to be free; it means we are forced to take a stand; to make our lives count for something. It means committing ourselves to something. In our time we have seen millions who are willing to trade their freedom for security. As these lines are being written France faces this question in a big way. Shall it have a dictator, thus surrendering its tradition of freedom? Shall all the questions be decided by a "big boss" in Paris? But we ought to remember

that sometimes when people have traded freedom for security they have lost both freedom and security. What has ever been true is true today: "Eternal vigilance is the price of liberty."

Youth in Action

(Continued from page 13)

So often we say, "Why could not this week at Louisburg go on forever?" And yet we know that it cannot. Here we have been drawn closer to God, and received inspiration from this Christian community. Now we must go back to our local MYF's, our own community, our world, and witness to what we have experienced at Louisburg.

"Learning the workings of the MYF will be very helpful to my local MYF. I will always remember a wonderful atmosphere and feeling of Christian fellowship I have experienced here."

" . . . sharing with friends—new and old—a little bit of yourself . . ."

" . . . there seems to be an ever-present bond uniting us all in Christian fun, love and fellowship . . ."

As printed in our assembly paper "The Louisburg Spirit," these are the delegates' impressions of the Workshop weekend—and these are the "Youth Toward New Horizons."

In Memoriam

JULIA WOODLEY MERRITT

" . . . one music as before, But vaster"—these brief words echo the life of Julia Woodley Merritt, who went to her eternal home August 1, 1957. With a spirit in childhood, youth, and maturity tuned to eternal melodies, she strove to echo in her personal life and her profession the beauty of the world about her and awareness of the life beyond.

Rearing in a Methodist parsonage, as the daughter of William Calhoun Merritt (of the North Carolina Conference) and Mary Woodley Merritt, she grew up a loyal church member with a rare sense of life's real values, courage of her convictions, and devotion to duty. When choices for right entailed personal sacrifice, she seemed not to consider sacrifice but right; and in the face of life's greater demands, her courageous acceptance, touched with a note of cheerful conquest, lent a heavenly loveliness to her Christian fortitude.

Having graduated from Littleton College and the former Southern Conservatory of Music (Durham), over extended years of service as a music teacher she shared her appreciation and insights—not only as to music but also as to life. She taught piano pupils in various places in North and South Carolina, notably at the former Brevard Institute as head of the Department of Music and in Durham and Lexington as a private piano teacher.

Her last weeks of earthly life, though a struggle against progressive illness, revealed a persevering spirit; and her immediate preparation for her heavenly life was apparently her effort to be and serve her best on earth—an effort largely marked by her devoted meditations with the booklet *Christ and Myself* and her careful plans and efforts to be ready and able soon to re-open her piano class. Her service to those who knew and loved her seems not ended but only transformed, for memories of her remain a benediction.

The last hymn she played was "Softly Now the Light of Day," and the loveliness of its words lent beauty to her departure.

Surviving her are two sisters and a brother: Ruth Merritt, of Lexington and Louisburg College; Mrs. Otis M. Hedrick, of Lexington; and Woodley C. Merritt, of Honolulu, Hawaii.

Mrs. Robbie Pickler Fesperman
Valley Drive
Albemarle, North Carolina

MRS. ALICE WOOD HASKETT

The members of the W.S.C.S. of New Hope Methodist Church wish to pay tribute of love and respect to the memory of our beloved friend and co-worker, Mrs. Alice Wood Haskett.

Mrs. Haskett was born January 16, 1875. She joined the Methodist Church at an early age and

served in many capacities during her lifetime. She was a charter and life member of the W.S.C.S. Her loyalty and devotion to her family, her church, and her community were marked characteristics of her Christian life.

Mrs. Haskett passed away on June 27, 1957. She left behind a Christian heritage which will be felt by all who knew her.

We extend our deepest sympathy to her family. May God's richest blessings abide with them.

Mrs. W. E. Dail
Mrs. H. H. Butt
Mrs. Charlie Dail

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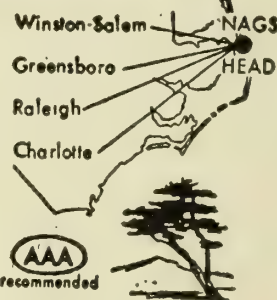


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Book Reviews

With Joyful Surprise—Rediscovering the Lord's Prayer, by Rita F. Snowden. (The Upper Room, Nashville. Single copy, 25 cents. Six copies, \$1.00.)

The author opens this helpful little booklet with these words: "Never an hour passes, but somewhere in the round world this prayer rises to God. No other has such a hold on our hearts. . . . It has its place in every set service, from baptism to burial; it is at the heart of every private prayer. So rich it is, that twenty centuries have not exhausted it."

In discussing this great prayer that is so old yet ever new, Miss Snowden helps the reader to find "meaning after meaning springing from it, overcoming one again and again with joyful surprise." And she is able to transmit something of her own great joy as the new and rich meanings of the Lord's Prayer unfold themselves.

Here is a small paper-back book designed to enrich the Christian's meditation and prayer time.—Elizabeth Whisner.

Principles of Christian Worship, by Raymond Abba. (Oxford Press. Price, \$2.75)

Dr. Raymond Abba, an English Congregationalist, has written a comprehensive book on Worship which will answer many questions asked by pastors and laymen. He deals with basic principles, the origin of worship formulas, the Ministry of the Word, Public Prayer, Church Praise, and the Sacraments.

It is interesting to note that books on worship tend to agree to a remarkable extent, no matter what the denomination of the writer. This is evidence of the effect of the wide-spread liturgical movement which has penetrated almost all of the denominations and seeks to return to the original conception of worship as the chief concern of the Christian. Such an emphasis has done much to turn ministers and congregations away from the superficial attitude which made church services mere exhibitions by the preacher and the choir.—R.P.M.

In Search of A Crown, by Helen B. Emmons. (Abingdon Press, Nashville. Price \$1.75)

In this delightful book of Devotions for Women, the author contrasts the crowns of the world that tarnish with the using and finally pass away with the years, with the lasting crowns which, though invisible, are permanent.

The world is constantly in search of crowns symbolizing popularity or achievement, but these fade and are gone with the changing times. But time cannot change nor destroy the crowns of Beauty, Devotion, Friendship, Love, Joy, Hope, and many others—the highest qualities of womanhood.

In Search of A Crown is excellent resource material for those who lead devotionals for women's groups.—Elizabeth Whisner.

Seven-Minute Stories for Church and Home, by Alice Geer Kelsey. (Abingdon Press, Nashville. Price \$2.00)

Here are thirty-six complete short stories that can be read or told in seven minutes, and will be of real value to parents and workers with children in the junior age group.

There are stories telling how some of the books of the New Testament came into being, folk tales of the Cherokee Indians, stories about the people of the Philippines, and the origin of some of the Negro spirituals. There are also tales for special occasions, and stories based on Biblical texts.

In this book the author has provided a valuable story aid for teaching children in the home, the classroom, and the Sunday school.—E. W.

North Carolina Coastal Fishing and Vacation Guide, The Graphic Press, Raleigh. 50 cents.

Over 100 pages crammed with up-to-the-minute information about North Carolina's wonderful east coast. All about eating places, motels, hotels, charter boats, fishing piers, bathing beaches, etc. If you are going to the coast, you need it; if you get it and read it, you'll go.—O.D.P.

Announcements

Bishop Nolan B. Harmon has authorized the appointments of the Rev. Harry Queen to the Wade Charge and the Rev. Thor Hall to the Ansonville Charge in the Charlotte District.—Walter J. Miller, D.S.

Bishop Harmon has authorized the appointment of the Rev. James Lee McKinney to the Red Hill-Tipton Hill Charge of the Marion District.—J. E. Yountz, D.S.

Blaine M. Madison, State Commissioner of Correction, will be the featured speaker at the Annual Abingdon District Laymen's Retreat in the Holston Conference on August 2 and 3. This annual retreat is held at Camp Ahistadi located near Damascus, Virginia. Mr. Madison will discuss the subject "Juvenile Delinquency and the Church" on Saturday evening, August 2. On Sunday morning, August 3, he will use as his subject "Everybody Is Somebody."

Last Minute Briefs

The Rev. Thomas Summey, Minister of Membership at West Market Street Church, Greensboro, was guest minister at Christ Church, Greensboro, on Sunday, July 27. On August 3 the Rev. Robert Ralls, pastor of St. Marks Church, Belmont, will fill the Christ Church pulpit.

Word has come to the *Advocate* that the Rev. J. W. Bradley, a retired minister of the N. C. Conference, has been a patient at Rex Hospital in Raleigh. He

is a frequent attendant at Pleasant Grove Church, Raleigh.

Sunday, August 17, has been set as the date for the annual homecoming at Pleasant Grove Church, Raleigh. The same date marks the beginning of the church's week-long early fall revival.

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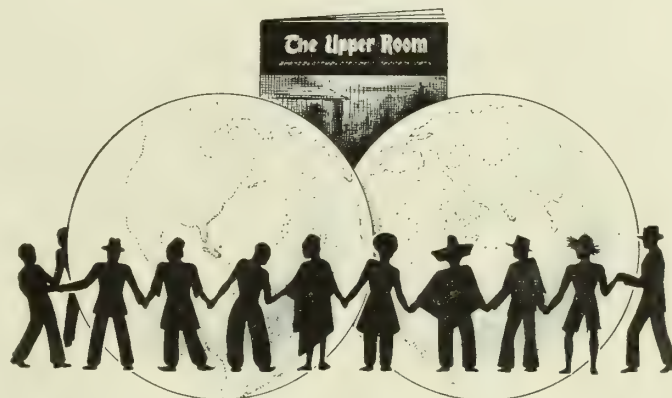
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IN PASSING

Air Conditioned Churches

The old-fashioned churches were air-conditioned, but not air-cooled, except in winter time. I remember the old country church in Alabama where the windows were open to the non-existent breezes and the sounds of the tethered horses and mules, who kept up a running battle with the preacher. Every time he hollered, they whinnied and he-hawed. Inside, the babies cried and mothers trotted back and forth from their seats to the water-bucket which was placed on the table in front of the pulpit and furnished with a big tin dipper.

I never could get used to preaching under such conditions. Just as I would get to the point, I'd be distracted by the sight of a small grubby urchin just in front of the pulpit, with his face half-hid by the dipper, as he gurgled and dripped and sometimes blew bubbles at the preacher.

But that wasn't as bad as the time when, as a boy of 17, I led the singing at a Mississippi campmeeting in a Hardshell community. It was a missionary endeavor, financed by a good Methodist merchant, who brought the preacher and singer all the way from Kentucky, put up a "shed" and furnished most of the food. He thought that he was going to convert the Hardshells to his way of thinking, but he was mistaken. Every day for two weeks they came and sat—but that was all. Men in black wool hats and suspended jeans, women in poke bonnets and shapeless dresses (they would be in style now), and little boys and girls who took the whole thing as a lark and behaved accordingly.

It was the last Sunday of the meeting and not a hand had been raised for prayer, and hardly a soul had even spoken to the preacher.

But this was the day when it happened.

The preacher, a dapper little man in a black alpaca suit, white shirt and "gates-ajar" collar, had chosen this hot day to preach on hell. He pictured its flames; he told the old story of the little bird who flew from the ocean to the highest mountain, and, one drop at a time, filled the valleys of the earth. "And that, my friends," he shouted, "is eternity! When that little bird has emptied the ocean upon the earth, when the little bird has completed that task—eternity will have just begun!"

And then he paused and whispered, "Where will you be, my friends? There was no answer to his rhetorical question except his own, which he shouted loud, "In Hell!"

In the pause which followed this dramatic flourish, I looked over the congregation, expecting to see them in tears or crowding to the mourner's bench. But not that bunch. They sat there placidly fanning—all except one old lady, who suddenly rose to her feet.

"She's heading for the mourner's bench," I said to myself.

But to my dismay and consternation she was not. Instead, she walked to the door and said, in a voice as loud as the preacher's shout,

"Goin' to get a drink of water, boys, it's hot as — in here."

Now, if you fill in the blank and don't think I should have said what you think I said, just remember that it's your word, not mine.

Anyway, it's hot enough, right here in Greensboro, and as you read this, I'll be getting ready for that little vacation on the Outer Banks, where I might see you *in passing*.

School of Missions and Christian Service

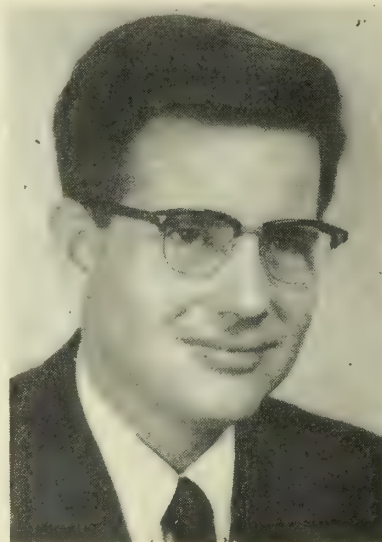
Pictured at the right are the instructors for the N. C. Conference School of Missions and Christian Service to be held at Duke University, August 18-22.



MISS EVELYN BERRY
Instructor
"The Middle East"



DR. W. F. STINESPRING
Instructor
"The Middle East"



DR. DURWOOD FOSTER
Instructor
"Isaiah"



DR. CLYDE L. MANSCHRECK
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"Isaiah"



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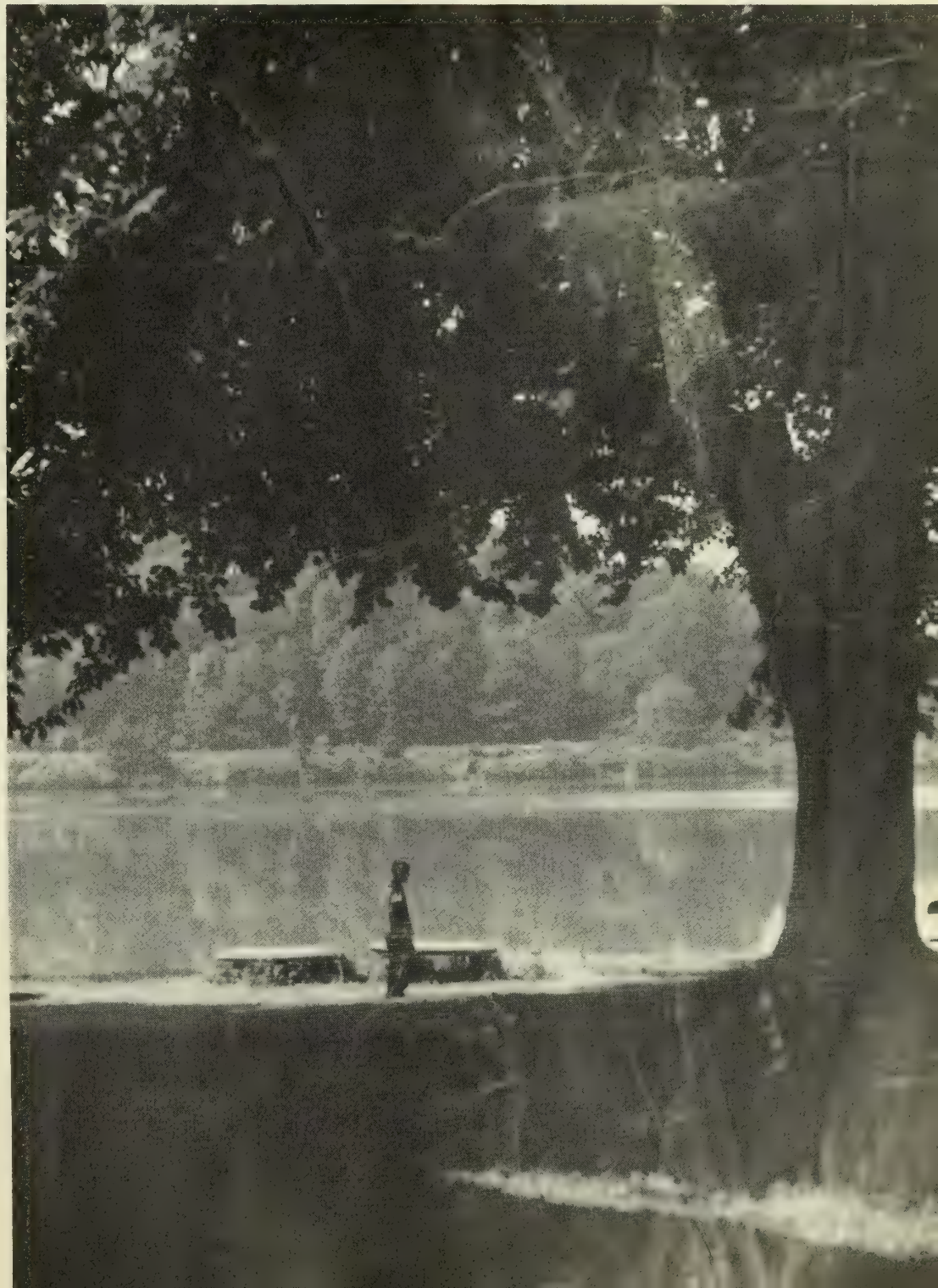
Lover of Beauty

In Memory of
Julia Woodley Merritt

She who so loved a grove of trees,
And their responses to a breeze;
Who took delight in moving things—
A butterfly, a flash of wings—;
Who gazed in rapture at each shade
Of every color God has made;
Who loved a rose's velvet touch,
And its sweet fragrance just as much;
Whose joy was heightened by the sight
Of clouds by day, of stars by night;
Who loved all music on this earth,
Considered it of greatest worth,
Will need all of eternity
To hear, to touch, to smell, to see.

—Robbie Pickler Fesperman

etA



News Briefs about Methodists and Methodism

The Editor will fill the pulpit of College Place Church, Greensboro, on August 24, during the absence of the pastor, the Rev. D. B. Mullis.

Dr. Walter Miller, superintendent of the Charlotte District, was guest minister at Hickory Grove Church, Charlotte, on Sunday, July 27.

The Rev. Karl Koestline, who retired at the last session of the Western N. C. Annual Conference, is now living at 2152 Burnice Drive, Clearwater, Florida.

The General Board of Pensions of The Methodist Church will hold its annual meeting in the Drake Hotel Sept. 17, it has been announced by the Rev. Dr. Charles L. Calkins, general secretary.

Miss Muriel Coltrane, Johnson City, Tenn., will join the staff of the Methodist Joint Department of Missionary Education September 15 to give leadership in missionary education for children.

Odell Memorial Methodist Church, which sponsors a Boy Scout troop, was honored when their troop was awarded the first place Blue Ribbon Award in Scouting skills. The boys competed recently with 17 other troops.

The Rev. Norman H. Snaith, noted Methodist scholar, who is well known to American Methodists, was elected president of the British Methodist Conference at its meeting last month in Newcastle, England. English Methodists elect their presiding officer once a year.

The Rev. Lynn Crowding of the Central Pennsylvania Conference who spent the last year in England as an exchange minister, has returned to his native state and accepted an appointment at Shippensburg, Pa. Dr. Crowding, and Mrs. Crowding, whose sister is the well-known news commentator, Pauline Frederick, were the first American Methodists to spend a year in Britain on the exchange program.

News is Scarce

Lincoln County MYF Subdistrict News Letter editors, Betty Frances Blanton and Jane Ann Wilkenson, ran up against a perennial journalistic problem last month.

Having little material to fill the page, they left most of it blank and wrote:

SINCE NO ONE SENT IN ANY NEWS TO THE NEWSLETTER, YOU MAY USE THIS FOR YOUR LAUNDRY LIST.

The Advocate staff would sympathize with the young editors and console them with the reminder that they are not alone in their predicament. Summertime is vacation time for church reporters, as well as the rest of us.

But it gives us lots of nice space to publicize the many good stories which come to us from that indefatigable gatherer of good news, our own national news service, Methodist Information.



For the past 37 years, children of various Methodist churches have had the dedicated ministry of a woman who felt a definite call to work with them. Mrs. L. Q. Yow, Route 2, Randleman, got her start teaching and working with small children when she was made superintendent of the Cradle Roll department of the Gibsonville Methodist Church. That day she enrolled 19 babies, including the pastor's daughter, who was born that day.

Mrs. Yow, with her husband, moved to Greensboro in 1930 and transferred their membership to what was then Park Place Methodist Church. There she became teacher of the primary class. In 1937 Mr. and Mrs. Yow moved to Asheboro where once again Mrs. Yow took up her calling, working in the First Church Sunday school and vacation Bible schools. This summer will round out 37 years of dedicated labor.

Thousands of children have passed through her classes since she began her work with children some 37 years ago. Many of the children in her classes in the earlier years, have, in turn, brought their own children to sit under her guidance and teaching.

—RALPH D. BULLA

The Rev. Julian A. Lindsey, pastor of Broad Street Church, Statesville, was guest minister on Sunday, July 27, at Wesley Memorial Church, High Point. Mr. Lindsey was formerly associate pastor at Wesley Memorial.

Centenary Methodist Church, Winston-Salem, recently had as their guest speaker Mr. Mario C. Barberi, Methodist lay missionary to the people of Okinawa. Mr. Barberi is now on a year's furlough in the United States.

The Rev. and Mrs. Harold Hipps of West Market Street Church, Greensboro, announce the birth of a son, Jeffrey Gordon, on July 21. Jeffery is the first child to be born in a West Market Street parsonage since the establishment of the church, according to the proud father. Mr. Hipps has been associate minister and director of Christian Education at this church for the past ten years.

The Rev. Paul Scott, pastor of the Macedonia Charge, Route 4, Raleigh, was married on July 13 to Miss Glenda Faye Ashworth of Burlington, at the Hocutt

Memorial Baptist Church of that city. The officiating minister was the Rev. Walter Feltman, of the Person Street Methodist Church, Fayetteville.

Jordan Memorial Church, Ramseur, will observe a homecoming August 24. The Rev. Worth Sweet, pastor, announces that the Rev. Frank Jordan, Thomasville, will be the guest speaker. The church is named in honor of Mr. Jordan's father, who at one time was the pastor of the Franklinville-Jordan Charge. All former pastors have been invited to attend this celebration.

Mrs. Alvin Latham, of High Point, began her duties as director of Christian education at College Place Church, Greensboro, on July 28. Mrs. Latham has an A. B. degree from High Point College, and has done graduate study at Scarritt College, Nashville, and at Garrett Biblical Institute, Evanston, Ill. She has formerly served as director of Christian Education at First Church, Morehead City.

Evans Appointed Dean of Junaluska Chapel

LAKE JUNALUSKA, N. C.—The Rev. Dr. J. Claude Evans of Southern Methodist University, Dallas, Tex., has been appointed dean of Memorial Chapel at the Methodist Church's Summer Assembly here.

He succeeds Rear Admiral W. N. Thomas, retired chief of navy chaplains, a resident here who has served as dean of the chapel since it was built in 1946 as a memorial to Methodist men and women of the Southeast who served in the military during World War II.

During Southwide church conferences and institutes, the chapel is used for special worship services to supplement Stuart auditorium, the principal meeting place.

Dr. Evans, a summer resident here, became chaplain of Southern Methodist University last September. Previously, he was editor of the South Carolina Methodist Advocate, and had served pastorates in North and South Carolina. He was a navy chaplain from 1944 to 1946.

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Grace, Grass and Gumption

By BILL HEARN

LAKE JUNALUSKA, N. C.—The Rev. Dr. E. Stanley Jones has delivered at least 50,000 sermons or speeches, and he is still going strong at 74.

The internationally known evangelist, missionary, and author has been a Christian leader more than 50 years, and for the last 45, he has spoken an average of three times a day.

How does he do it?

"Grace, grass, and gumption," said the stocky, silver-haired preacher, who spoke at a Deeper Life Conference at this Southeastern Methodist Assembly June 19-25.

"I really do eat 'grass pills' that have vitamins in them," he said. "I try to live with gumption. But I depend almost entirely on the grace of God for body, mind, and spirit."

"When I was 70, God told me he was going to give me the best ten years of my life—the next ten ahead. The first four of the ten have been the best yet—in fact, so good that I've already given God advance notice that I want another ten-year extension," he laughed.

Dr. Jones spends six months of each year in the Far East, and he's been around the world five times since 1949. He left India Monday, June 16, and arrived at Lake Junaluska, Thursday, June 19.

In his first newspaper interview since returning to this country, he said if he could tell America only one thing, in view of his travels and experience abroad, it would be what he once told President Eisenhower:

"The social revolution is on in the East. We should lead it into channels of freedom and democracy. Our foreign policy ought to be the last portion of the pledge of allegiance to the flag—'with liberty and justice for all.' We should apply this first of all to America. Then go out and apply it to the world. That is our destiny."

Dr. Jones said that he had held the belief that the battle for human freedom would be fought in Africa in the next twenty-five years. However, when he was there recently, he revised his timetable. He now believes the battle will be in full swing in the less than ten years.

"Ghana got her freedom," he said. "Nigeria will be next, and it'll spread through Africa like wildfire. The white man and imperialism have to trim their sails for this gathering storm."

Though Dr. Jones thinks the white man will have his troubles in Africa, he believes the future of Christianity there is "very hopeful."

"Africa is a very ripe field for Christianity," he said, and he mentioned a revival that has been going on for three years in the Belgian Congo.

"You have to respect the Africans' mentality, though," he added. "You must talk to them like they're grown-ups, not children."

Dr. Jones has had two interviews with the emperor of Japan, and tried to convert him to Christianity.

"It is not impossible that the emperor should become a Christian," Dr. Jones said.

"With the war defeat, Japan's philosophy of life collapsed," he said. "Her inner life went to pieces. Into that vacuum, we must move with the Christian gospel."

As for India, Dr. Jones said, "A lot of people think the age of missions is over there, but India was never so open to real evangelism as now. There is an outer revival of the old faiths, but there is an inner decay. We don't have to speak against Hinduism, Buddhism, Mohammedanism, but against emptiness, the vast vacuum. That is our great evangelistic opportunity."

Each year for the last 35 years he has gone to speak to a crowd of about 50,000 in India. The place is called Kerala (Land of Coconuts). The convention is held in a dry river bed. There is a palm-leaf tabernacle, and people sit in the sand.

He spoke there in February, and at the night meetings, which were for men only, average attendance was about 10,000. But when he announced that his subject for the next session would be "Christianity and

Communism," 30,000 men were present to hear him.

Dr. Jones went to India as a Methodist missionary in 1907 and on a furlough in America he wrote a report of his first years of service. It was published in book form and entitled *Christ of the Indian Road*. It became a best-seller, has sold more than a million copies, and has been translated into 22 foreign languages.

He now has a book published every other year and is currently writing one on the subject of conversion.

Thirty years ago, Dr. Jones was elected a bishop of the Methodist Episcopal Church by a unanimous vote. He was a bishop one day and resigned, after praying all night. He said he felt God had called him to be an evangelist and missionary. By resigning, he turned down a 300 per cent increase in salary.

From Junaluska, God's 74-year-old fireball went to Atlanta to participate in the first Workshop on the Art of Preaching and Mass Communication on the campus of Emory University. After that, he has seven Ashrams (retreats) and 16 spiritual life missions in various parts of the United States.

Then—off for the Far East again!



On Sunday, July 6, Bishop Nolan B. Harmon preached the sermon at Providence Methodist Church and conducted the ground-breaking exercises for the start of the new children's building.

Assisting Bishop Harmon in the ceremony were the pastor of the church, the Reverend Douglas Corriher; Mr. George M. Ivey, chairman of the Official Board; Mr. Edwin L. Jones, chairman of building committee; Mr. Dan H. Wolfe, Jr., Church School superintendent; Mrs. C. A. McDaniel, Children's Division superintendent; and two children representing the young people of the church, Lillian McGarity, daughter of Mr. and Mrs. G. W. McGarity; and James Ervin, son of Trustee Chairman and Mrs. Paul R. Ervin.

The new children's building will comprise facilities for children through eleven years of age, together with a parlor and an office for the Director of Christian Education. It will be modified Georgian Colonial architecture. This building with 19,000 square feet of space will be the first of three major construction jobs for the Providence Church. When this unit is completed about Christmas time of this year, plans will be made for the construction of the second unit, to be the sanctuary. Afterwards the a-bult educational building will be erected.

Construction at Providence Church is necessitated by the rapid rate of growth. Last year 151 new members were received into the fellowship. The goal this year is 200 new members.

The Philosophy of the Jurisdictional Structure

By BISHOP COSTEN J. HARRELL

Editor's Note: This article is a digest of an address given July 18 by Bishop Harrell (retired) of Decatur, Ga., at the annual meeting of Methodist ministers of the Southeastern Jurisdiction at Lake Junaluska, N. C.

It has been seriously proposed by responsible persons that the whole jurisdictional pattern of administration be discarded and that we return to the pattern of an all-powerful General Conference after the likeness of the body set up by the church in 1784 and 1808. Other proposals are being made that on their face look innocent enough, but in my judgment they would so undermine the jurisdictional idea that our jurisdictions would in a few years fade out.

The word "philosophy" in the title suggests that we are to look at this matter calmly and objectively, and I think we should. We must plead no narrow sectionalism in its defense. We must not permit any prejudices to becloud our thinking. God forbid that I should use any of the devices of the demagogue to defend an institution in the church. Let us think together, without confusion, clearly. And let us think in terms of the whole church, not any part of it. We are members of the Methodist Church, and are concerned that it shall be an institution that God can use in every part of the world.

Above any section of division or jurisdiction I love the Methodist Church. I rejoice in her vision, her daring, her leadership on the American scene and beyond, and in the great multitude of the faithful who are included in her fellowship. Let no part of the church and no individual ask for a privilege that is not for the good of the whole.

I was not a little shocked to learn recently that since unification a new generation has arisen in the church, who have no recollection of the considerations, the discussion and the debates that preceded the coming together of three branches of American Methodism. The years have slipped by faster than I realized. This new generation must inform itself concerning the issues that were involved, and the reasons for the structure as now we have it, else we may lose what I regard to be one of the most magnificent church organizations conceived in this modern era.

What are the reasons that undergird the Jurisdictional structure? Are they relevant to our present situation and need?

The plan of union, which is our present constitution, came up out of the history of the church. It is rooted in the long past.

In 1828 the Methodist Protestant Church was organized on the issue of lay representation. In 1844 the Methodist Episcopal Church was divided as between north and south. The occasion was slavery—an institution for which there is no defense. The cause of the division was a General Conference that claimed for itself sweeping powers. There is no gain to us to revive the debate of an hundred years ago.

Across the decades the conviction grew that we should not be separated, these three branches of American Methodism that at

the first had been one. But unification was not achieved by mere sentiments of brotherly esteem and affection, but waited upon a plan by which the rights and opportunities of every part and party would be guaranteed. The Plan of Union was the way by which a worthy objective was reached.

The commissions that labored across many years faced five difficulties, and unification became a fact because they found a way out of all of them.

(1) They faced the question of lay representation, which had caused the division of 1828. They met this by making provision for equal lay representation in the Annual Jurisdictional, and General Conferences. This is the great contribution of the Methodist Protestant Church to the church of today.

(2) There was a second issue: What body should interpret the constitution and law of the church? It was an old and troublesome question. The Plan of Union made provision for the Judicial Council, after the pattern of the Southern church.

(3) The administration of our work overseas has been an ever-present problem. Our brethren there were demanding greater autonomy in the administration of their affairs. Provision was made for Central Conferences. That was a contribution of the Methodist Episcopal Church.

(4) A fourth question required a just and brotherly solution: What should be done with the Negro membership of the united church? The Plan of Union made provision for the Central Jurisdiction, made up of the Negro Annual Conferences of the Northern Branch of the Church, and administered as separate racial units. This was a contribution of the Methodist Episcopal Church. As a result our Negro brethren have larger representation and participation in the life of the church than in any interracial church in Christendom. They constitute approximately three per cent of the membership of the church and representatives from the same Jurisdiction constitute approximately sixteen per cent of the membership of the general boards and agencies. This is a just and generous provision. By the amendment recently approved, churches and conferences may under certain conditions transfer to other jurisdictions if they so elect. I cannot envision a better solution.

(5) The fifth question that confronted them was: What powers should be vested in the General Conference? The Plan of Union gives to the General Conference legislative powers in all matters connectional. To the respective Jurisdictional Conferences is reserved the right of administration in matters of a regional nature—much as the federal constitution gives to the states of the Union power to legislate in matters that concern the state. The Jurisdictions elect their bishops, name their representatives on the General Boards and agencies, and promote the work of the church particularly related to each.

Three of these five issues find their solution in the jurisdictional structure. The Central Conferences are Jurisdictions overseas, and the powers vested in them are almost identical with powers vested in the Jurisdictions on the American continent. I have never heard an answer to the question whether those who propose to discard Jurisdictions include in their proposal the Central Conferences. And, if not, why not?

The Plan of Union, adopted with enthusiasm by large majorities by each of the constituent churches, is more than a constitution. It has the force of a holy compact and covenant among brethren. It was the only basis on which union was possible. In the discussions in this part of the country our people was assured that certain rights were guaranteed them under the constitution, and on that assurance voted overwhelmingly for approval. More than that we of the South consented to become a minority because our privileges were safeguarded. We had equal representation with the Methodist Episcopal Church in the Uniting Conference, but following that we took a minority status because on the jurisdictional level we could administer our affairs. The understanding by which alone a thing can be done, and without which it cannot be done, is a covenant. A moral question poses itself: Can a covenant be abrogated without the consent of both parties thereto? I leave you to answer.

A second element in the philosophy of the jurisdictional structure is the widely recognized principle of unity in diversity. An affective instrument by which men live and work together must not destroy the individuality of the parts. There must be room within the larger unit for initiative and self-expression. Precisely this is what the jurisdictional structure does.

This is a large country. We have a diversity of people with different gifts and graces and points of view. Commercial and promotional institutions of all kinds recognize this, and they organize their work on a regional basis. One who closes his eyes to the fact of regionalism in America does not know his country. The Methodist Church has been wise enough to recognize it and to capitalize on it. The jurisdiction is a modern and progressive idea, a fact that must not be overlooked when it is suggested that we go back to the pattern of 1784.

This difference in point of view and temperament makes it possible for every region to make its particular contribution under the jurisdictional structure. For instance, the South has a strong evangelistic tradition. The regions to the north of us have a strong tradition in emphasis on the social gospel. We need both these emphases—the evangelistic and the social. And under the jurisdictional structure the distinctive contribution of each region continues to enrich the church. It is a sound philosophy that gives each jurisdiction room and opportunity to develop its own gifts and graces.

The Jurisdictional structure guarantees to every region proper representation, and its rightful participation in all the work of the church. Each Jurisdiction elects its own representatives on the general boards and agencies of the church, and when they are otherwise elected it is done on a jurisdictional basis. Each Jurisdiction elects its quota of bishops and assigns them to their

field of labor. Equality of participation is a very important principle in the work of the church, and I have heard of no device by which this can be guaranteed except by means of Jurisdictions.

The purpose of the arrangement for Jurisdictional representation is not to protect the southern region of the church from the slight majority that the other regions have in the councils of the church. Every jurisdiction is a minority, and the purpose is that each shall be assured its rightful participation. That is what a constitution is for—to guarantee the rights of minorities. And how, tell me, would one be able to judge the qualifications of men over the whole nation when choosing bishops?

We have had remarkable harmony in the church since unification. Our harmony has been most largely due to the fact that every region has been guaranteed its rightful participation in the life of the whole church. We have moved along in peace because of this covenant under which we operate, guaranteeing to every part of the great church equitable and just representation. The Jurisdiction is the keystone of the arch, holding the whole in harmonious proportion.

I think we must agree that the jurisdictional structure rests on sound philosophy. Sometimes those of us who stand for a strong jurisdictional organization are called reactionaries. But as a matter of fact we are the progressives. Those who propose to go back to the pattern of 1784 or of 1844 are proposing that we return to the horse and buggy days. In 1844 when the tragic division came, the entire Methodist Episcopal Church was not as large as any one of the four larger Jurisdictions in our present structure.

In order to make the principles I have mentioned effective the Plan of Union made provision for a strong and independent Jurisdictional Conference.

Let it be emphasized that every right and duty that the constitution bestows upon the Jurisdiction adheres to the Jurisdictional Conference. Who elects the bishops? The Jurisdictional Conference. Who selects the representatives on the boards? What body sets up organization and devises plans to take care of the needs of a region? What body speaks for the Jurisdiction? The Jurisdictional Conference in every case. It is the hands and arms of the Jurisdiction. Without it the Jurisdictional Structure is no more than an idea. It follows, therefore, that anything that affects the Jurisdictional Conference affects the jurisdictional structure for good or ill.

It has been proposed that the Jurisdiction retain all the privileges and duties it now has, but that changes made in the Jurisdictional Conference. Let the Jurisdictional Conference, they say, meet during the session of the General Conference, and transact business. Removing the Jurisdictional Conference from the people destroys the purpose that inspired its existence—to root the work of the church in the soil of every region. The work of the Jurisdiction would in that case be directed by what is tantamount to a committee of the General Conference.

Or let the Jurisdictional Conference meet prior to the General Conference, they say. That would cancel out the place and func-

tion of the Jurisdiction to promote the work and plans of the General Conference. Moreover it would impair the independence of the General Conference, for the Jurisdictions would then have opportunity to settle its mind on many questions, and would be inclined to tell the General Conference what to do. I believe in a strong and independent General Conference, as in a strong and independent Jurisdictional Conference.

Tarheel Women Visit New York

They Went That-a-way

By MRS. H. A. JEMISON*

An article in the July-August, 1957 issue of the *Methodist Woman* entitled, "So You Are Going to the U.N.!" resulted in a visit to the United Nations by thirty-seven women, representing seventeen local Woman Societies of Christian Service of the Winston-Salem District.

This was a new venture in the study of Christian Social Relations. The district secretary of Christian Social Relations wrote to the Division headquarters of the Dept. of Christian Social Relations at 150 Fifth Ave., New York, in September, and asked that a seminar be planned, and reservations be made at the United Nations for the group. Mrs. Margaret Bender, associate secretary of the Dept. of Christian Social Relations in New York answered the letter telling us that reservations had been made for us in May.

The district secretary then went to the Greyhound Atlantic Bus Lines Co. to arrange transportation. Here she met co-operation almost beyond understanding. The district sales representative of the bus company incorporated the U.N. schedule with a sight-seeing tour of New York City, made hotel reservations and prepared mimeographed letters to be sent to the local societies.

At this point, the confidence of the district secretary began to waver. Would the women respond? Would she be able to fill the bus? There was no need to worry. Reservations came in by mail, telephone and by hand, more than could be accommodated. Most of the women paid their own way, but a few societies, with great vision, sent a delegate to represent them.

The time drew near with rain and more rain. Questions arose. What shall we wear? Will it be cold or hot in New York? The stock answer was, "Take a Raincoat." On Sunday evening, May 11, weather clear and sunny, thirty seven women with luggage, cameras and adventurous spirits boarded the bus at Winston-Salem and they were off. At Richmond, they were met by the driver who was to drive them to New York. He had been highly recommended and was assigned to them by special request. It was a wise choice. He knew New York like a native and all the good eating places along the route.

*Mrs. Jemison is secretary of Christian Social Relations for the Woman's Society of Christian Service of the Winston-Salem District.

Three principles stand out and undergird the whole magnificent idea of our Jurisdictional system: (1) Unity in diversity, permitting resiliency and initiative; (2) Equality of representation and participation, and the avoidance of the friction that invariably arises in this field unless the rights of minorities are guaranteed; (3) A strong and independent Jurisdictional Conference, by which alone the idea may be effective.

With thirty-seven Methodist women, he was a lone Baptist.

Arriving in New York, the delegates went to their hotel where they made a quick change, had lunch, and started for the docks where they boarded a boat for a three-hour cruise around the island of Manhattan. This was followed by a tour of the Empire State Building.

Early the next morning their bus took them to the United Nations. There they were met by Mrs. Bender who gave them the schedule for the day. A tour of the United Nations by the French guide, M. Haas Charon, came first, followed by dinner in the beautiful delegates dining room. The afternoon was spent in a question and answer period, led by Miss Mary Williams, an American guide.

Following this we browsed through the book room and interesting shops in the lower floor of the United Nations and a visit to the Meditation Room they left for a guided tour of Rockefeller Center and another free evening in New York.

Wednesday morning was given over to shopping with a return visit in the afternoon for a special briefing at the U.N. with Dr. Frank Graham. Dr. Graham was most generous with his time and gave them a vivid off-the-record report of how the Wrenville Agreement between Indonesia and the Dutch Government had been accomplished through the offices of the United Nations.

Now packed and ready for the journey back home, one last treat was in store for them. The U.S.S. *United States* had come in port and the driver had arranged for parking space for the bus while thirty-seven women trooped aboard the great luxury liner, peeking into state rooms, beautiful dining rooms and lounges.

Off again, through the Lincoln Tunnel toward home with the great hymns of Christendom ringing out into the night along the highways from New York to Winston-Salem.

All fun? No! Programs on the United Nations are being reported throughout the Winston-Salem District. A great interest and understanding of the United Nations as one of the instruments of peace in the world has been aroused. New groups are planning tours of the U.N. and Methodist women of North Carolina are learning new ways and mediums for action in Christian Social Relations.

Seminar on Stewardship Set for Chicago, Sept. 15

CHICAGO—A national seminar-workshop on stewardship will be held here in the Maryland Hotel Sept. 15-18 under the auspices of the Department of Stewardship and Finance of The Methodist Church's General Board of Lay Activities.

Announcement of meeting was made by the Rev. Dr. Edwin A. Briggs, director of the department, who will be in charge of the conference. He will be assisted by Robert J. Genins, associate director of the department.

A feature of the seminar-workshop will be a presentation by a layman of the Protestant Episcopal Church's diocese of Michigan. He will outline the diocese's stewardship program, which was portrayed in the January number of *Readers Digest*. Representing the diocese will be Will H. Connelly of Bloomfield Hills, Mich., who heads a company which specializes in management communications.

Another special speaker at the seminar will be the Rev. Dr. Paul Worley, professor of practical theology at Candler School of Theology, Emory University, Atlanta, Ga. Before going to Emory, Dr. Worley had a distinguished pastorate at Munsey Memorial Methodist Church, Johnson City, Tenn.

Those eligible to attend the seminar-workshop will be: district superintendents, conference and district lay leaders, conference directors of stewardship and finance, executive secretaries of annual conference inter-board councils, and others who have a special interest in stewardship.

Dr. Briggs said that the program of the conference will include a study of the meaning of stewardship, a review of what is being done to develop acceptable codes of stewardship, and a year-round stewardship cultivation in the local church.

Correspondence relative to the seminar-workshop or registrations for it should be bent to the General Board of Lay Activities, 740 Rush Street, Chicago 11, Ill.

Church School Officers to Meet in Junaluska

LAKE JUNALUSKA, N. C.—Methodist church school superintendents and other officers of nine southeastern states and Cuba will meet here August 15-17 for a leadership training convention.

In addition to church school superintendents, two other key officers of the local church—chairman of the Commission on Education and the superintendent of membership cultivation, are urged to attend.

"Each of these leaders is a key person in determining whether or not his church school meets the challenge of these crucial days," said the Rev. Walter Towner of Nashville, Tenn., who will direct the convention. He is director of General Church School Work for the Methodist Board of Education.

Ten work groups will deal with the major tasks of church schools, and daily platform hours will be led by the following speakers:

Dr. Henry M. Bullock, Nashville, editor of Methodist church school publications; Dr. Daniel E. Taylor, Chicago, general secretary of the Methodist Board of World Peace; Robert Genins, Chicago, staff member of the Methodist Board of Lay Activities; Charles C. Turner, Jr., Montgomery, Ala., executive secretary of Huntingdon College, and Dr. Towner.

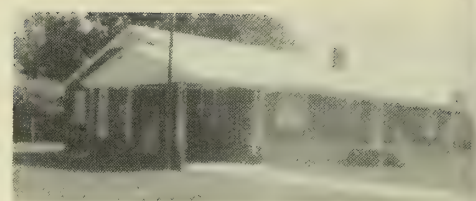
Bishop Arthur J. Moore, Atlanta, Ga., will preach the Sunday morning sermon.

Church Management Conf. Set for Junaluska, Aug. 18

LAKE JUNALUSKA, N. C.—The fifth annual Church Management Conference for secretaries, treasurers, business managers and other local church administrators will be held here August 18-21 at the Methodist Summer Assembly.

The conference is designed for members of a relatively new profession in church life—the skilled business administrator who may be called by one of several titles.

The group will consider budgets, taxes, church buildings, membership campaigns,



The Four Oaks Methodist Church held open house at their newly completed parsonage (shown above) during the afternoon on Sunday June 1. The pastor, the Rev. Earl B. Edwards and Mrs. Edwards, together with members of the official board and their wives, received during the afternoon. The ladies of the W.S.C., assisted in serving refreshments from a beautifully appointed table. Between eighty-five and a hundred guests called during the afternoon.

The parsonage is a one-story brick structure with two bedrooms, den, study, large combination living room—dining room, two bathrooms, kitchen and utility room. The building project sponsored by the Methodist Men's Club, was planned during the pastorate of the Rev. J. Joyce, and the construction took place during the pastorate of the Rev. Fred Surratt.

The Four Oaks Charge, including Four Oaks Antioch and Corinth churches, is now the pastorate of the Rev. Earl B. Edwards.

tithing, stewardship, public relations, and other aspects of church administration.

Speakers will include the Rev. Walter Towner and the Rev. Glenn Gothard of the Methodist Board of Education, Nashville, Tenn.; Dr. Robert C. Mayfield, Chicago, general secretary of the Methodist Board of Lay Activities, and H. M. King of the Methodist Board of Missions, Philadelphia, Pa.

Presiding at the conference will be Mr. Lee Holloway, financial secretary of the First Methodist Church, Montgomery, Ala., who is president of the group. Zeb Barhardt of Centenary Methodist Church, Winston-Salem, N. C., is first vice-president.

Duke Gets \$10,000 Grant to Train Teachers of Religion

Duke University has been awarded \$10,000 grant from the Lilly Endowment Inc., according to announcement made today by University officials.

The grant is to be used during the academic year 1958-'59 to provide scholarships and fellowships to exceptionally able doctoral candidates who are preparing to become teachers of religion in the field of higher education, especially in theological schools.

The Lilly grant will be administered by Dean Marcus E. Hobbs of the Duke Graduate School and under the immediate supervision of Dr. H. Shelton Smith of the Graduate Department of Religion.

"A new phase of the Lilly Endowment service to American education, it gives great promise of strengthening and advancing religious and theological studies," said Dr. Smith.

The recent grant is in addition to a special grant of \$90,000 made to Duke University last year by the Lilly Endowment, Inc. Purpose of the earlier gift was to support a three-year program of special studies on the relationship between Christianity and Politics, administered through the Department of Political Science.



New officers of the Methodist Ministers Conference, Southeastern Jurisdiction, are (front row, left to right): District Superintendents section—Dr. Lee F. Tuttle, Winston-Salem, N. C.; president; Dr. Edwin Branscomb, Bessemer, Ala., vice-president, and Dr. H. J. Burkett, Dyersburg, Tenn., secretary-treasurer. Pastors section (back row)—the Rev. Charles W. Greene, New Port Richey, Fla., president, and the Rev. Lynn Lanier, Fort Payne, Ala., secretary. The Rev. E. H. Nease, Jr. of Valdese, N. C., vice-president, was absent for the picture. The 1959 meeting will be July 13-17 at Lake Junaluska.

Boys and Girls

ELIZABETH WHISNER
Editor



Two Little Shoes

"Is she asleep?" whispered Left Shoe from under the edge of the bed.

"Sound asleep," answered Right Shoe, who was where she could see golden-haired Betty, now sleeping soundly in her little white bed.

"My, but we've had a busy day," laughed Left Shoe. "I could hardly wait for night to come to talk it over with you, and ask you if you saw all the things I did. But of course you did. 'I don't believe I missed a thing,'" whispered Right Shoe. "Those poor Brown Shoes that belong to Bobby Jones! I feel so sorry for them. They must have a hard life."

"Why, I didn't notice them," answered Left Shoe. "Isn't Bobby Jones just full of play?"

"Oh, no, it isn't that," said Right Shoe. "They would love it if he were just full of play. You see, I got acquainted with them at the shoeshop yesterday when we were there to be half-soled. They were there for the same purpose, and I had quite a long talk with them while you were with the shoeman. I haven't had a chance to tell you about it. They said that he made them do so many things that were unkind, and they were so unhappy."

"They said they wouldn't mind so much how he treated them, if only he wouldn't make them do unkind things. He had almost scorched them several times, putting them too close to the stove to warm his feet. He always steps right into the muddiest places, so that they just can't keep themselves looking clean. They wouldn't mind so much if he wouldn't make them step on dear little ant-hills, and do things like that. Why, when his mother called him the other day, he ran and hid and wouldn't go in."

"Poor dears," sighed Left Shoe. "Aren't we fortunate to belong to such a dear little girl as Betty? Don't you enjoy helping her step along when she goes so cheerfully on an errand for her mother? When she runs to meet her daddy she is always so happy and bright. She is loving and kind to everybody. She has never made us do one unkind thing."

"I was so excited the other day, but I might have known better than to worry a minute. A beetle was lying on his back and couldn't get up. As we passed I felt myself being lifted right over him. Oh, I thought for a minute that Betty was going to make me step right on him. Of course, I should have known she wouldn't do a thing like

that. She only turned him over gently with her foot, and he was so thankful to dear Betty."

"Sh-sh!" said Right Shoe. "Isn't she waking up?"

"No, only turning over in her sleep," whispered Left Shoe, peeping up into the little white bed; "but we'd better go to sleep ourselves now. We must be ready for our dear little Betty in the morning. I heard her mother say she was going to take her to see her grandmother tomorrow. That means a happy and a busy day for us, you know. So—good night!"

"Good night, and pleasant dreams," answered Right Shoe, half asleep already.

—Author Unknown

RECIPE FOR A HAPPY DAY

A heart full of thankfulness,

A thimbleful of care;

A soul of simple hopefulness,

An early morning prayer.

A smile to greet the morning with,

A kind word on the way;

All these combined with thoughtfulness

Will make a happy day.

—Clipped

BOY WANTED

A boy for hard work and rapid promotion. A boy who can find things to be done without the help of a manager and three assistants.

A boy who gets to work on time in the morning, and is not in a hurry to be the first one off the job at night.

A boy who is neat in appearance, and does not sulk for an hour's overtime emergencies.

A boy who listens carefully when he is spoken to, and asks only enough questions to insure the accurate carrying out of instructions.

A boy who moves quickly and makes as little noise as possible about it.

A boy who looks you straight in the eye and tells the truth every time.

A boy who does not pity himself for having to work.

A boy who is cheerful, courteous to everyone, and determined to make good.

This boy is wanted everywhere. Age or lack of experience do not count. There isn't any limit, except his own ambition, to the number or size of jobs he can get. He is wanted in every big business.

A SHORT STORY

An eleven-year-old girl, after being denied permission to go swimming fairly early in the spring, and well aware of her father's absent-mindedness—especially if he should be reading—planned her campaign accordingly.

Waiting until he was comfortably settled in his easy chair, engrossed in his paper, she launched her attack.

"Daddy," she said, "did you know that Mommy is out in the kitchen, standing on her head?"

"Yes, dear," he replied quietly.

"And did you know that Johnny poured a bag of plaster into the goldfish bowl?"

"Yes, dear."

After several other questions, ranging from the house being afire to an approaching tornado, and receiving the reply, "Yes, dear," she felt the time ripe for the all-important question.

"And you did say I could go swimming today, didn't you?"

"No, dear," he replied, without taking his eyes from the page, "but you can go out to the kitchen and help Mommy stand on her head."—Clipped

JUST FOR FUN

Small Tommy was given a little red wagon for his birthday. It was the delight of his heart, and he never willingly parted from it when he was awake.

But one morning when he rolled it out to the front of the house his father told him he'd have to play in the back. "Remember, this is Sunday," explained the parent.

Tommy obeyed, but as he turned toward the back of the house he asked, "Say, Pop, isn't it Sunday in the back yard, too?"

o o o

Susie had spent most of the afternoon watching her mother set her hair.

After dinner that evening, while her father was reading the newspaper she interrupted him by reaching up and stroking his bald head.

Presently she remarked, "Daddy, you don't have nice waves like Mother—you're just all beach."

Bible Quiz

1. Who was the first great Christian missionary?
2. What pool in Jerusalem had five porches?
3. Under what tree did Elijah rest a while when he fled from the wicked Jezebel?
4. What disciple was instrumental in the conversion of the Ethiopian eunuch?
5. Who betrayed Jesus with a deceitful kiss?

Answers to Last Week's Quiz

1. Delilah—Judges 16:4-18.
2. Mary—Luke 10:38-42.
3. Sea of Galilee.
4. David—I Samuel 16:23.
5. Fig Tree—Matthew 21:19.

EDITORIALS

Can We Improve Our Annual Conferences?

Two Methodist editors came back from their Conference sessions and dared to write critically of this ancient institution. Dr. John Marvin of the *Michigan Christian Advocate* and Dr. John David Erb of *Zion's Herald* felt that there was room for improvement in the mechanics of Methodism's most important meetings.

Dr. Erb suggests ten ways in which they could be improved: Short sessions of not more than three days; business meetings during the evenings when more laymen could attend; more free discussion; factual reports instead of glittering generalities—"facts, not phraseology"; reports printed ahead of time; elimination of promotional speeches (There goes the editor's report!); discontinuance of workshops, panels and other "gimmicks"; more visual aids; better displays; better attendance and less golfing.

The *ADVOCATE* can heartily agree with this list, even though some of the faults noted are not found in this section. Enough of them are present at North Carolina meetings to make us sympathetic with the criticism. We don't have long sessions any more, but we do have too many reports, too little discussion, too much promotion.

Perhaps the most glaring fault in most Conference sessions is the increase of time given to the hearing of reports and the consequent lack of time for religious services. Despite the fact that both North Carolina Conferences published reports in a special booklet before the session, there was some criticism that many actions were taken without sufficient knowledge of what was proposed. One Conference in another state has tried to solve this problem by closing its fiscal year six weeks ahead of Conference time and sending out its report booklet a month in advance.

Visitors to our Conferences cannot help being impressed by the mass of detail which must be considered and appalled by the task of the district superintendents and bishops who must make the appointments in the midst of such a schedule of work.

Damp and the Deathwatch Beetle

Cecil Northcott, writing in *The Christian Century*, notes that the ancient village churches of England are in danger of succumbing to a trinity of destruction—damp, the deathwatch beetle and collapsing roofs. He asks for American help to stem the tide of disintegration and will, no doubt, find many Americans who will help in this laudable endeavor.

So far, in this country, we are not too concerned about the deathwatch beetle and

his omnivorous appetite. We have so few old churches that the beetles wouldn't find much to gnaw on. But we do have our problems.

American churches are, for the most part, comparatively new and some of them are modern in the most extreme sense of the term. A speaker at a recent conference remarked that the visitor to some of the modernistic examples of ecclesiastical art would not know whether to kneel down in worship, or to order a milkshake! Contemporary church art is often bewildering to those of us who automatically think of Colonial or Gothic as truly representative of the Christian spirit, but we are often amazed at the effect of the interior arrangements which, despite their modernistic look, are able to aid the spirit of worship as effectively as the more traditional fashion.

But damp and the deathwatch beetle are the enemies of all old things, especially those which have been neglected for many years. The village churches of England have lasted several hundred years longer than most American ones, and to us it is a miracle that they are still standing. And it is somewhat of a wonder that the villagers should have waited for the beetle before making some needed repairs.

Lest we sound a bit self-righteous, as we stand in the shadow of the towers of our new and glossy buildings, we remind ourselves that many a church whose building suffers no damage from damp and dissolution may have spiritual termites busily at work undermining the religious life of the congregation.

There may be life in a decaying church, and a new building is no guarantee of spiritual power.

A Room With A View

Coming into our stateroom on the Queen Mary last summer, we were delighted to find that just above our bed was a large porthole, through which we could see the skyline of Southampton, and, as the ship moved out into the ocean, the receding shoreline of England. As the journey progressed, we found that there was little to see, except sky and water, yet, looking out into the seemingly limitless distance, we began to understand what our roommate was talking about when he insisted upon having the curtains drawn back and the porthole open.

He wanted a room with a view.

Perhaps the greatest need of the Church today is that we should never lose sight of the limitless view of God's providence. It is so easy to look at the condition of the

world today and see nothing but impending doom. But this is our Father's world. He made it; He controls it; and the future is in His hands.

Misplaced Emphasis

Dr. Harry Denman, Methodism's one-man evangelistic crusade, spoke at the Convocation on Evangelism in Washington, and in his own hard-hitting way, made a point which ought to be clearly understood by ministers and laymen. He said:

A preacher wrote to me and said that if God would kick him in the seat of the pants every afternoon, he would go out to visit. He did not need a kick in the seat of his trousers; he needed to have the love of Christ in his heart. If you have Christ in your heart, you must tell God's good news. This is the drive of the Divine.

Our quarterly conferences need to have the divine drive to tell the good news of God instead of the selfish-interest drive of removing names from the church roll. Our business is to help those whose names are on our rolls to discover the dimension of depth.

Dr. Denman might have added that only the "divine drive" will prevent any great "evangelistic crusade" from becoming no more than a kick in the pants instead of an urgency in the heart. We will not save Methodism from a decline by trying to keep up with the population growth; we will only save it when we regain the old Methodist emphasis upon religious experience. That experience may not be expressed in the same way in every case, but no church is going to be helped by ecclesiastical prodding which results only in a frantic effort to round up some prospects for church membership.

We can conceive of some unchurched person saying to a committee which has called upon him, "Well, I've just got rid of two salesmen who assured me that they would lose their jobs unless I brought a vacuum cleaner and a sewing machine. What's your desperate situation?"

And we wonder if the visitors will justify themselves by saying, "You know, our church hasn't had a new member in three years and we're afraid that we'll be on the black-list with the authorities if we don't improve our public relations."

Of course they won't. Instead, many of them will reply, "We haven't anything to sell, but we do have something to give away—something that has come into our hearts and made us all over again. Will you let us tell you what Jesus means to us?"

That sort of visitation will win men to Christ; that sort is the only kind worth practicing. It is the personal witness of men to the inward witness of God.

DEVOTIONAL

As We Forgive'

By C. T. R. HASWELL

"Mervyn and I never say or hear the Lord's Prayer without thinking of you."

What a strange phrase to write in a letter, but here it is before me. The date is August 24, 1947, and the post-mark is one I wouldn't reveal to a soul.

How did Dora come to write that?

Let me say, first of all that it doesn't mean anything exaggerated or irreverent. There is not a scrap of hyperbole or flattery in the phrase, though it would have been more accurate if she had said; "We never say the Lord's Prayer without realizing its meaning for us."

I can picture him now in my office. I had told him off—or, as we used to put it in those days, torn a strip off him. He deserved it—and he got it, hot and strong. Never mind what it was about. I let myself go in what I hope was righteous indignation and not mere invective. When I had finished he admitted that every word was true. From that moment I was able to help him, and my first move was to write a letter to his wife, pleading his cause, and incidentally dipping my pen in acid, even if the mixture was diluted.

I had a most promising reply, which warmed me to this wife of one of my lads and made the next move easier; for I was able to reply, and make arrangements with her.

Four days later I was able to send for Mervyn. He came to my office, a very penitent youth but obviously convinced that his wife was through with him.

"Look, Mervyn," I said; "your marriage needn't be all washed up, as you call it—not if you're prepared to tell your wife all you've told me, and ask her to forgive you, and then *prove* that you really mean it."

"I wish to Heaven you were right, Padre. I would do it like a shot—but what about this other chap? Not that I can point a finger, but you *must* realize that it was hearing about her playing round with him that set me doing the same thing. How about her part of the bargain? She's nearly as much to blame as me."

"Mervyn, we've got to get this straight once and for all. Suppose she was here now, in this office, could you settle it between you and start again?"

"But that's just imagining things. And yet, I wish . . ."

I did not give him time to finish the sentence, but opened the door of the adjoining room.

"Come in, Dora!"

I had hoped that they would fling themselves into each others arms, but they merely stood and stared at each other, suspicious, tensed, with hands clenched. Panic seized me! My gamble had not come off. That undertow of resentment was dragging them back into a boiling sea of unforgiving hate.

Almost without knowing it, I said: "Let us pray," and to my surprise they reverently bowed their heads. I could find no words;

the situation had got beyond me. Automatically I began: "Our Father which art in heaven . . ." and shyly, after a time, they joined with me. "Thy Kingdom come . . ."

I decided to take yet another risk, and slowly took a hand of each and joined them as we came to: "Forgive us our trespasses, as we forgive them that trespass against us."

Then, before they could open their eyes (I was trembling) I murmured: "Jesus taught us that prayer—your only hope is to learn its inner meaning and to say it together. Get on with it. The rest is up to you." Then I fled.

When I saw these two later they were hand in hand. We went into the Station Church without a word, and knelt together at the Communion rail and said the Lord's Prayer—I for the second, they for the third time within an hour.—*Methodist Recorder*

Steeple Echoes

By J. R. JENKINS

Water has one characteristic which is often overlooked and which gives us one of Christianity's most powerful lessons. To remain fresh, it must be flowing, "springing up into everlasting life." The best way to purify a city's water is to keep it in motion under the rays of sunlight.

Someone has told the story of an old Southern preacher who had seen the effects of stagnation in many a mosquito-filled pond. He said that one day, in a testimony meeting, a sour old church member, who was noted for his stand-pat attitude, rose up to tell of his experience.

"Forty years ago," he said, "the Lord filled my cup with the water of life. Since then, not a drop has run in, and not a drop has run out."

A little boy on the front row said in a low whisper, "My, I bet there's a heap of wiggle-tails in it!"

He's right, too! A Christian life which isn't being continually freshened up will eventually be fit only for "wiggle-tails." That's one reason why we need to worship.

A farmer whose corn crop hadn't done well, decided to "borrow" from his prosperous neighbor's field. With a large sack tucked under his arm, and his small son dogging his footsteps, he hurried to a distant corner of the field. On arrival, he peered cautiously to the left, to the right, ahead and behind, to make sure he was not observed. Just as he reached out a hand to pluck the first ear of corn, the lad spoke: "Daddy," he reminded, "you didn't look up!"

If he had "looked up" as he should have, maybe the "wiggle-tails" wouldn't have polluted his life. Life needs the purifying catalyst of worship.

A Verse for the Week

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. (I Cor. 2:12)

Stars in the Gutter

By ELIZABETH WHISNER

There had been a hard rain in the late afternoon, and the streets of the small town had been washed by the heavy downpour. As usual, the gutters held an accumulation of dirt and trash, and muddy water.

As evening came, the clouds passed, and the stars came out in a clear night sky. As I walked down the street, which had only an occasional street lamp, I happened to look down at the gutter, and there too I saw stars. The stars of heaven reflected in the mud!

I stopped and marveled. There before my eyes, in a place where the refuse of the street had collected, I saw beauty. And it had taken a storm to provide the reflector for the starlight.

As I walked on I thought of the gutter areas of life where the derelicts of humanity have accumulated—the "street of forgotten men," the "skid rows" of the cities, and similar areas in your town and mine, where one would least expect to see beauty. Here is poverty and sin, heartache and discouragement.

But often as the storm passes, stars of hope appear in the gutters of despair, stars of courage in the pools of human suffering. God in His infinite mercy brings forth beauty in the darkest places. And as stars are brightest in the deepest night hours, so often stars of the spirit shine out in the midnight of man's soul.

There are no derelicts or outcasts in God's conception of humanity. Only man sees the worst in man, and leaves him in the gutter. God sees the best, and knows that in him, no matter how low he has fallen, is some of the stuff that stars are made of. He is made in God's image, and even in the gutter there is a gleam—that spark of the divine—that with the breath of love and compassion can be fanned into glowing flame.

A sin-beaten wreck of humanity drifted into a small church—homeless, penniless and discouraged. At first he gave little attention to the message. Presently he heard the words, "casting all your care upon Him, for He careth for you."

The man stirred in his seat, his face brightened, and in his eyes shone a sudden light. "Someone cares for me?" he cried. "Someone wants to carry my burden of sin? O, where can I find Him?"

God had lighted a star in the darkness of his soul, and following its light, he found his way to self-respect and happiness.

Stars in the gutter? In the lives of many of those whom the storms of sin have washed aside is the sparkle of starlight—that gleam of the best in man that God sees in the midst of his worst. And as man yearns for light, God in His infinite love and compassion fans the feeble flame into a thing of beauty—a life redeemed and shining as the stars of the firmament.

—Reprinted from *The War Cry*

Children Leave For Vacations; Home Wins 33 Athletic Events

Vacation Time

This is a busy place today. Most of our children will be leaving tomorrow for a three-weeks vacation. This time, in most instances, will be spent with relatives; however, in several instances, friends have opened their homes to these young people for this vacation period.

Most of the group will go by car, but a considerable number will go by bus. It is quite a job to get these plans made and, then, to execute the plans. One of the things that requires much time is the correspondence that is necessary in the planning. Bus schedules have to be checked; and those of us at both ends of the line must know the schedules of the buses carrying our young people. Our situation has been complicated by the fact that all bus schedules have been changed in the last few days. The children will be away until Sunday, August 17.

It is interesting that I have been attending a workshop for executives in Child Caring Institutions at Chapel Hill this week; and that a large share of one of our sessions was devoted to this matter of vacations. All were in agreement that it is good for our young people to have an opportunity to spend this time away from the Home. It is good that they have this experience of going and coming, and of the experiences that come from moving, for awhile, into a new situation. They, too, benefit from an opportunity to move into a smaller family situation for a time. The break in the routine of group living is of value to them. Too, people just like vacations. There are many good things that come from our vacation. Those who work so hard in arranging for them would say, "I hope so."

This practice, also gives us an opportunity for many of our staff members to have their vacations. Most of our cottage mothers and our dieticians will be away during this time for their vacations. One would not have to search to find reasons to support this plan. Surely, these people can profit greatly from a period away from their responsibilities. These people are very busy preparing to lock their doors, and getting many things in readiness for their leaving.

It looks now as though only about twenty-five or thirty of our young people will not be on their way tomorrow. This, of course, means that we were not able to make plans for this group.

Summer School

Our summer school session has just ended. Mr. Edwards reports that we had a most fruitful session for our elementary students on the campus. These people attended to strengthen themselves at some point. It seems that this was accomplished in a very fine manner. It is quite evident that the same can be said of those attending the session at Reynolds High School. We had eighty-two students enrolled at the school on our campus, and twenty-three enrolled at Reynolds. If we have helped these young people to make the progress expected for the year, we have saved quite a bit for the Home and for these young people.

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by
the Western North Carolina Conference
M. T. LAMBETH, Editor
MRS. VIRGINIA WEBSTER, Assistant Editor

Softball Season

We have had a lot of fun in our softball program this summer. Our boys were divided into a league of four teams and played a schedule of games among themselves. The team captained by Roy Byrd won the championship. The season ended in a tie between Roy's team and the team captained by Carl Hunt. Roy's team won the play-off between these two teams. The season will reach a climax when Roy's team plays a team made up of staff members this evening. There will probably be some "creaking" bones around here tomorrow.

New Home

As our staff has grown, we have found one problem to be that of providing homes for these people. We are now completing an attractive little house, which will become the home of the Harmons. Mr. and Mrs. John McClamrock will move into the house formerly occupied by the Harmons. Mr. McClamrock joined our farm staff early in the summer. We are particularly pleased to have this fine young couple move to our campus. We are looking forward to their becoming members of our community.

Professional Meetings

One of the fine opportunities that we try to avail ourselves of is the opportunity for professional growth. We are fortunate in having many of these come to us each year. The School of Social Work at the University of North Carolina is doing a great service in the field. Last week two of our cottage mothers attended an Institute at Chapel Hill for housemothers. I have had the good fortune to attend a workshop there for executives this week. Our work requires us to be constantly alert to new techniques and practices that will make us more effective workers. Our national Board of Hospitals and Homes conducts a conference at Juna-luska each year for workers in children's homes. This session has been scheduled for August 4-8. Miss Lena Martin, Director of Child Welfare, assumes a major role in planning this conference for our national board.

Fine Performances

The annual track and field meet, sponsored by the Winston-Salem Recreation Department, was won for the fourth consecutive year by the athletes from The Children's Home. In winning, the Home compiled 434½ points, more than 250 points ahead of second place Ardmore, which had 179. Athletes from the city's fourteen playgrounds

competed in the meet, which was held at centrally located Hanes Park.

The meet is divided into six divisions three each for boys and girls.

The Cub Division is made up of those who are 8, 9, and 10 years of age. The Midget Division is limited to those who are 11, 12, and 13 years old, and the Junior are 14, 15 and 16 years of age. The Children's Home won every division except the Cub girls and was only seven points behind there.

Records are kept, and the keen competition brings out the best in the athletes. Out of the fifty-seven events, the Home won thirty-three first places, as they gave the best performance in the history of the meet.

Winners of first place for the Home are as follows:

CUB GIRLS

Janet Calhoun 60 Yard Dash
Kay McCraw Sack Race

CUB BOYS

Jimmy Webster 40 Yard Dash
Melvin Hughes 60 Yard Dash
Gary Elkins Sack Race
Craig Jenkins Hop-Step-Jump

MIDGET GIRLS

Doris Payne 50 Yard Dash
Martha Stone 75 Yard Dash
..... Broad Jump
Nancy Coalson 60 Yard Dash
Sandra Pace Sack Race
Doris Payne, Martha Stone, Nancy
Coalson, Wanda Hill Shuttle Relay

MIDGET BOYS

Tommy Chilton 50 Yard Dash
Bo Clary Base Running
Larry Finlen Fungo Hitting
Sam Clark Hop-Step-Jump
Richard Evans Sack Race

JUNIOR GIRLS

Ann Stone 75 Yard Dash
Celua Vaughn Broad Jump
June Harris Sack Race
Carole Padgett Hop-Step-Jump
Carole Padgett, Ann Stone, Jeanette
Tate, Celua Vaughn Shuttle Relay

JUNIOR BOYS

Lynwood Satterwhite
..... Base Running, 75 Yard Dash
Carl Hunt .. Broad Jump, 100 Yard Dash
Mike Ashburn Hop-Step-Jump
Bill Spencer Baseball Throw
Bill Dobbins Fungo Hitting
Curtis Cox Sack Race
John Earnhardt, Bill Dobbins, Lynwood
Satterwhite, Carl Hunt 40 Yard Relay

This fine victory did not just happen. Many hours of hard practice and survival of keen competition at home enabled our youngsters to put on such a fine performance. Our summer recreation program is varied, but a high spot in each summer is the city-wide track and field meet.

Mr. Dwight Harmon, our recreational director, and his two student assistants, Mary Kerr and Jim McKnight, deserve much credit in helping prepare the actual participants for this event.—Wm. R. Edwards.

—Wm. R. Edwards



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

School of Missions

Some of the most important church leaders in the state will take part in the 12th annual School of Missions and Christian Service of the Western North Carolina Conference to be held at Pfeiffer College at Misenheimer on August 18th through 22nd.

Mrs. Curtis Koontz, chairman of the school, has announced that these leaders will serve as faculty members and advisors. They are Dr. Estelle Carver of Massachusetts, Dr. A. J. Walton of Duke University in Durham, Miss Louise Nichols of the Woman's Division of Christian Service, Miss Mary Bethea and Miss Mary Floyd, deaconesses at Pfeiffer College, Mrs. J. W. Payne of Cherryville, Mrs. E. I. Terry of the North Carolina Conference and Dr. Lem Stokes, president of Pfeiffer College.

The theme of the school will be, "Prepare Ye the Way."

Four mission study classes will be offered: "Christian Concerns of North American Neighbors," taught by Mrs. Payne and Mrs. Terry; "The Middle East," taught by Miss Nichols and Miss Bethea; "A Study of Isaiah," led by Dr. Walton and Miss Carver; and, "Understanding Other Cultures," by Miss Floyd.

Clinics will be held two afternoons in eleven departments of the Woman's Society, Missionary Education and Service, Christian Social Relations, Spiritual Life, Wesleyan Service Guild co-ordinators, presidents, vice-presidents, promotion, literature and publications, missionary personnel, Student Work, and Youth Work.

The evening programs will include an address by Dr. Carver and the Communion service conducted by Dr. Stokes.

The daily schedule is planned so that the morning session will be devoted to devotional periods, mission study classes, an hour's session on, "The New Approach," and an assembly of the presentation of current of studies. The afternoons feature clinics, study periods and seminar planning groups. The evening sessions are formal worship services held in the Henry Pfeiffer Chapel at the college.

The cost of the school is \$2.50 for registration and insurance plus \$15.00 for room and board. Day students are to pay \$2.00 registration for the entire school or 50¢ per day. Their meals are, lunch, \$1.00, dinner, \$1.00.

Each local society in the Conference should send a delegate. Registration may be made on the form printed below.

Bring your Bible, notebook, pencils, pillow, towels, bed linen and a blanket. Also bring a spirit of friendliness and a desire to be a better-trained consecrated Christian.

Spiritual Life Retreat

Dr. Estelle Carver will lead the Spiritual Life Retreat to be held the weekend prior

to the School of Missions.

This is a time when Christian women lay aside their usual routine, their anxieties and ordinary busy-ness and devote their minds and spirits to a period of meditation and devotion, endeavoring to make of their spirits a worthy dwelling place of the will of their Master Teacher of Galilee.

Mrs. H. F. Anderson of Charlotte has arranged the program for the Retreat, which begins at 6 p.m. on Friday, August 15th, and continues through Sunday noon.

The fee for registration and insurance is \$1.50 and for room and board \$7.00. See form below.

Wesleyan Service Guild Weekend

The Wesleyan Service Guild will have its Mission Study Weekend at Pfeiffer College, beginning Friday, August 22nd, and ending Sunday noon.

Courses in three approved studies for 1958-59 will be offered, "The Middle East," "Our North American Neighbors," and "Studies in Isaiah," the Bible study for next year.

Mrs. Ira Shelley of Greensboro and Mrs. Frances Strickland of Liberty are in charge of the school.

The secretary of Missionary Education in each local Guild should attend, along with other officers and members who want to be better informed Guilders.

The registration fee is \$1.50, insurance, 50¢, room rent \$1.00 per night, and meals per day \$2.50.

School of Missions of Southeastern Jurisdiction

An important contribution to the School of Missions of the Southeastern Jurisdiction held at Lake Junaluska on July 7th through 12th, was the message brought each morning by, "The Daily Methodist Woman," edited by Mrs. C. D. Mehaffy of Big Stone Gap, Va.

Each day's bulletin began with a verse

of Scripture and a thought for the day from a well known author. Bits of information about the speakers and teachers, messages from the officers in attendance, places of meeting for the classes and clinics was presented in an interesting and informative way.

Three things appeared in all of the issues—a call for prayer, study and friendship.

Two quotes are, "Seek to become acquainted with five new people each day," and, "Fellowship together through these days of study renew our minds, strengthen our faith, refresh our spirits, and prove a significant experience for each of us," said Mrs. David Cathcart, president.

Southeastern Jurisdiction Guild Weekend

Mrs. M. H. White, of Charlotte writes, "Some 275 Guilders from all 16 conferences of the Jurisdiction came to Lake Junaluska the weekend of July 4th for a weekend of inspiration and fellowship. After a registration and a period of fellowship with the missionaries, the Conference opened on Friday night. Mrs. John Hoyle, Jr. gave the devotional message and Miss Elsie Parker, a former missionary to Brazil, now with Bethlehem Center in Chattanooga, presenting her work with a message entitled, 'News to Bring'. Then Miss Elizabeth Fairbanks, a missionary to India, spoke on, 'Immortal Tidings', in telling of her work in India.

"At a beautiful Communion Service on Sunday morning, Miss Louise Nichols gave a meditation and Dr. Vernon Middleton of the National Board of Missions brought the morning message."

One Moment, Please!

Many districts have sent news of their programs of interest. Because of the need to use all available space for the School of Missions, this news has not appeared on this page.

Gracious acknowledgment is extended to these fine public relations people for surrendering their space to mission study news.

These are: the Waynesville District Executive Committee meeting and their new district officers, the Statesville District Executive Committee meeting at the new home of Mrs. J. E. Dooley, the Marion District Executive Committee tea at the home of Mrs. C. V. Lael, the new officers of the Greensboro District, and some deaconess news.

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SCHOOL OF MISSIONS

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Address

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Choice of course

Choice of roommate

Registration Fees: Retreat, \$1.50 School Missions, \$2.50

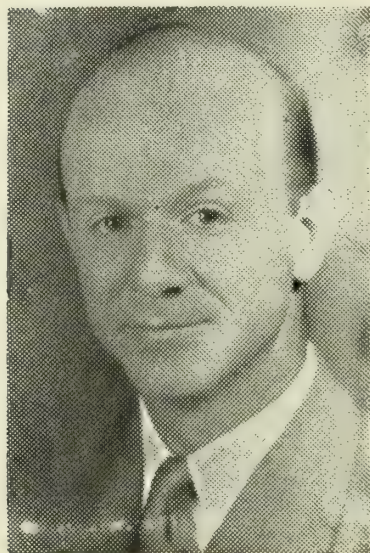
Christian Education at Work

CARL H. KING, Executive Secretary
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P. O. Box 828, Salisbury, N. C.



Convention For Church School Superintendents

Lake Junaluska, August 14-17



J. H. PHILLIPS

Administration of the church school is a significant challenge to every local church. The selection of administrative persons and the functioning of the Commission on Education are most important. The outreach of Christian education in the community is also a current emphasis. There are key persons in every church responsible for this three-fold area of responsibility. They are the Church School superintendent, the chairman of the Commission on Education and the Membership Cultivation superintendent. These persons are invited to participate in a jurisdictional convention at Junaluska designed to give instruction, inspiration and guidance for the administration of Christian education in the local church. The convention will open at 2:00 p.m. Friday in Shaddock Hall and will close with a message by Bishop Arthur Moore at eleven o'clock Sunday. The hours in between will be crammed with interesting possibilities. There will be opportunities to meet people from other conferences, to exchange methods that have worked and to get new ideas in keeping with modern trends in Christian education. Why not make these three days a vacation with a real purpose? Lake Junaluska is the Methodist summer capitol of the southeastern section of our nation. It is in the edge of the Great Smoky Mountain National Park which is visited annually by more persons than any other national park. Many people from the southeast will travel hundreds of miles to attend this convention. Our people from Western North Carolina can reach this beauty spot with only a few hours of driving. For many a return trip can be planned over the Mount Mitchell scenic Parkway.

This convention is sponsored jointly by the General Board of Education, Nashville, and the Conference Boards of Education.

Program Procedures will be under the direction of Dr. Walter Towner, director of the Department of General Church School Work, Nashville, Tenn. He will be assisted by Carl H. King, executive secretary, Board of Education, who will be the leader for the delegation in attendance from the Western North Carolina Conference.



MRS. W. R. REED

CHURCH SCHOOL DAY

Sunday, October 12

While October 12 is designated as Church School Day, any church may select another time that is more convenient. The very attractive bulletin received regularly from First Church, Morganton, has announced an earlier date for the observance. Other churches may and will do likewise in choosing a convenient time. A program has been prepared using the theme *Growing in Favor with God and Man* and will be mailed early in September.

Our goal of \$13,000 for last year was realized with contributions received by Conference and soon thereafter. Only two districts failed to meet the quotas suggested. There were the Asheville and Salisbury Districts. The June Conference makes it necessary to select a time in October. The funds involved are for the budget of our board for the current conference year; hence the reason for a date in October instead of the spring as in former years. We do ap-

preciate the good response for the past year and we anticipate the same fine co-operation again in October. If additional programs are needed they will always be sent on request as long as our supply lasts. September is the month to plan for Promotion Day, Christian Education Week and for Church School Rally Day. These activities are designed to rally the forces of Christian education for constructive, forward looking work during the fall and winter months.

Summer Time Is Planning Time for Teacher Training

Good teachers are also good pupils. People who guide growing life must also study and grow. Church school teachers, public school teachers and college people are all aware of this need for travel and study. That is why we have summer school, summer conferences at Junaluska and travel opportunities at home and abroad. For hundreds of our teachers who do not get to participate in these larger opportunities we secure the best teachers available for our program of leadership training in the Conference. Our school in leadership education will get under way at several important centers in the Conference during September.

*Ashe County School, West Jefferson
September 7-9*

The Methodist churches of Ashe County have co-operated wholeheartedly in an annual training school during September for the past four years. Interest has grown and attendance has increased steadily each year. A three teacher school is scheduled to begin on Sunday night, September 7, with the following courses and instructors: *Working with the Children of the Church* by Mrs. Senah Pulliam; *Youth and Christian Outreach* for young people and their teachers by Mrs. E. H. Saville and *How to Read and Study the Bible* by Dr. J. J. Rives. Ministers of participating charges are Garland R. Stafford, district superintendent and Charles A. Rhinehart, W. W. Woodward, A. B. Pearce, Jr., and P. E. Bingham, J. W. Billings, Ralph Surratt, S. E. White and W. E. Fitzgerald.



DR. J. J. RIVES



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

Older Youth Trail Hike

Mr. Keith Tutterow attended the Smoky Mountain Trail Hikes, sponsored by the General Board of Education, the summer of 1957 and again this year. The hike this year was held the week of July 7-11. Keith represented the Western North Carolina Conference Methodist Youth Fellowship in these two hikes. He is a member of Center Methodist Church on the Davie Charge in the Thomasville District, pastor Rev. George E. Auman. As a result of his experiences on the Trail Hike of 1957 Keith made the decision to become a Methodist minister. He entered Appalachian State Teachers College, Boone, last fall and will be a sophomore there this fall.

Plans for an Older Youth Trail Hike in our own conference next summer will be considered by the Conference Youth Council when it meets at Camp Tekoa on August 19-22. If, after reading this report, you as an older youth are interested in such an Older Youth activity, please write us at Box 828, Salisbury.

Following is Keith's report on this year's Trail Hike:

SMOKY MOUNTAIN TRAIL HIKE 1958

The assembly point for the hike was the Methodist Camp in Gatlinburg, Tennessee. The hikers were to be there by 2:00 p.m. but, as usual, the majority of them were late. If the leader and hikers were there on time, it would make organization much easier. At least, I believe it would; I have yet to go on one when everyone was on time.

There were eight hikers there (the other two registrants never did arrive) for the steak fry Sunday evening. A steak fry is a wonderful, nourishing way to get under way, and is very easy to prepare. The menu consisted of steak, tossed salad, baked beans, icebox pie, and tea. The steaks were so big and the salad so abundant that the beans were hardly touched. No one went away hungry.

After the mess was cleaned up, the group decided on the menus for the week from the available food packs and the miscellaneous items. The greatest part of the food was prepared by Bernards Food Industries, Producers of dehydrated trail foods, as it was in 1957. The chief complaint with their food this year was that it was too highly seasoned, a justifiable complaint. While the Bernard food packs composed the main part of the breakfast and suppers, the lunches were super market items, nourishing and quick to prepare.

Since everyone was almost ready to go before retiring Sunday night, the departure was much smoother than the previous year. A young lady from the local church carried the hikers to the jumping off place at Newfound Gap. (She had a '58 Mercury station wagon to do the carrying.) A jeep truck, owned by one of the hikers and driven by

the minister of the local church, carried the equipment of the hikers. After the leader, John Steiner, Conference Director of Youth Work, Holston Conference, checked with the Park Ranger, the hikers started for Ice-water Springs, our first shelter. The shelter only 2.95 miles from Newfound Gap, but it is mostly uphill and is enough hiking for the first day. The group left Newfound Gap at 9:15 and arrived at Icewater Springs at noon.

Monday afternoon was spent in resting, sight seeing, preparing supper, and gathering wood. Chile and beans (really hot) was the main feature for supper, with butter-scotch pudding for dessert and mocha (a mixture of coffee and cocoa, prepared by Bernard's) for the beverage. The mocha was a great favorite last year and was enjoyed again this year. One man, who disliked coffee and cocoa, did not think too much of the mixture, though.

The dishwashing problem was simple with only a cup and spoon per person, the No. 10 cans, the skillets, the big spoon, and the spatula to be washed. Everything was washed in hot water with a detergent, then rinsed in cold water. It took only a few minutes to do these dishes.

It clouded up Monday night in preparation for the week of rain that was to follow. The Smoky Mountains were really smoky. The other attraction Monday evening was the momma bear and her two young'uns. Momma pulled off a great acrobatic stunt when she stole the pack of food from some campers above us. Momma climbed one tree and went down another one to reach the pack; the bear family then had a feast.

It was hard to tell when Tuesday began because the sun never did come up; the clouds just became lighter and it started raining harder. For breakfast we had cooked Ralston, orange flavored pancakes (the flavor stays in your mouth all day—ugh), and mocha to drink. For the hike, it was rain and more rain.

The Tuesday schedule was to hike 7½ miles to Peck's Corner and spend the night there. Since the shelter at this stop was burned down several years ago by a moon-shiner who could not take his own stuff, and since it was raining very hard when we arrived, it was decided to continue hiking to Tri-Corner Knob and spend the night in a shelter, rather than try to set up camp in the hard rain.

It was five, hard, uphill miles to the next shelter, and it was a tired, cold, wet, sore-fotted party that reached it about 5 o'clock that afternoon. Hiking in the rain adds to the danger of sore feet, because they become tender more easily when wet.

Since Wednesday's hiking had been done on Tuesday, Wednesday was spent drying shoes and clothes, hunting wood, and resting. The wood at this stop was poor and wet, and the fire had to be fanned all day to keep it burning. To add to this problem, it rained off and on all day. Some of the hikers found that cooking clothes was as hard as cooking food. Clothes scorch very easily.

The meals Wednesday were marked by two treats and two monstrosities. The treats were the pizza pies and the chocolate drop cakes (Bernards); the monstrosities were the bacon and egg mixtures for breakfast and the macaroni and cheese for supper (also Bernards). The macaroni and cheese mixture would make a very good cement mixture, but it could have been the cooks.

One of the best breakfasts we had was that of Thursday morning; we had gingerbread pancakes, wheat meal, and mocha. After this delicious meal came the rainy trail. One of the hikers was sick that morning, and three more were sick by nightfall. The symptoms were those of diarrhea, but we were unable to determine the cause. Thursday was another miserable day, though it did clear up for our lunch on the trail and for most of the afternoon.

All feet were wet again Thursday night, and plenty of moleskin was to be used Friday. There was some dry wood at the shelter and a nice fire was built to dry us out and to cook the evening meal—a good, hot soup, and a stew from one of the Bernard mixes, with some additions of one of the hikers. In defense of the soup and stew at the same meal, it should be noted that plenty of liquids are required, even though it is raining.

It was on Thursday night that the hikers had their first real discussion on the problems of trail hiking, and its place in the church program. It was discovered that trail hiking is not ideal for all localities, or situations, and that it is impractical in others. The idea of Older Youth camping is a good one, whatever adaptation is used. Trail hiking is ideal for our conference, but it requires some training and skill on the part of the youth who are going to take part in it. In my opinion the program can be carried out with little expense to the sponsoring body. It is a good program for boys and girls even in the local church, provided the proper leadership is there. For me, the past two trail hikes have been revivals in the real Christian sense of the word: a renewal of purpose and a re-dedication to Christian service. There have been unforgettable moments with God, even in the cold, miserable rain. There has also been the inspiration gained from living in close fellowship with sincere, consecrated Christians.

Back to the hike. Friday morning, the sun shone, making everyone feel better and more eager to hit the trail—8 miles, mostly downhill. Davenport Gap, trail's end, was reached at noon. After lunch and an evaluation period, the cars arrived to carry the hikers back to the Methodist Camp. The trail hike was officially ended when we joined hands in a friendship circle, sang "Blest Be the Tie That Binds," "The Doxology" and repeated together the MYF Benediction.

President: Martha Turnipseed
High Point College, High Point
Director of Youth Work: Paul H. Duckwall
Box 828, Salisbury

Justice in Government

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Deuteronomy 16:18-20; Amos 5:12-15; Romans 13:1-7

The subject of this lesson may have passed almost unnoticed twenty-five years ago. Then, many of us just assumed that most governments were just; probably because we had been unusually fortunate in our own government. But this topic assumes an entirely new importance when we see what has happened in the world immediately before and since the last war. Not only have various governments not been just; many have been tyrannical and cruel in the extreme.

The state of justice among the ancient Hebrews (see first Scripture reference) is our introduction to the Biblical material. By noting carefully both the negative and the positive statements with regard to the administration of justice we can get some notion of conditions about six or seven centuries B.C. In the first place, they are commanded to have judges "in all thy gates." The gate of the city was the social center, and usually people went there to find a judge to hear their cases. How these judges came to be elected we are not told. But we are told (see verse 19) that some of them evidently yielded to the same temptations to which judges have always been subject; namely, preferential treatment and bribes.

In the passages from Amos we see reflected the same tendency to corrupt justice by taking bribes and by refusing to hear the complaints of the needy. These are characterized by the writer as " manifold transgressions" and "mighty sins."

In the next verse (13) there is a very suggestive sentence: "Therefore, he who is prudent will keep silent in such a time; for it is an evil time." Notice that the prudent person tends to keep silent, but there is no *approval* given for this attitude. It is easy to take the attitude of Bre'r Fox in the Uncle Remus story—"Bre'r Fox, he lay low." Many time the cause of justice needs people who will speak out. Read the hymn of Maltie D. Babcock in our hymnal (No. 300): "Stand up, speak out, and bravely, in God's name! Be strong!" To say that the church must sit in judgment upon all governments, judging them by the Christian standard, is not the same as saying the church should enter politics. The best way for the church to exercise influence in politics is for it to train fine Christian men and women who will look on political office as a sacred trust and not as a means for furthering personal ambition. It was the great Christian statesman Woodrow Wilson who, during World War I, said: "We seek nothing for ourselves that we do not ask for all other men" (see Int. Lesson Annual, p. 279).

Now we turn to Paul's letter to the Romans where this matter of Christianity and citizenship is discussed. Remember, the apostle was proud of his Roman citizenship. It was the Roman nation that had brought peace and order to the ancient world; had built roads and enforced justice (though a rough justice it was at times). The King James Version of Romans 13:1 has it: "the powers that be are ordained of God." This may seem to imply that no matter how evil a government is, it has God's approval. Such is far from the truth. To say that God *permits* a bad government to rule for a while is no sign that God *approves* that government.

Paul, then, urges obedience to the state. If he took this position in his day and age, how much more should we who have the opportunity of choosing the men who make the laws! If a law is unpopular or undesirable, or if we judge it to be contrary to Christian teaching, it is our duty to try to get it repealed by all legal means. Until it is repealed we are under obligation to obey it.

In Memoriam

MRS. J. L. MARTIN

The members of the Woman's Society of Christian Service of the Highland Methodist Church, Hickory, N. C., wish to pay a tribute of love, respect, and appreciation to Mrs. J. L. Martin who passed away May 28, 1958.

For many years Mrs. Martin was a loyal and devoted member of Highland Methodist Church and the Woman's Society of Christian Service. She graciously gave of her time, means, self, and prayers to serve the cause of the Kingdom in many capacities.

The memory of her spiritual devotion, faithfulness, and humility serves as an inspiration and challenge to all who knew her.

Therefore, be it resolved that the Woman's Society of Christian Service extend to her family and friends deepest sympathy; that a copy of this tribute be sent to her family, the *North Carolina Christian Advocate*, *The Methodist Woman*, and that a copy be placed in the permanent records of the Woman's Society of Christian Service.—Mrs. W. A. Murray, Mrs. E. P. Simons

MRS. MARGARET STALLINGS HARRIS

In the passing of Margaret Stallings Harris on July 4, 1958, we the members of The Young Ladies Sunday School Class of Whitnel Methodist Church, find it difficult to express the very deep sense of loss we feel at her having left us so suddenly and unexpectedly. We have lost one of the loveliest and most devoted young women we have ever had the privilege of knowing. She was a very active and devout member of our class as well as our church. Not only is her passing a great loss to our class, but perhaps even more to our church.

We can truly say that Margaret served her God and her church in sincerity and with a deep feeling of humility. She served our church in so many ways—having taught in Sunday school, sung in the church choir, was a member of, and served in various offices of the Woman's Society of Christian Service, and took part in the various other activities of the church. Truly, she gave of her time, her talents, and her gifts.

It isn't easy for us to understand why God would take from us one who had so much to give her family, her church, her community, and her friends, and whose life seemed to be so full of promise, but

we realize that He does no wrong, that He makes no mistakes, and that in everything He does there is a reason and a purpose.

We shall miss so very much her presence in our class and our church, but her Christian influence and the example she has left will be cherished by each of us. We shall strive to attain the goal which Margaret has reached.

To her husband, her mother and father, her family and friends, we extend our deepest and heartfelt sympathy. We share their loss.—The Young Ladies Sunday School Class, Whitnel Methodist Church, Whitnel, North Carolina.

MRS. ELLEN HUDSON SPENCER

The members of the Woman's Society of Christian Service of Murfreesboro Methodist Church offer this tribute of love and respect to the memory of Mrs. Ellen Hudson Spencer, widow of the late Rev. Charles Spencer, born November 7, 1871, and who passed away May 25, 1958, at her home in Asheville, N. C. Her death followed by 12 years the death of her husband who died October 1, 1946, while serving as pastor of the Murfreesboro Methodist Church.

Mrs. Spencer was a faithful member of Circle of the Woman's Society of Christian Service supporting it with her work and prayers and liberal financial contributions. She was deeply interested in missions and especially treasured a certificate of life membership and a pin of the Woman's Society of Christian Service. She was truly "A Mother in Israel" whose life was spent in the service of God. Our love and sympathy are extended to her family.

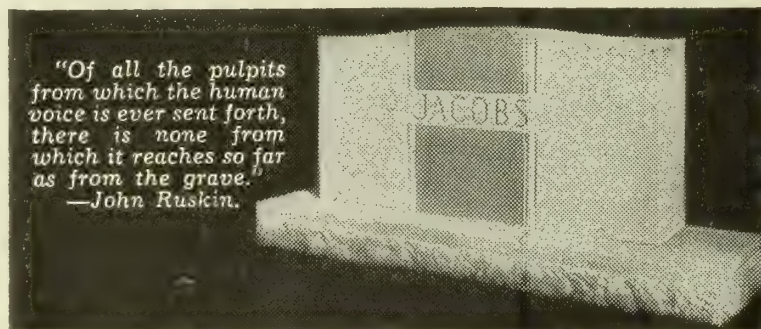
—Mary W. Parham, Gertrude L. Cox, Saide Evans, Estelle G. Evans.

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Gibat Views the News

SNAKES AT WEDDINGS

A recent news item tells of a wedding rehearsal at a North Carolina town where, just as the minister asked if anyone objected to the marriage of the two persons, the maid of honor let out a shriek of terror.

"Snake!" she yelled, and scrambled into the choir loft.

She wasn't talking about the groom, but about a real live reptile which had slithered into the church.

That reminds us of a minister in another state who was coaching the prospective bride and groom in the wedding ceremony. He read the statement, "If there be any reason why this man and this woman should not be joined in holy matrimony, let him now speak or forever hold his peace." And then he said, with a twinkle in his eye, "Fear not. I have asked that question for years and no one has answered it yet."

Well, maybe it should be answered sometime.

Perhaps it was a mistake to remove that statement from the Methodist *Ritual*, for there are times when its consideration might cause the parties involved to do a little serious thinking about the wedding.

What if someone should rise up and say, "I object to this wedding on the grounds that the bride and groom have stated that they have no intention of taking it seriously—that they intend to try it while and, if it doesn't work, they'll get a divorce."?

Of course, it wouldn't happen, but the possibility of such a thing might be somewhat of a deterrent to thoughtless marriages.

HE JUST WANTED SYMPATHY

The policeman answering the telephone was sure that the hysterical woman on the other end of the line was reporting a gruesome suicide.

On further investigation it was found that the woman's husband had bought a pint of beef blood and poured it over himself following a quarrel with his wife. His explanation: "He just wanted sympathy."

There is some doubt as to whether or not the man's wants are justified in this case. To win an argument, or at least get the last word in, he pulled a mean trick.

There are more people than not who have a "hard luck" story, and will go to great lengths to impress you in order to win your sympathy. As Christians it is the first order of the day to be sympathetic and understanding. To give aid whenever and wherever possible is the command of Our Lord Jesus Christ.

But help rendered, in all cases, must be done with understanding. To help out of sheer sympathy is a synthetic form of aid. In this manner one performs his "duty" without becoming "involved." To serve some need because you understand the situation is to put yourself in the other persons' place, giving you an opportunity to see through the eyes of the beneficiary of your sympathy.

"ASK THE ADMIRAL TO CALL BACK"

Sometimes, they say, ignorance is bliss. Yet one wonders if ignorance was a comfortable cushion for the messboy who did not realize that an admiral takes precedence over a skipper and an executive officer.

An admiral, paying a surprise visit to a repair ship at the Norfolk naval yard, had been duly piped aboard, and the deck watch put through a hurried call to the wardroom to let the officers below know that "the boss" was coming.

Moments later the messboy informed the deck, "The skipper is sleeping and the executive officer is

eating dinner." Not satisfied with the injury caused, he added insult by continuing, "Ask the admiral to call back later."

Such nonchalant remarks as "Damn the torpedoes, full speed ahead." "I've just begun to fight," and others are well-known among navy men. But the messboy's statement "Ask the admiral to call back" is really one for the books.

Imagine your wife answering the telephone with the remark, "I'm sorry bishop, but my husband's asleep and asked that he be not disturbed." That would rouse any minister from the deepest slumber.

There is a certain passage in the Book of James: "Boast not of tomorrow . . ." Life's plan is never final. That which we have determined to do this afternoon or tomorrow may have to wait until another day. Each new day, for that matter, each new hour, brings with it other matters that may, and often will, outweigh the feeble plans already made.

Announcements

Bishop Paul N. Garber has authorized the appointment of the Rev. C. Ray West to the Straits Charge, New Bern District, effective August 1, 1958.—A. J. HOBBS. D. S.

* * *

The New Bern District Conference will meet at Ann Street Methodist Church, Beaufort, Friday, January 16, 1959, beginning at 9:30 a.m.—A. J. HOBBS. D. S.

In Memoriam

MRS. JENNIE HOOD

Whereas, God in his infinite wisdom removed from our midst on July 5th, 1958, the gentle spirit of Mrs. Jennie Hood, age 93. We, the members of the Woman's Society of Christian Service of Mt. Pleasant Methodist Church, pause in reverence to pay tribute to her memory.

In appreciation of her consecrated life of devotion to her home, her church and community, we bow in humble submission to the divine will, but deeply mourn the loss of one who was to each member a friend. Although not able to attend her church and society during the many years of her illness, her interest in her church work never failed.

Therefore, be it resolved, that we extend to the bereaved family our sincere sympathy and commend them to the care of our heavenly Father.

That a copy of this memorial be placed in our minutes, a copy be sent to the family and to our church paper.—Signed, Rata E. Thorneburg, Recording Secretary of the WSCS of Mt. Pleasant Church, P. O. Box 803, Morganton, N. C.

MISS FLOSSIE SILER

In the passing of Miss Flossie Siler, the Woman's Sunday School Class of Siler City First Methodist Society of Christian Service and the L. L. Wren Church lost one of their most faithful members. Miss Flossie had the distinction of having attended Sunday school twenty consecutive years without an absence. She was secretary and treasurer of her class all these years. She will be sorely missed in the church and in the home where, perhaps, her

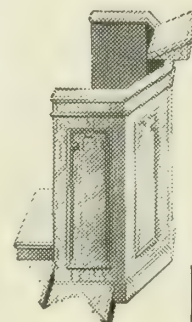
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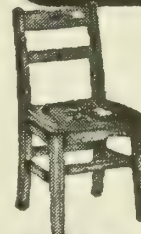


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From Murphy to Manteo

I've heard the expression, "From Murphy to Manteo" many times since coming to North Carolina, but this is the first time I have made the trip. (Or almost made it, I should say. I missed Murphy by eight miles.)

Going from Greensboro to Andrews, I found that the people over there in the far western section of the state are justified in their criticism that too many persons think that everything ends at Asheville. As a matter of fact, you have just started when you get to that city.

Did you know that you can travel more than a hundred miles from Asheville before getting out of North Carolina? Of course, you can go over the Smokies at New Found Gap and be in Tennessee in a short distance from Asheville, but if you continue on highway 19, you can keep on going through the Nantahala Gorge, down to Andrews, then on to Murphy and thence to Knoxville, driving through some of the most beautiful country in the nation.

It was my first trip through the section, and I was amazed at what I saw along the way. Twisting turns on a corkscrew road led through the Cherokee Reservation, where the Indians are living behind the too-commercialized tourist "attractions" on the highway.

Cherokee Mission

Located in a beautiful valley surrounded by distant mountains, the Cherokee Indian Mission is a flourishing enterprise. Passing by, I stopped and took pictures, but did not have time to take a tour over the property. Two car-loads of visitors were there ahead of me. We hope to have a story on this work sometime soon.

Andrews

My destination was Andrews, and I reached the little town about sundown. Edwin Carter and Mrs. Carter made me welcome and brought out some supper—my favorite foods, beans and corn and tomatoes, etc.—despite the fact that I was late.

Andrews church sits, cheek-by-jowl, by the Baptist building, with only the parsonage between, and I had some difficulty figuring out whether the house belonged to Baptists or the Methodists. But the welcoming presence of the pastor set me straight.

An old building, the church is well kept and shining with paint and polish. An innovation was the men's choir, which did a capable job. Another interesting item was the way in which the pastor receives the offering. Two laymen bring the plates to the rail and they hold them up as the pastor puts his hands on the plates and pronounced the dedicatory prayer. There is a lovely bit of symbolism here, representing the co-operation of ministry and laity.

I was impressed by this simple little act, which is quite different from the practice of some ushers who hastily poke the offering plates over the rail and set them down with a thud upon the table. When I asked

Ed where he got the idea, he said he thought he got it from me. I had to admit that, like the Indian who watched the smoke from an atomic bomb blast, "I wishe I had said that." But I didn't think of it.

They were having a youth week in the church and a young ministerial student, Watson, was assisting. I was impressed by his manner and delighted to meet another of the young men who are coming into the ministry of our church.

Ed and the family went with me on a photographic expedition that afternoon. I wanted a picture of a waterfall, and Ed thought he had one for me. Up the Nantahala Gorge we went, and I took several shots in that most beautiful country.

Is It Kudzu?

I've been trying to find out the name of the large-leaved vine which covers the banks of the highway and seems to have been planted there to hold the soil in place. Someone said it was called Kudzu. Whatever its name, it is the most amazing thing that I have seen in the way of vines. In the Nantahala Gorge there are spots where it has covered not only the banks but the trees, and the motorist is astounded to see what looks like green elephants, camels and prehistoric monsters lining the way. (And he can see them when he is sober!)

If the pictures come out well, I'll prove it.

More next week about the trip, as we visit the wonderland of Clay County, the smallest in the state, and take a look at one of the most remarkable jobs being done by any church, at Hayesville. And then we'll take the long journey back across the state to Greensboro and on to Manteo and Nags Head, where I'm resting by the seaside.

See you next week—in passing.

One Man's Drinking Cost Taxpayers Over \$40,000

Last year (April 19, 1957) an article appeared in *U.S. News & World Report* magazine about a 54-year-old man who had been jailed 285 times in the last 32 years as a drunk. In fact, at the time of the writing he was doing a jail sentence.

The article was very interesting because it broke down the actual COSTS to our city—not to him, but our city. Police and court costs, add \$60 per sentence, amounted to \$17,000. His jail keep, add \$2.86 per day, amounted to \$26,873. There were 140 days of hospital care treatment for him amounting to \$1,400. This presented a grand total of \$45,373. Against which fifty-two fines had been paid—at a total of \$510.

This meant that the drunk binges of this man had cost our city \$44,863. Certainly an illuminating chart to show what costs are involved behind each drunk.

If, as we are told, alcoholism is a disease, it would be well for our city to spend some of this money toward "prevention" instead of arrest.—AL WAXMAN in the *Los Angeles (Calif.) Reporter*

New Church Windows
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Ground Broken for New Charlotte Church

For the past 25 years Homestead Church, Charlotte, has worshipped in the community building of the Leaksville Wollen Mills, but it will not be long before the congregation will have a \$55,000 building of their own.

Ground was broken for the new building on Sunday, July 27, when Dr. Walter Miller, district superintendent, and Dr. Carl King, Homestead's first pastor, joined with the Rev. Dwight Pyatt, the present minister in the service.

The building is the first of two units in an over-all church plan. The sanctuary will seat 225, and will be a modern adaptation of the Colonial design. The education building will have ten classrooms, a pastoral study, and a kitchen. The building will be erected on 4.6 acres of property located on the Old Mount Holly road, and is scheduled to be completed by the first of the year.

Ministers who have served this church during the 25 years are: Carl King, O. L. Brown, C. F. Womble, R. E. Hinshaw, J. L. Rayle, J. O. Ervin, H. L. Blackwelder, H. W. Bell, and Dwight Pyatt.

Town and Country Preachers Meet at Junaluska

LAKE JUNALUSKA, N. C.—"A Methodist Church on a Circuit," is the theme of a nine-state Town and Country Conference for rural church leaders to be held here August 18-22 at the Methodist Summit Assembly.

Every district in the Methodist Church, Southeastern Jurisdiction has been requested to send at least two delegates—a minister and a layman from small towns or rural parishes.

The conference program will feature training groups, buzz sessions, panel discussions and addresses by the following leaders:

The Rev. Dr. James W. Sells, Atlanta, Ga., executive secretary of the Jurisdictional Council; the Rev. James E. Hankins of Rogersville, Tenn., secretary of the organization; the Rev. Gene Holdredge, Ferrum (Va.) Junior College; the Rev. Jack Waldrep of the Farmers Federation, Asheville, N. C., and the Rev. Wilson Nesbitt, assistant professor of rural church work, the Duke University Divinity School, Durham, N. C., and president of the jurisdictional Commission on Town and Country Work.



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Number 32

ST. MARY'S CHURCH, OXFORD

It was in St. Mary's Church, January 1, 1733, a few short blocks from Lincoln College, where Wesley was a tutor, that the founder of Methodism preached his sermon on "The Circumcision of the Heart" to a congregation of students and faculty who came, no doubt, expecting to be bored and, instead, were startled awake by the decisive, yet scholarly, manner and matter of the sermon.

Wesley began his sermon with these words:

It is the melancholy remark of an excellent man, that he who now preaches the most essential duties of Christianity, runs the hazard of being esteemed by a great part of his hearers "a setter forth of new doctrines." Most men have so lived away the substance of that religion, the profession whereof they still retain, that no sooner are any of the truths proposed which difference the spirit of Christ from the spirit of the world, than they cry out, "Thou bringest strange things to our ears; we would know what these things mean." Though he is only preaching to them "Jesus and the Resurrection," with the necessary consequence of it—If Christ be risen, ye ought then to die unto the world, and live wholly unto God.

These were strange words to the worldly-minded congregation; that they are not strange to us now is the proof of the work of Wesley in the world. For Wesley's sermon was the beginning of a new era in religion. Even though it would be five years before he completely found liberty of soul, he was then preaching the faith which he later made triumphant.

St. Mary's, Oxford, stands today, not much changed since the days of Wesley, and visitors can worship in the same building, even sit in the same pews which were in use in Wesley's day.

The picture was taken on a summer morning in 1957, as the city was filling up with shoppers and tourists, but here in the quiet old street there is the peace and calm which Wesley loved.



News Briefs about Methodists and Methodism

The Rev. and Mrs. Conrad Holmes, of Bethany Church, Albemarle, announce the birth of a daughter, Lydia Anne, on July 8, at the Stanly County Hospital.

Friends of the *Rev. W. L. Loy*, retired minister of the N. C. Conference, will be interested to know that he is now living at Rowland, N. C., telephone GArden 2-3601.

The Rev. Clifford H. Peace, pastor-counselor of the R. J. Reynolds Tobacco Co., Winston-Salem, was guest minister at Centenary Church of that city on Sunday, August 3.

Dr. W. L. Halverstadt, world traveler and lecturer, will be guest speaker at Kilgo Methodist Church, Charlotte, on Sunday morning, August 17.

Annual Homecoming service will be observed at Rocky Ridge Church, Concord, N. C., on Sunday, August 24, at the 11:00 a.m. service. All former pastors and friends of the church are cordially invited to attend.

Long Memorial Church, Roxboro, has recently received a new film strip and slide projector. This is a gift from the young people and Girl Scouts, who sold black pepper to raise funds for its purchase.

The Rev. and Mrs. John T. Maides, of Longview Gardens Methodist Church, Raleigh, announce the birth of a son, John Thomas Maides III, on July 27, at Rex Hospital. Mrs. Maides is the former Shirley Allen of Fayetteville.

The God and Country Award for Scouting was recently presented to three young members of Long Memorial Church, Roxboro—Bob and Jimmy Stovall and Jimmy Stewart. They are the first boys in the church to receive this award.

Bethel Church, Midland, observed homecoming on Sunday, August 10. The Rev. W. B. Thompson, a former pastor, brought the message at the morning service. Revival services began on Monday evening and continued through the week, with the Rev. Ralph Reed, of Midway, Kannapolis, as guest minister.

Bethany Church, Albemarle, observed homecoming on Sunday, July 27. At the morning worship service the new Hammond organ was dedicated, and the sermon was preached by the pastor, the Rev. N. Conrad Holmes. Dinner was served on the grounds. At the afternoon service the Rev. D. Edwin Bailey, pastor of the Hickory Grove Church, Charlotte, preached the homecoming sermon.

Kilgo Methodist Church, Charlotte, will observe homecoming on Sunday, September 14. Dr. Walter Miller, district superintendent, will be the guest speaker, and will also dedicate the educational unit. Picnic lunch will be served at the church. Further notes from Kilgo state that the new pastor, the Rev. Ivan A. Stephens, and his family were given a reception and an old-fashioned "pounding" soon after their arrival. The church is also happy to report that the parsonage is being redecorated.

Americans should judge the government's mutual assistance program to foreign countries "in the light of the spiritual law of helping others and not in the defeatist light of a give-away program." Dr. Arthur S. Flemming, prominent Methodist layman and government official, said recently. America must not let differences of race, color or creed cause it to "pass up opportunities to help other nations."

The United States is so concerned with missiles that it is losing the "war of ideas" to Russia, a Methodist missionary to India warned in a talk at Lake Junaluska. "We will lose the leadership of the free world if we continue to confuse the world-wide revolution of the common man with communism," said the Rev. David A. Semands. Born in India of missionary parents, the Rev. Mr. Semands is home on furlough after 12 years' service in that country.

Broad Street Church, Statesville, is privileged to have outstanding ministers in the pulpit during the vacation of its pastor, the Rev. Julian A. Lindsey. On August 10 the Rev. William Blanton, executive secretary of the Commission on Town and Country, was guest minister. On the next two Sundays the following ministers will fill the pulpit: August 17, Dr. Emmett K. McLarty, Jr., president of Brevard College; August 24, the Rev. Fletcher Nelson, director of the Commission on Higher Education.

Church-related colleges "must not only be superior to other schools, they must be different if they are to justify their existence," President S. Walter Martin of Emory University, Atlanta, Ga., said recently at Lake Junaluska. "Christian intent" is what makes a church college different, Dr. Martin said. "In dealing with the measure of Christianity on any college campus you are dealing with imponderables and intangibles, and the very kind of spirit which makes a person either a Christian or a non-Christian."

Twelve thousand local church clubs of Methodist Men have now been chartered by The Methodist Church's General Board of Lay Activities. This was reported by Dr. Robert G. Mayfield, general secretary, at the board's annual meeting in Chicago July 26-27. Methodist Men groups are organized in all the states, Hawaii, Alaska, Puerto Rico, and several countries overseas. Total membership of these groups is about 600,000. Dr. Mayfield pointed out that "Methodist Men is now the largest men's organization in any Protestant Church in the world."

Hopewell Church to Celebrate 150th Anniversary

Hopewell Church, on the Peachland Circuit, Charlotte District, will observe homecoming and the celebration of its 150th anniversary on Sunday, August 17. The pastor, the Rev. John Oakley, will preach the homecoming sermon at the morning worship service. Dinner will be served at noon. At the afternoon service the Rev.

W. B. Davis, a former pastor, will be the guest speaker.

All friends, former pastors and members are invited to join the Hopewell people in observing this great day in the history of the church.

According to history, this church was started during Bishop Asbury's ministry. Asbury "first entered the State on June 16, 1780." It is possible that he had something to do with the work of the church in Anson County, as he "was in the State sixty-two times in thirty-six years, and visited all or most of the present towns and communities." (Quotations from address given by Dr. Elmer T. Clark on September 21, 1954, in pre-Conference session at Asheville, N. C.)

President Picks Methodist Woman for High Post

WASHINGTON, D. C.—A Methodist woman who is a national Republican official, Miss Bertha Sheppard Adkins of Salisbury, Md., has been nominated by President Eisenhower to be Undersecretary of the Department of Health, Education and Welfare.

If confirmed by the Senate, she will be the first woman to hold the \$21,000 a year post made vacant by the resignation of Dr. John A. Perkins, who has returned to the presidency of the University of Delaware.

For the last five years Miss Adkins has been assistant chairman of the Republican National Committee and director of the women's division.

A leading campaigner for President Eisenhower in 1952 and 1956, Miss Adkins termed her nomination a "challenge" for the future rather than a reward for past performance.

An educator before she turned politician, Miss Adkins taught school following graduation from Wellesley College in 1928, and subsequently went into college work, serving as dean of women at Western Maryland College, a Methodist school in Westminster, Md., and dean of residence at Bradford (Mass.) Junior College.

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Hominy Valley Methodists Busy With Future Projects

By RAYMOND H. SMITH

(EDITOR'S NOTE—This is the second of a series of historic sketches concerning a group of small Methodist churches located in the valley just west of the city of Asheville, N. C., which forms the Eastern Gateway to the Great Smoky Mountain National Park.)

Foremost among the organizations representing the 15 churches in the Hominy Valley section of the Asheville District of the Western North Carolina Conference, is the combined Methodist Men's organization. Religious theme of the group for the coming year was highlighted by the spirited singing of the hymn "Rise Up, O Men of God."

A complete calendar of events has been outlined for the last half of 1958 and extending into the summer of 1959. Officers for the current year include: President, Gudger Cabe; vice-president, Ralph Nichols; treasurer, John Taylor; and secretary, Raymond H. Smith.

Each quarter the Hominy Valley group meets with the Asheville District Methodist Men, and it was during one of these sessions that the affectionate nickname of "Hominy Valley Boys" was assigned to the Hominy Valley unit. The name evolved from the fact that the Hominy Valley men are always ready to contribute their share in the district work, and show by their attendance and interest that they are willing to push forward the work of the Methodist Church—but more important they are interested as individuals in forwarding the Master's work by their everyday lives.

The August 15 meeting is being held in the form of a picnic at Piney Mountain Church of which the Rev. T. M. Mason is pastor. Dr. E. H. Blackard, pastor of Central Methodist Church in Asheville, will speak to the district men concerning his recent trip abroad. Once each summer the Hominy Valley churches take turns in playing host to the Asheville District men in the form of an outdoor picnic.

Future plans of the Hominy Valley organization include the following meetings: September 19, at Sardis Church, oldest of the member churches, dating back to 1853. At this meeting the Rev. David Swain, missionary to Japan; and the Rev. Charles Shannon, pastor of St. Paul's Church in Asheville and district chairman of Mission Work, will head the program. Dr. Emmett McLarty, Jr., president of Brevard College, will speak at the October 17 meeting at Acton Church; November 21, district meeting at Brevard Church.

Then on December 21 the Snow Hill Church will entertain the men of Hominy Valley at a special Christmas Week program in which the Rev. George Rudisill of Salisbury, district chairman of Young Adult Work, will be the invited speaker. The men will have as their special guests for the evening the young men of their churches who are of high school and college ages and who have not yet entered into the work of the Methodist Men's group.

Beginning the new year 1959, the first session will be held at the Emma Church at which time the Rev. Ernest Fitzgerald, pastor of Abernethy Methodist Church in West Asheville, will speak on the theme, "The work of the Commission on Education in the Local Church."

One of the more special events sponsored by this Hominy Valley group each year is the annual Religious Training School, especially designed to fit the needs of the more than 2,000 members of the 15 churches represented. The school will be held January 18-22 at Acton Church with the pastor, the Rev. Glen McCulley, as director. Mr. Max Dillingham will be literature chairman, and Mr. John Taylor will serve as treasurer.

On February 20 Asheville District Men's meeting. Beginning on March 20 at Oak Hill Church a workshop is planned in preparation for the United Evangelistic campaign and then on March 27, Good Friday night, the traditional family night worship service will be held at Acton Church. The Rev. Thorton Hawkins, pastor of Francis Asbury Church, will be the leader with R. L. Poore and the Rev. Glen McCulley, members of the committee.

The Hominy Valley men have two special programs each year in which their families are included. The Good Friday night service which is strictly a devotional program, and the annual outdoor picnic held during the summer months. This past summer the picnic was held at Davis Chapel, which is one of the churches nestled at the foot of Mount Pisgah, another of the famous landmarks which are well known to a wide circle of tourists who stream in and out of the western North Carolina mountains each vacation season.

On April 17, at Montmorenci Church, a dedication service will be held prior to the opening of the United Evangelistic services which are planned for April 19-25. A special feature which was started last year is the giant youth rally held at the close of this special week of services. Members, neighbors and friends of the Hominy Valley Methodists are always invited to attend the United Evangelistic campaign. The Rev. R. L. Hilliard, pastor of Candler Charge; the Rev. Bryce Parker, pastor of Davis Chapel-Laurel Hill Charge; and Paul Metcalf, one of the organizations fine lay speakers, are in charge of arrangements.

At the close of the year's activities special emphasis will be placed on stewardship, both in possessions and time and talents. June 19 the annual summer family picnic will be held at Pisgah Church. The final meeting of the year will be held July 17 at Brown's View Church when the new slate of officers will be elected and plans discussed for the following year.

In addition to the joint activities engaged in by the Methodist men in the Hominy Valley area, their women are quite busily engaged with plans and programs also for

the coming months ahead. Included will be study courses which are features of the monthly meetings of the ladies' groups. It is in this manner that the ladies of the churches have been able to keep themselves and their families so well informed on the plans of the Methodist Church beyond the borders of their own congregations.

Nearer at home the church membership is engaged in providing aid and assistance to the Methodist Church which is located on the Cherokee Indian reservation located farther to the west. Individual and collective assistance is also provided for numerous other worthy causes within the limits of Buncombe County which comprises the area outside the city limits of Asheville.

Much of the local activity during the months since annual conference has been in holding of Quarterly Conferences in which the new district superintendent, the Rev. R. C. Tuttle, has been acquainted with the Hominy Valley area as well as other churches of the Asheville District. Here again the Hominy Valley group has demonstrated their friendliness. Outlines of immediate plans and projects were provided the new district superintendent and dreams of future progress were shared.

Additional activities in the Conference and District in which the Hominy Valley men and women of Methodism are planning to participate are the Educational Emphasis sessions planned at Charlotte, September 12, and at Central Methodist Church in Asheville, September 29.

Labor Day weekend is scheduled for laymen and the families at Lake Junaluska. The Southeastern Jurisdictional Conference laymen have just concluded a meeting at the Lake ending the first week in August. Delegates from the Hominy Valley group attended the Evangelistic Rally held in Washington, D. C., and later this summer men will be attending the laymen's conference scheduled at Purdue University in Indiana.

The Methodist men of Hominy Valley are faithfully carrying forward the religious heritage which has been handed down from the days of the circuit rider, and the religious revivals which had their early beginnings in the "camp meetings" for which western North Carolina and the mountain communities are well known.

Duke Offers Refresher Course for Chaplains

The first Protestant Army chaplain to take advantage of a newly-established 90-day administrative absence for a refresher course is now studying at Duke University.

The Army program, begun about a year ago, makes such leaves available to chaplains of any denomination after five consecutive years of active military service. Chaplain (Lt. Col.) David E. Kinsler, now at Duke, has served actively for 16 years.

Duke University was chosen for the course due to the efforts of Chaplain Kinsler and Dr. Russell Dicks, professor of pastoral care at the Duke Divinity School. They have set up a refresher course of valuable information, study and inspiration, including pastoral care and counseling, and it is their hope that many chaplains will avail themselves of this opportunity.

A Conference Looks at Integration

By DALLAS MALLISON

The subject of racial integration in three different forms and at three different times came up at the recent 1958 annual session of the N. C. Methodist Conference held in Wilson.

It is the purpose of this article to tell in a purely factual and objective manner what did take place at this time and place about this subject. The writer has his own views about the subject, but he has made a great effort to keep his own personal bias out of the reporting job he has tried to do in this instance.

There are those who feel that the best approach to the racial issue is to say the least that has to be said. This is the "ostrich's head-in-the-sand" approach. By ignoring a vital issue and wishing it were not, this approach feels the issue will dissolve itself. The writer obviously does not share this view. He feels that the vast majority of Tar Heel Methodists deserve and want to know the facts, especially as they relate to concrete happenings at annual sessions of the N. C. Annual Conference.

"Vital Issue"

This view of knowing and facing the facts candidly and honestly is supported by the very first incident that took place at this gathering concerning this subject. Reporting on the first afternoon of the annual get-together, a noted speaker in American Methodism described the subject as "the most vital issue facing Methodists today."

"The integration problem is the most vital issue we Methodists face today," declared Dr. C. C. Bell of Lynchburg, Va., who is executive secretary of the special Jurisdictional Study Committee of the entire Methodist Church. The church leader made a special trip to report on the work of his group to the N. C. Conference.

Dr. Bell said that a report is due within several weeks from the 70-member special nation-wide study group. The last General Conference (at Minneapolis in 1956) set up this committee, which was charged with studying the entire jurisdictional question.

What we Methodists call "the jurisdictional problem" really involves the problem of racial integration, particularly as the jurisdictional problem relates itself to the question of the Central Jurisdiction. For all purposes, administratively and otherwise, all Negro Methodist churches today are organized in separate conferences and a jurisdiction called "the Central Jurisdiction."

Dr. Bell, an eminent member of the Virginia Annual Conference, gave assurance that the South's feelings, as well as those of other sections, will be respected in the final report due to be made soon by a special subcommittee of seven members of the larger committee. Dr. Bell is also a member of this smaller group which will soon present its recommendations to the larger, parent body.

"We Methodists are one body and united, and in love and mutual respect we are working out our solution to the racial problem much better than any other institution in America today," Dr. Bell said. "I come here

with a note of optimism and confidence that we will work out an approach acceptable to both our Southern and Northern brothers."

"I said at Minneapolis that a miracle had been worked when the report we brought in received a virtually unanimous vote," said Dr. Bell. "I believe another miracle will be wrought and that an approach acceptable to both the North and South—and the West, too—will be found."

The Methodist leader said that his church believes that an application of the principles of Christian love and understanding, and of mutual respect and tolerance, provides sufficient basis to solve this most vexing and highly emotional and complicated problem.

In essential terms, the position taken at the 1956 General Conference is that the Christian approach to segregation or integration is wholly a voluntary one based upon a common understanding and acceptance of Christian principles and motives on the part of both races. Thus, it can be said that the official Methodist approach is now one of either voluntary integration or voluntary segregation based upon mutual majority opinion or consensus.

The special study committee was named at this time to study the entire matter of jurisdictions, one aspect of which involves the relation of the Central (Negro) Jurisdiction to the other jurisdictions (white). Provision was also made at this time for the entire brotherhood to vote on setting up the machinery whereby white and Negro conferences could merge when such a move was supported by two-thirds of all the churches in all the conferences (white and Negro) concerned in the move. The N. C. Annual Conference by a wide margin approved this approach at New Bern last year.

The Smith Proposal

An amendment signed by 13 persons was offered to the report of the Board of Social and Economic Relations by the Rev. Harmon L. Smith, Jr., pastor of Grace Church in Burlington. This amendment asked that the boards of trustees at Greensboro, High Point, and Louisburg colleges and Duke University be requested to admit qualified students without regard to race or color.

By a vote of 119 to 60 the resolution or amendment was referred to the Board of Social and Economic Relations for study and possible recommendation. In presenting his proposal, Mr. Smith pointed out that qualified Negro students are now being admitted to the University of North Carolina, Woman's College at Greensboro, and N. C. State College. He also pointed out that the Baptist seminary at Wake Forest has begun admitting Negro theological students and that Pfeiffer College has admitted at least one Negro student.

Following the introduction of the resolution or amendment at the afternoon session on Wednesday, the Board of Social and Economic Relations held a long and soul-searching open session to consider the matter. The conclusion was that this was not the time or place to act favorably on such a proposal, and this report was approved

at the final session of the Conference on Thursday morning.

In its report on the proposal the Board said in part:

"We are deeply concerned about the problems presented in this amendment and we will support the trustees of our colleges as they seek to implement Christian principles in their administrative policies.

"It is the feeling of your board that there should be prayerful, heart-searching, continued study and discussion of this matter both by the Board of Social and Economic Relations and the boards of trustees of our respective Methodist institutions."

It would have been good if the entire membership of the N. C. Conference could have quietly sat in as the Board of Social and Economic Relations studied the proposal at its late session Wednesday night. It was not a closed session and many did sit in. The results of the deliberations were shared in by all shades of opinion, including the introducers of the amendment itself. The remarks of Brother Harmon Smith on the conference floor Thursday morning showed this to be true.

"The will of God," Mr. Smith told the Conference, "is not always clearly defined for us all in precisely the same way. Some of us may believe that the will of God is one thing but others may think it is something else. In Christian charity and concern we must admit this and make it a matter of conscience."

Mr. Smith said that he had met with the Board when it considered his amendment and he said that he had found "an attitude and a mind-set . . . that is very encouraging for us all." He added, "The spirit of this report, as brought by the board, is in keeping with the harmonious relations we had last night."

A full report of the night session at which the proposed amendment was considered was made to this reporter who could not attend for lack of time. Several ministers made the report to this writer. They reported the consensus of the meeting to be rather surprising, perhaps. The main point of difference seemed to be as to the timing of such a resolution.

All shades of opinion—classical and religious—were presented and argued, all in the greatest of Christian love, respect, and understanding. While some of those present believe that God means for the races to live apart or segregated, the vast majority believe otherwise.

The general feeling was that integration will come in time but only through the applications of Christian principles and not through laws or edicts. The principle of force or law is foreign to Christian principles and this applies to either forced or legal segregation or forced or legal integration, the consensus seemed to be. While a right solution is being wrought out on the anvil of human experience, men of all shades of thought can live and work together if they practice Christian love, tolerance, and mutual respect, it was felt.

Food for Thought

Much food for sober thought and deep and honest soul-searching was contained in the brief remarks of the Rev. Douglas E. Moore, pastor of the Durham Methodist Church of the N. C. Conference of the

Central Jurisdiction (Negro). It was obvious that the Negro minister was using the forum provided him to bring fraternal greetings from his conference to prod his white brother Methodists into some serious reflection along racial lines.

Speaking quietly and almost inaudibly at times, the Negro minister seemed to be chiding his white brothers on the subject of integration. He questioned whether the present jurisdictional system was either efficient or necessary.

"I confess that we do not know the right answers," he told his brother white Methodists, asserting that in the view of Negro Methodists "the problem of missions is also most disturbing."

"We want you to know, too, that we Negro Methodists are also deeply concerned about Christian higher education," he told the Conference. "We also need to send our young people to colleges . . . The question being asked in our conference today may be an unfair question but this question is being asked: 'Are your new colleges to be a refuge for segregation?'"

The Negro minister cited instances where members of his race have had to go North to obtain or complete their college education. He said that he himself had to go to a Boston college to complete his own ministerial training.

"The Methodist Church is a great church and I plan to die in it, although I feel some-

times that it hasn't done all that it should have done . . . but there is always hope in my heart in the idea of perfection so ardently advocated by John Wesley."

"I believe that in spite of the shortcomings of the Methodist Church in the area of race relations, it has done more than any other group in the United States to help us," the minister declared.

"I believe in my heart that eventually we will be perfect, even as He is perfect." He did not spell out in so many words what he meant precisely by "perfection" in race relations, but there was little doubt that he meant complete racial integration.

At the start of his address, the Negro minister said that he understood that the Methodist Church had to proceed slowly and in line with the thought of the majority membership of the church. He added that he did not advocate anything that would "bring about another schism in the Methodist Church that might last another hundred years," referring to the issue of slavery which broke up the Methodist Church a century ago into its northern and southern branches.

He also declared that Negro Methodists want to take a larger part in missions, especially foreign missions. He indicated that his group would like to engage actively in sending Negro missionaries to the East and especially to Africa.

Harry Denman Called Unusual Kind of Christian

By LOUIS CASSELS
United Press International

Harry Denman is a disturbing kind of Christian.

He takes seriously an aspect of Christian teaching that most church members prefer not to think about: The responsibility of every layman to be an outspoken "witness" for Jesus Christ.

For more than 30 years, Denman has been talking about religion, quietly and unaffectedly, to taxi drivers, department store clerks, pullman porters and virtually everyone else he meets. Billy Graham calls him "the greatest practitioner of personal evangelism in America."

Denman is not the brash kind of extrovert who finds it easy to strike up conversations with strangers. By nature, he is a sensitive and diffident man. He carries on his private evangelistic crusade because he is convinced that "Jesus was speaking to all Christians—not merely to ministers—when he said, 'Ye shall be witnesses unto me.'"

"Do you really believe that the average housewife or businessman could do the kind of 'witnessing' you do?" I asked Denman in an interview.

"Yes," he replied. "Anyone can do it if he tries. It's like jumping under a cold shower. After you get under, it's all right."

Denman was an office worker for a Birmingham industrial firm when he began his career as a lay evangelist. Although he still is technically a layman—in the sense that

he has never been ordained—he now devotes full time to church work. Since 1940 he has served as general secretary of the Methodist Board of Evangelism at Nashville.

In recent years, Denman has been much in demand as a speaker. He stays on the road constantly, visiting local Methodist churches in every part of the country to help organize evangelistic missions. In the course of a year, he probably preaches to more people than any other churchman with the possible exception of Billy Graham.

He has done his best to remain what he feels he was called to be—a "lay witness to Christ" rather than a professional evangelist. He refuses to accept a salary from the Board of Evangelism. ("I am a bachelor and do not need a salary," he explained.) His living expenses, which the board pays, are held to the bare minimum. When I interviewed him, he was staying in a cramped single room in a second-class hotel.

He was extremely reluctant to talk about himself or his work, but he opened up when the conversation switched to a layman's opportunities for evangelism.

"Your basic witness is the kind of life you lead," he said.

"A sincere Christian can have a profound effect on the people around him without saying a word about religion. But the same Christian will accomplish far more for the

Historic Snow Creek Church to Observe Homecoming

The annual homecoming at historic Snow Creek Church, in Iredell County near Statesville, will be held Sunday, August 17. The Rev. M. W. Lawrence, pastor of Trinity Church, Durham, will be the speaker at the 11 o'clock service. A picnic dinner will be spread on "the old rock wall" at the noon hour. The sacred music program in the afternoon will be conducted by Miss Nellie Holland.

Snow Creek Church was established in 1802 by the Rev. Jesse Lee, in the home of Peter Claywell. The first sermon in the present building was preached by the Rev. J. C. Rome in 1886. Since the days of the old camp meetings in the community, homecomings have been observed on the third Sunday in August.

The church held its revival beginning on August 11, with the Rev. Charles E. Bruce, pastor of West Iredell Church, as guest minister. The Rev. Thomas F. Prichard is pastor.

Kingdom of God if he learns to witness with his lips as well as his life.

"There are many ways of doing it. It is easier, usually, to start with someone you know. If you have new neighbors and notice that they stay at home on Sunday morning, you have an opening to invite them to go to your church with you. They may accept your invitation—or they may tell you that they don't believe in going to church. Either way, you have a chance to talk to them about Christ.

"Maybe you have a friend or a business associate who is in trouble. Help him in any concrete way that you can, and meanwhile watch for the right moment to tell him where you turn for strength and courage when you are in trouble."

Won't people resent such overtures and treat you as an unwelcome meddler in their personal affairs?

"I've talked to a good many thousands of people, and I've never met one who resented it," said Denman. "You cannot do this kind of thing unless you really care for people—and they can always tell. If you are trying to get an 'A' on your own spiritual reports card, instead of trying to help someone else find Christ, you'll fail."

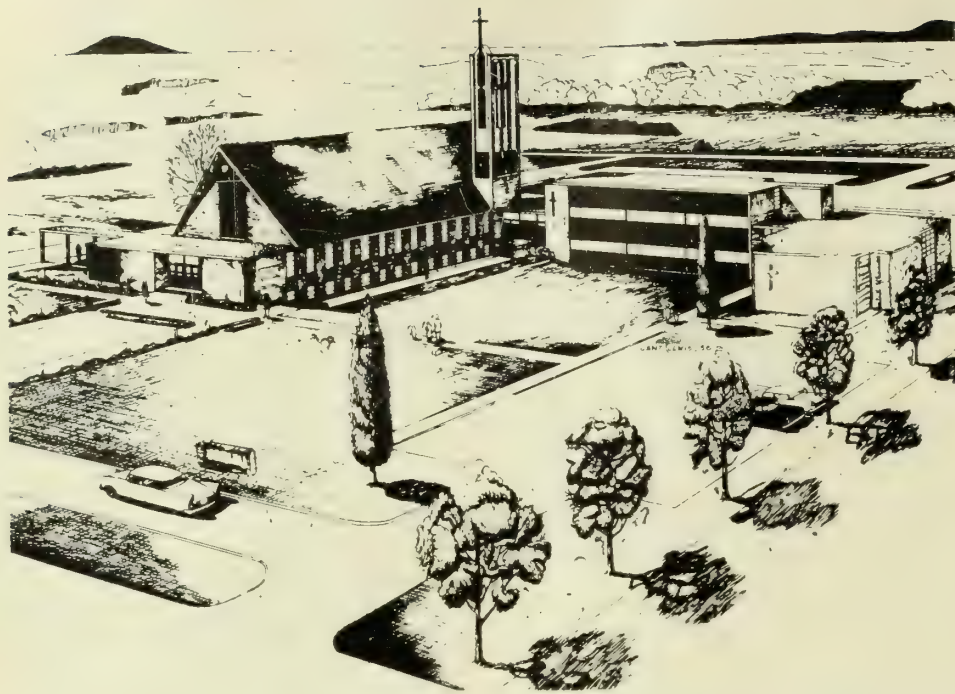
Can one casual conversation actually convert a non-Christian?

"In most cases, no. What you are doing is sowing seed. Many of them are bound to fall on rocky ground. But some will take root and grow. A word or two from you, at the right moment, may be just the little push that's needed to change a man's entire life. I would rather say a million words that did no good than leave unsaid the one or two that could have been crucial."

How can you know which are the right "one or two words?" What if you are a tongue-tied fellow with no eloquence at all?

"The words will come. You are never asked to do this work alone. Just remember that God is working on this project, too."

—The Nashville Banner



St. John's Church, Gastonia, as it will look when proposed building is completed. Education unit at right was formally opened August 3.

The Story of a New Church

About three years ago a layman by the name of Ed Stowe talked to another layman, Albert Davis, about the possibility of a Methodist Church in their community in East Gastonia. Because of this conversation, and because they and others followed it with a lot of thought, prayer and work, their vision is becoming a reality and the gospel of Christ is now being preached in a new church. With the help of their district superintendent, the Gastonia District Mission Society and others, the church has completed its first unit.

The first unit with 9 Sunday school rooms and a chapel was completed at a cost of \$75,000 counting the furnishings. The chapel is the George A. Gray Memorial Chapel. The family of Mr. Gray had taken an initial interest in the new church and has been very helpful in its financial program.

The formal opening of the new unit was held Sunday, August 3, conducted by Dr. E. C. Few, district superintendent; the Rev. Reginald Cooke, pastor; and with Mr. Ed Stowe, chairman of the building committee, participating. Special soloist for the occasion was Mrs. Lamar Dowda of Winston-Salem.

The St. John's Church is two years old and has a total membership of 125. Organized Monday night, August 13, 1956, the church began with 20 members. This organization was preceded by a survey by the Rev. Laughton Carr under the Duke Endowment and also the First Methodist Church in Gastonia.

The Rev. Reginald Cooke was appointed pastor in 1956 and the congregation chose the name for the new church, St. John's Methodist Church. In less than six months the congregation tripled and 66 members approved the church plans submitted by the pastor and Ed Stowe, chairman of the

building committee. The groundbreaking services were held February 2, 1958.

Assistance for the new church has been liberal from a number of sources. The 3½ acre lot costing \$18,500 was given by the Gastonia District Mission Society, in addition to another cash donation. The First Methodist Church in Gastonia gave \$10,000 toward the building of the new church. The George A. Gray family for whom the chapel is named gave a substantial initial contribution. Other sources of help were the General Board of Missions and the Conference Board of Missions.

This new church now has a very active Methodist Men's club, a Woman's Society of Christian Service and a Methodist Youth Fellowship.

Chaplain from N. C. Conference Receives Honorary Degree

Major (Chaplain) Allen C. Edens, Jr., was recently presented the Honorary Doctor of Divinity Degree awarded by Burton Seminary, Manitou Springs, Colorado. The presentation was made by Col. K. C. Robertson, Battle Group CO of the 8th Infantry, stationed at Mainz, Germany.

Major Edens, the area and group chaplain of Mainz, has been a member of the N. C. Conference since 1946, and has held pastorates at Haw River, Wrightsville Beach, and Pembroke. He served as a chaplain in the Army from April 1944 until October 1947, and returned to active duty in January 1951. He is now a member of the Regular Army Chaplain Corps.

Chaplain Edens, a native of Red Springs, N. C., attended school at Louisburg Junior

College, Florida Southern College, Duke Divinity School, and the Wake Forest Graduate School.

Candler Camp Meeting at Junaluska Aug. 17-24

LAKE JUNALUSKA—The annual Candler Camp Meeting and Southeastern Conference on Evangelism will be held August 17-24 at the Methodist Summer Assembly here.

Bishop Arthur J. Moore of Atlanta, Ga., widely-known for his evangelistic preaching, will open the Camp Meeting series.

He will be followed by Dr. J. Wallace Hamilton, St. Petersburg, Fla., and Dr. Robert E. Goodrich, Jr., Dallas, Tex., who will alternate as preachers for the morning and evening services.

Dr. Hamilton is pastor of the famous "drive in" Pasadena Church in St. Petersburg. He is the author of several books on religious subjects, and a speaker on "The Protestant Hour" radio program.

Dr. Goodrich has been pastor of First Methodist Church in Dallas since 1946. He is widely known for his lead role in "The Pastor" television series, and he is also a speaker on "The Protestant Hour."

General chairman of the program is the Rev. Leonard H. Cochran of Macon, Ga., pastor of the Mulberry Street Church and chairman of the Southeastern Jurisdictional Committee on Evangelism.

Seminary Students to Tour Boards and Agencies

Twenty award-winning Methodist seminary students will visit the national boards and agencies of The Methodist Church in Nashville, Chicago, Washington, New York and Philadelphia between September 1 and 12.

The twenty, two from each of the ten Methodist seminaries, will participate in the fourth National Scholarship Travel Seminar sponsored by the Board of Education and other agencies. The purpose of the seminar is to acquaint the potential future leaders of The Methodist Church with the programs and personnel of the general boards and agencies that serve the church.

Forty-Six Young People to Go On Overseas Missions

Forty-six young men and women will be leaving the United States this fall to begin three years of overseas mission service to The Methodist Church.

This is the twelfth consecutive year that the three-year missionaries, or the "3's" as they are called, have gone out to overseas countries under the Board of Missions. The 3's will go to 18 countries of Africa, Asia, Europe and North and South America. They will do varied types of work on the mission field, including evangelism, teaching from the kindergarten through university level, agricultural demonstration, social work and youth counseling.

Boys and Girls

ELIZABETH WHISNER
Editor



Cindy and the Candles

By MARGINETTE LASSITER

"Terry is going to help with the dedication service on Sunday," said Mrs. Baker by way of entertaining her small daughter as she went about getting supper.

"What's a dedication?" piped Cindy.

"Well, when people give a lot of time to the church, the other members want to do something nice for them, so they dedicate a gift," her mother replied.

"Why don't they give them a party with cake and ice cream?" asked Cindy.

"Oh, Cindy, you do ask the most questions. Ice cream would melt and cake would get awfully dry. Don't you think it is better to give something that will last a long time?"

"Can they take it home with them?" Cindy continued.

"No, they place the gift in the church in honor of someone," Mrs. Baker shook her head slowly. A four-year-old can hardly be expected to understand such things.

Not to be hushed, Cindy asked, "Who is going to be honored?"

"It's old Mr. Thompson, who has taught a class in Sunday school for twenty-five years," Cindy seemed to have lost interest in the subject, so Mrs. Baker went on with her cooking.

"I'm going to be dedicated," announced Cindy in the middle of supper.

"What on earth are you talking about, Cindikins?" laughed her father.

"She is talking about the dedication service on Sunday," said Mrs. Baker. "I told her that Terry was going to help with it."

"Terry is going, Cindy, not you." Father playfully pinched her cheek.

"I want to go, too," Cindy insisted.

"Aw, you ain't big enough," Terry teased. Cindy's big blue eyes got bigger and bluer, and her chin set stubbornly.

"I'm a big girl now," she pouted.

"You are a big girl, Cindy," said Mother, "but you will get so tired if you sit through Sunday school and church service, too."

In desperation Cindy reached out a chubby hand and wrapped it around her father's thumb. She stared from one to the other.

"Let her go, Mom," he pleaded. "I think she will be all right this time."

Mother hesitated and was lost. "Well—"

"Oh, goodv, goody," Cindy waved a spoon with glee and showered Terry with pudding.

"Now see what you've done," Terry yelled. "Mom, don't you see, she's nothin' but a baby?"

"Terry, remember you were little once," Mother told him in a confident tone, though she felt a little unsure herself. "She will be a big girl Sunday."

Following Sunday school, Cindy had a drink of water, had her skirts all fluffed out and her hair combed.

Now to go inside!

Cindy liked the church. She liked the pictures in the windows. She liked the dark curly wood in the top of the church. But she liked the shiny pipe organ best of all.

Today there was something new. On the long table in front of the minister were two beautiful candlesticks and a cross, like the one on her necklace, only larger.

Other days when she sat with her mother in church, she had been fascinated with the long robes the minister and the choir members wore. Today she saw only the things on the table.

"Are those the dedications?" she whispered.

Mother nodded her head and busied herself with her hymnal. She didn't seem to want to talk, so Cindy continued to watch the candles and the cross.

Suddenly music filled the church. Cindy caught a glimpse of Terry in a white robe and carrying a long lighter in his hands. He was coming out of the side door. Everyone stood up, and Cindy could not see a thing but waistlines and shoulders.

It would never do not to see after she finally got to come!

A glance at her mother showed she was forgotten for the moment. So Cindy slipped quietly out into the aisle and walked primly down to the front of the church. She leaned her arms against the altar rail and propped her chin in her hand.

Terry approached the candlesticks with the white candles. He touched the lighter to each one, then turned in dismay as he saw her standing there.

Cindy flashed him a brilliant smile, and her eyes followed him out. Thoroughly satisfied, she skipped happily back to her mother.

THE CANDLE

A candle's but a simple thing—
It starts with just a piece of string;
Yet dipped and dipped with patient hand,
It gathers wax upon the strand,
Until, complete and snowy white,
It gives at last a lovely light.

Life seems so like that bit of string—
Each deed we do a simple thing;
Yet day by day upon life's strand
We work with patient heart and hand.
It gathers joy, makes dark days bright,
And gives at last a lovely light.

—From *The Wesley Courier*

HELP WANTED!

Several months ago we published a Children's Page made up of material written by or about our North Carolina children. This proved quite interesting, and we would like to do it again from time to time, but we need short stories and poems written by boys and girls in order to make such a page possible.

Your page editor enjoys planning the page each week with material that grown-up people have written, but we look forward now and then to preparing a very special page written by the children themselves.

So we are asking for your help. Maybe you wrote a short story or a poem or two in school last year, and would like to let us use it on our page. Or perhaps you are writing something this summer about some special incident during your vacation.

You will be quite proud to see your story or verse in print on the Children's Page, so be sure to send it in as soon as possible to Children's Editor, N. C. CHRISTIAN ADVOCATE, Box 508, Greensboro, N. C.

CHUCKLE

Little Bobby, scolded for being naughty, was asked by his mother, "How do you expect to get into Heaven?"

He thought for a moment, then replied: "I'll just run in and out and keep slamming the door until they say, 'For goodness sake, come in or stay out.' Then I'll go in."

Teacher: James, why do we call English our mother tongue?

Jimmy: Because Father doesn't get much chance to use it.

A MOMENT WITH GOD

Dear God, keep us from being impatient, and help us to learn to wait for some of the good things we want. AMEN.

Bible Quiz

1. What famous woman visited King Solomon and asked him many questions?
2. Which of Joseph's brothers found a silver cup in his sack?
3. Who commanded the sun to stand still?
4. What kind of bread is eaten at the Feast of the Passover?
5. What bird was given to the Israelites in the desert for food?

Answers to Last Week's Quiz

1. St. Paul—Acts 16:9-10.
2. Pool of Bethesda—John 5:2.
3. Juniper Tree—I Kings 19:1-4.
4. Philip—Acts 8:26-39.
5. Judas—Matthew 26:47-49.

W.N.C. Caravan in Scandinavia

By RAYMOND L. SMITH

This will constitute only an introduction to our work here among the Methodists of Scandinavia, since we have been here only a week. Our group was a bit tired after a trip through the continent in which we tried to cover too many countries in too short a time. However, this did not seem to dim the enthusiasm of our young people, who seem to prefer the contacts with our Methodist friends here to the guided tours of travel agencies.

In each place where we have been people have shown us every courtesy and have been much interested in comparing notes on church work in the two countries. We landed at Bergen, Norway, from Newcastle, England, and were met by representatives from the two Methodist churches there. One of these, Central, has a large building in the down-town section of the city and is, we understand, the largest Methodist church in any of the Scandinavian countries. Besides the meetings in the church, we visited a home for the aged, where we had a program, consisting of many songs in both English and Norwegian and the sharing of Christian experience. An added pleasure in Bergen was the visit to the home of the late great composer, Edvard Grieg.

From Bergen we went to Stavanger where we arrived Sunday morning and took an active part in the morning preaching service. Kind friends in this interesting community invited us out to dinner. They also showed us around the city, which is a very old one and boasts a beautiful old church, once a Roman Catholic cathedral and now a Lutheran church. We found that the Methodist church here at Stavanger has sent out seventeen men into the ministry in its history of less than 100 years—an enviable record! From Stavanger we crossed over to Denmark, where we were met at Hirstals by Anna Donner, whom many friends in N. C. met when she was a member of the Scandinavian caravan last summer. She stayed over to study at Syracuse University last year. She has been most helpful in assisting with our tour and interpreting for us since we have been in Denmark. A radiant Christian personality, she is a fine product of our Methodist work in these countries. To date, we have visited the following cities in Denmark: Fredrikshavn, Aalborg, Aarhus, Horsens and now we are at the youth camp in Stouby. In all these places we have been received with the greatest cordiality and have been privileged to share in Christian fellowship with these people through songs, short talks, visiting in their homes and sightseeing with

them. Tomorrow we go on to Odense, home of Hans Christian Andersen. The pastor of the Methodist Church there is now here in the youth camp but will accompany us to Odense. After the meetings there we shall go on to Copenhagen for a few days. From Copenhagen we shall go to Sweden for a while, then to Finland and, after that, back to Norway for another brief stay and departure from Oslo on the twentieth. We shall give fuller reports of our work as we go along.

British Methodists Take a Critical Look at Themselves

At the recent conference of British Methodism, held in Newcastle-upon Tyne, speakers discussed the problems of the church in a secular age. The newly elected vice-president, Mr. John M. Gibbs, speaking of the difficulty encountered in communicating the gospel, referred to the lack of interest shown by some congregations in the physical appearance of their church buildings.

Then the distinguished lay educator went on to say:

"Is it unfair to say that if one were to set about to devise a collection of factors unhelpful to the spreading of the gospel, one couldn't assemble them more successfully than the church seems to have done today The subliminal impact and the conscious impression that the church makes is, in many cases, unattractive and certainly not winsome"

"A casual glance often reveals a church more dead than alive; litter around the church door, peeling paint on the windows, the glass in them broken six months ago; sturdy plants growing out of the rain-water guttering—an unloved place. A more searching glance, maybe, reveals a poster proclaiming an evening of mirth and melody long since passed, the broken schoolroom clock, the benches splinter-faced"

But all these things are on the outside, as the speaker acknowledged, and often do not represent the inner feelings of the people, who are bravely and somewhat doggedly muddling through in typical British fashion.

If a foreigner may venture to write his views on the basis of a six-weeks visit to England, we would suggest that British Methodism is suffering from a psychological condition which is not entirely related to its spiritual life. Methodism in Britain, we found, is solidly based on Wesleyan principles, and sustained by genuine piety, but it lacks enthusiasm, and this lack may be more the effect of prolonged war-time conditions than of spiritual disintegration.

It is true, as the speaker pointed out, that many British Methodist church buildings are in poor repair; they are not up-to-date in their furnishings, and remind one of the churches in America fifty years ago. But we must remember that rationing and poverty have had a hold upon Britain for many years and it has been impossible to build new buildings or even to repair the old ones, until very recently.

All this has an effect upon the outlook of the parishioners. The *status quo* is a deadly thing and is best translated by the uneducated minister's definition as "the fix we is in." It is very easy to stay in that fix, out of pure inertia.

Yet, in our opinion, Methodism is not dying in England. It is not very active, but it is still alive.

Who Are the Witnesses?

During the recent assembly in New York, newspapers carried headlines about the thousands of Jehovah's Witnesses who descended upon the city like a swarm of locusts and proceeded to station themselves on street corners and in every available place, selling their magazine, *The Watchtower*, and giving the impression that they were one of the largest denominations in the world.

Advertising pays, for no small group such as the Witnesses has ever received such publicity from the daily press. George Cornell, religious writer for the Associated Press, devoted a column to the group and quoted their arguments in some detail, thus providing invaluable propaganda for these zealots who devote their lives to making proselytes from the other faiths by whatever means they can—ethical and otherwise.

Who are these Witnesses? They are devotees of a strange religion, compounded out of elements of Jewish and Christian faith, yet claiming to be messengers of Jehovah, the God of Christians and Jews.

The faith of the Witnesses is largely negative. They stress their claim to be the only true church; they attack with equal fervor both Protestants and Roman Catholics.

The faith of the Witnesses is materialistic. They look for the coming of Christ as a temporal ruler who will place them in power over the nations of the earth, and they rejoice with unholy glee over the prospect of war which will lead to bloodshed such as the world has never seen and which will result in the death of their adversaries—meaning everyone who apposes them.

The faith of the Witnesses has little to do with the teaching of Christ. It has no loyalty to nations and no friendly feeling for anyone outside the fold.

Meet Hobab

By RICHARD BRAUNSTEIN

Who was Hobab? What did he do? Where did he live? Not many can answer. He lives in an almost unfamiliar corner of the Bible. He was the brother-in-law of Moses. Moses, you remember married a Midianite woman when he was in exile in their country. But when he went into Egypt as God commanded, he went alone. On his way to the Promised Land as the Commander-in-Chief of the Israelites, Moses returned to gather his family and possessions together. Before departing he urged Hobab (the name means beloved) to accompany them and share with them the riches of the land which Jehovah had promised.

"Come with us and we will do you good," said Moses. It is a pleasant picture. It is an alluring offer. The riches of Canaan compared with the hardship of the desert are an attractive temptation. Surely he will accept, thinks Moses. But no, Hobab declines. He loves the arid wastes, the cactus growths, the wind-swept ridges. Moses is nettled. He urges his brother-in-law. He had really counted on him to act as a guide of the expedition. He trusted Hobab would lead them through the perilous country ahead where sand storms were frequent and water wells few and far between.

Moses needs Hobab. But how to persuade him? He goes with a new offer. "Come with us and do us good," is his proposition. "Be our eyes, our guide, our scout, our pathfinder, our inspiring companion, we need you." Put Moses on the list of the diplomats.

Moses' fresh approach worked. Hobab packed his duffle bag and joined the trek. Somewhere we read a sermon with the subject, "Rebels Without a Cause." Rebellious human nature must find something to live for. It is at its best when it gives time and talent to worthy programs. There must be a Cause.

Hobab who refuses to go on the mass migration for his own sake or gain, goes with Moses as soon as he can be of service to others. A right good fellow is this man. We like to meet men like that.

Can it be possible that we sometimes make the wrong approach? "Come to church and we will do you good." Naturally. Those who attend worship services have much good done to them. But how about saying, (At least once in a while) "Come to church and do us good? *Do us good.* Sing in the choir. Teach a class in our school. Pass the plate. Paint a wall. Patch a roof. Fix a leak. Whatever you know how to do, do it for the glory of the Lord. At any rate, be one of us. Give us the strength of your presence, the support of your interest.

We once followed a man in the New York Conference who left us a list of names. Beside each name was a thumb-nail biography. Such as "Good for raising money." "She is musical and has an excellent voice." "He will lead in the prayer meeting." "Arranges flowers for the chancel." It was a long list of skills and talents. But it was the last name that intrigued our imagination. "*Good in temporalities.*" So we did some

★

A Prayer

Beholding the King

O God, who on the mount didst reveal to chosen witnesses thine only begotten Son, wonderfully transfigured in raiment white and glistening, mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, liveth and reigneth, one God, world without end. Amen



A Verse for the Week

Be transformed by the renewing of your mind, that you may prove what is the will of God, what is good and acceptable and perfect. (Rom. 12:21 RVS)



stealthy and found ourselves involved in *The Case of the Good Cook.*

The woman we found was the presiding genius of the church kitchen. Her Holy Vessels were the pots and pans. At home she did not have to do certain things. She let the "help" attend to certain matters. But no dinner or supper went well without her, if under the auspices of her beloved church. What do you mean by the phrase "Good in Temporalities?" Had the otherwise good brother ever preached on the text, "... I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness?"

In almost every walk of life there are books. In the church we find the Good Book, the Hymn Book, the Check book,—and very often the Cook Book. There is a point in the religious life when heaven and earth meet. It is where the spiritual and the secular come together. We stand on the border of the There and Here.

Ralph Connor has told us about Sandy who was inclined to drink. The minister had him on his mind and heart. All avenues of approach failed. But the minister, like Moses had resources. He had a *technique*. Races were about to be run. Attending them, Sandy was in danger. So the minister went to him and said, "I greatly fear for Donald today. If he falls into the company of those wild fellows they will rob him of his money and think how that will affect his family. Could you not keep an eye on him today and keep him sober?"

Sandy straightened up and felt several inches taller. The idea that he could be of some use and that he could be responsible for somebody made him say, "I'll be doing my best, sir." And he did do his best. Both men came home sober that night. It was a great victory. All this illustrates how God means to help us. His pathway to one heart is through another heart.

God does not comfort us so that we may be comfortable but that we may be comforters. He does not enrich us so that we may be wealthy but that we may pour plenty into the lap of others. The idea is not to corner our blessings but to bless our corners. How true the song, "Brighten the Corner Where You Are." The little space we occupy can be made a happier sphere by our Christian thinking and living. Let us travel the Hobabian Highway. There is so much beautiful scenery on both sides.

A bystander at a funeral remarked, "I never saw so many flowers." The man next to him replied, "No wonder because the seed were sown through the years. It can be said of the Good Samaritan that 'he trod daily through the streets of a heaven which he created by his generous impulses and kindly deeds.'"

Steeple Echoes

By T. R. JENKINS

Kenneth Roberts, in *Quote* (the weekly digest), says that not long ago he was invited by a well-known surgeon to watch a complex operation the surgeon was about to perform. As the doctor went through the laborious preparation for the operation—scrubbing for the allotted time and being helped into cap, gown and rubber gloves—he seemed confident but a little tense. After stopping and bowing his head for a moment, the great surgeon said, "I'm ready." He led the way to the operating room, and his hand never faltered during the operation.

Afterwards, Roberts said to him: "I was surprised at your praying before you went in. I thought a surgeon relied solely on his own ability." The great doctor answered, "A surgeon is only human. He can't work miracles by himself. I'm certain that science couldn't have advanced as far as it has, were it not for something stronger than mere man. You see, I feel so close to God when I am operating that I don't know where my skill leaves off and His begins."

So much of our daily walk is described by the incident of a small boy in the rear of a classroom, who appeared to be day-dreaming. The teacher was curious about him. "Do you have trouble hearing, Johnny," she asked. "No, ma'am," Johnny replied politely. "I have trouble listening."

If we will listen, God will guide and sustain us. As William Cullen Bryant, in "To A Waterfowl," suggests:

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."



For the Love of His Name

Lord of all power and might, who art the author and giver of all good things: graft in our hearts the love of thy Name, increase in us true religion, nourish us in all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Looking Ahead

To paraphrase an old saying, "When vacation off-campus is over, can school be far behind?" We think not, for already foundations are being laid for the up-coming school year, and before we know it, our house mothers will be bundling their children off to a new and exciting school year.

This year, particularly, will really be new and exciting for our younger fry. For, for the first time, all of our boys and girls will be attending Raleigh public schools: either elementary, junior high or high school. While our junior and senior high students have already been initiated into this phase of school-life, our elementary school students will be adjusting to new situations at Myrtle Underwood School as grades one through six are fused into the public school program, where they will meet with the more normal life of the average school child.

And so, with school life just around the corner, our long-range planning is now bent toward getting each of the children outfitted for his daily classes and activities, and a "Sunday best" for fall and winter. The clothing season is upon us, and our reminder letters are already in the mail to the fine sponsors of our boys and girls. Much of the shopping will have been done before the school bells ring again, as this happy experience is more easily handled before the school routine begins.

The faithful support of our many friends in this important phase of our work is immeasurable, as is the benefit the children derive from their sponsor's friendship and love. Each clothing season serves as a reminder of the close ties binding our Home and its many unselfish and generous benefactors, and we are grateful.

Watermelon Feed

We were literally up to our ears in watermelons one hot afternoon recently, when a watermelon cutting was held in the picnic area. The refreshing pleasure of the ice cold treat was relished by our youngsters and "oldsters" alike, as melon after melon was sliced, distributed and downed. The treat was on Mr. C. A. Dillon, Sr., and tummies were both cooled and filled as the melons vanished. One of the nicest things about summer? Ice cold watermelon, of course!

Workshop Attended by Mr. Nicks and Mr. Brittain

Our Home was represented at the 14th Annual Workshop for Executives and Other Administrative Personnel presented jointly by the Child Welfare League of America and The School of Social Work at the University of North Carolina by Mr. Nicks,

superintendent, and Mr. Brittain, business manager.

The week-long session from July 21 through July 25 was devoted to discussing various phases of administrative activity and the best approach to different problems. Workshops covered subjects varying from the children to the staff and to the institution, and offered a wealth of practical and inspiring information.

Consultants to this program were Miss Bernice Crumpacher, Director of Residential Work, Children's Unit, Butner State Hospital, Butner, N. C.; Mr. Martin Gula, Consultant on Group Care, U. S. Children's Bureau, Washington, D. C.; Mr. Samuel P. Berman, Executive Director, Edgewood Children's Center, Webster Groves, Mo.; Dr. Alan Keith-Lucas, Director, Group Child Care Project and Professor of Social Work, University of North Carolina; and Mr. Alton M. Broten, Associate Director, Group Child Care Project.

House Mothers Attend Workshop

Mrs. Virginia Willard and Miss Rosalie Barnes spent the week of July 14 through 18th at the University of North Carolina attending the Workshop for House Parents. They reported a very pleasant and profitable time there, and enjoyed their accommodations at one of the dormitories on the beautiful campus, where every consideration was given to their comfort.

Among the workshops they attended were those on Recognizing Progress in Children, The House Parents and the Children's Problems About Sex, Group Individuality in Group Situations, and Anticipating and Preventing Problems.

A Question Box was maintained for the presenting of any special problems, and a panel of two house mothers and three others discussed what they thought house parent's qualifications should be, and why.

Ninety-nine house parents were registered for the course, the largest attendance ever recorded, with representatives from Children's Homes all over the United States, and as far away as Cuba. This gave a very broad view of Home situations, and lent to a most interesting session.

Mrs. Willard enthusiastically stated, "The workshop was just wonderful and so helpful. Things were brought out that sometimes frightened you before, until you were aware that there were other groups with the same problems; and that, with help, the problems could be worked out."

Vacation Milestones

Although the off-campus vacation period is now over, memories linger on of the happy days spent by our boys and girls with relatives and friends. While most of them were scattered about within our state, we

had some children at Washington, D. and Richmond, Virginia. Our two farthest travelers, however, headed for a northern and a more southern state.

David Childress, who just turned eight, had a wonderful trip by train to Miami, Florida, where he visited with his "folks," and Jerry Pearce, eight, went all the way to New York state to visit with friends. These boys will always remember this exciting experience on the train, and will be talking about it for some time to come.

We are happy that we could make arrangements for these long-distance visits and appreciate the co-operation of the Seaboard Railroad and the Traveler's Aid Society in assisting with plans for the safe journey of our boys.

Campers

We seem to have a steady flow of campers going and coming from our cottages these days, and the packing of camping clothes, bed linens and blankets, towels, flashlight, etc., has almost become second nature to our house parents.

Currently, we have at Camp Don-Leon, Arapahoe, N. C., a Christian adventure camp, Billy Gilbert, Lewis Utley, Clyde Utley, Sonja Page, Janice Roebuck, Nancy Landis and Ruth Hunt.

And leaving August 2 for a week at Camp Pla-More, Windy Hill Beach, S. C., is Harold Landis. Joy Walston was guest of Mr. Virgil Yow, president of Camp Pla-More, Inc., the latter part of June, and reported a wonderful time, with a full schedule of basketball classes, swimming and all the camp routine. Harold will attend the football clinic, as well as participate in the other camp activities, as guest of the management, also.

Just returned from Brownie Camp, Camp Lapihio, are Linda Barfield, who was guest of Brownie Troop 78, Raleigh; and Rachel Salmon, Fay Poole, Louise Landis and Linda Loth who were guests of the Betsy Peele Class of the Edenton St. Methodist Church.

We feel mighty fortunate that so many of our friends think of this splendid way in which to enrich the lives of our children. The experiences enjoyed, and the friendships made, contribute to their growth and development in a very normal way, and tend to make them more of an individual part of the community. For these, and so many other things, we give thanks.

Physical Fitness Awards

Mr. William Harrington, recreation director, has a full summer program in operation to keep our young people active and happy. Included on his busy schedule are softball games, badminton, horse shoes, swimming, and enough physical activity to satisfy all the children, as well as Thursday night movies at which they can relax.

One of his proudest achievements has been the supervision of tests for physical fitness, to meet the requirements of the Amateur Athletic Union of the U. S. and earn their certificates of award. These awards will be made soon, and we will list the names of the children who met all tests in a later issue. The certificates are very impressive, and will look mighty nice on the walls of the children's rooms.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Program Twelfth Annual N. C. Conference School of Missions and Christian Service, Spiritual Life Retreat

Duke University, Aug. 16-22
SPIRITUAL RETREAT

Sat., Aug. 16

Mrs. R. L. Jerome, Chairman
Mrs. Janet Robinson, Leader

10:00-12:30—Registration
12:30-1:30—Lunch
3:00-5:00—Retreat Session
5:30-6:30—Dinner
7:30-9:00—Retreat Session

Sunday, Aug. 17

7:00-8:00—Communion, Duke Chapel
8:00-9:00—Breakfast
9:30-10:30—Retreat Session
11:00—Worship Service, Duke Chapel
12:30-1:30—Lunch
3:00-4:00—Carillon Recital
5:30-6:30—Dinner
7:30-8:30—Closing Retreat Session

SCHOOL OF MISSIONS

Monday, Aug. 12

9:00-12:30—Registration
12:30-1:30—Lunch
2:45—Orientation Period
3:30-5:30—Class Session
5:30-6:30—Dinner
7:30—Evening Assembly

SCHOOL OF MISSIONS RETREAT

Tuesday through Friday

7:30-8:00—Breakfast
8:30-10:20—Class Session
10:30-12:15—Group Experiences, "A New Approach"
12:30-1:30—Lunch
1:30-2:45—Clinics
(Tuesday and Wednesday only)
3:00-5:30—Rest and Study
5:30-8:30—Dinner
7:30—Assembly

Note: Day students attending part time will register Monday, 9:00 a.m.-12:30 p.m., or 1:15 p.m.-2:00 p.m.

Those housed in the dormitories should bring pillow, bed and bath linen, and blanket, if desired.

All registrants are requested to bring copies of the 18th Annual Report of the Woman's Division of Christian Service for use in the work groups.

News from Marjorie Yarborough

A recent letter has been received from Miss Marjorie Yarborough, a teacher of English in the Holston Junior and Senior High School, Taejon, Korea, and Bible teacher to various other groups in Korea. Miss Yarborough, sponsored by the N. C. Conference Woman's Society of Christian Service, writes in part:

Recently we celebrated the fifty-fourth anniversary at Holston. Back at Holston during these years of history, beginning in

Songdo, are many interesting experiences. From the time that Miss Ellasue Wagner founded this school until the time the school moved to Taejon after the war, Holston has trained many young Christian girls to become leaders in their community and in their country.

An institution that is helping young boys find a home other than the street is Chinoodo. As the pilot guides the small boat through the clear blue water, you see small uninhabited rocky islands on either side. After two hours of a beautiful cruise you can see a long, flat grassy island. This is home for approximately 130 orphaned boys. They have their own church, primary school and farm. While the boys are not attending church or school they are working at different projects. Raising pigs, rabbits, goats, clams, gardening, fishing gives an opportunity to each boy for service to his brothers on the island. The purpose of the trip made to this island was to take seeds and trees and other vegetation to grow on the island.

We spent several days at a youth camp north of Seoul, beginning March 28 Our purpose for being at this camp was to participate in a training session for summer work camps that will be held in various places in Korea. For this training we had classes in Bible, Purpose and Organization of a Work Camp and leading discussion groups. The religious experiences and fellowship enjoyed during those days was certainly a high point for all of us participating.

All of these activities help me to better understand the country in which I am living and the people with whom I am working. Thank you for your continuing support in the work which I am doing.

Editor's note: Miss Yarborough's address is: 137-5 Sun Wha Dong, Taejon, Korea.

One Rural Worker's Philosophy

"One of the things that I like most about rural work is that you don't have to have any special talent to do it. You simply must be willing to try your hand at anything. I could never paint a great picture that would stir the hearts of men but I can dress in jeans and help the youth of one of my churches paint their classroom to make it more attractive and worshipful. I do not have it in me to direct a great choir to aid men in their worship but I surely enjoy teaching little children to sing 'Jesus Loves the Little Children, All the Children of the World.' I could never direct a great play that would move men, but I can help move the pulpit furniture, and put up some sheets for a temporary curtain so that my churches can enjoy a Christmas play. And I could never preach an eloquent sermon that would stir the very souls of men but I can, by

working and living with my people, help to make real the poem. 'I'd rather see a sermon than hear one any day.' 'We thank Thee, Lord Thy Paths of Service Lead.'"

Subdistrict Leader Hostess

Mrs. T. R. Smith, Vance-Warren subdistrict leader, was recent hostess to the officers of the Raleigh District and presidents of the local Woman's Societies of Christian Service of the subdistrict, at a luncheon at her home near Henderson.

Refreshments were served the guests upon arrival.

A devotional message by Mrs. J. C. Burwell of Warrenton, and discussion of the various lines of work and goals for the current conference year were among the chief features of the meeting preceeding the luncheon.

The Smith home was decorated throughout with arrangements of roses, gladioli, dahlias, and zenniah. The luncheon tables were covered with Italian work linen clothes.

Twenty-two local presidents and seven district officers were present.

Elizabeth City District Officers Meet

Twenty-three members of the Executive Committee of the Elizabeth City District Woman's Society of Christian Service convened on July 2 at the home of Mrs. J. H. Brown, Hobbsville.

Plans for the School of Missions and Christian Service; the fall educational seminars and the subdistrict meetings were discussed. Mrs. R. N. Knight gave the meditation. Mrs. W. E. Brown, district president, presided.

Dr. Rozzelle Receives Exchange Club Citation

Dr. C. Excelle Rozzelle, retired professor of Religion at High Point College, was recently enrolled in the High Point Exchange Club's "Book of Golden Deeds." The yearly award is presented by the club to an outstanding citizen for service to the community.

Dr. Rozzelle was also presented a key to the City of High Point by Mayor Jess Washburn. In making the presentation Mayor Washburn said, "Dr. Rozzelle does not need a key, for he holds free entrance to the hearts of the citizens of the city."

Dr. Wannamaker, Duke Vice-Chancellor, Dies

Dr. William H. Wannamaker, 80-year-old retired vice-chancellor of Duke University and pioneer Southern educator, died Saturday, August 2, after several years of declining health. He was the last member of the triumvirate which administered Duke University in its transformation from Trinity College.

Dr. Wannamaker joined the faculty of Trinity College in 1889 and became dean in 1917. Two years after Trinity became Duke University he was named dean and vice-president of Duke. He received the title of vice-chancellor in 1948 when he retired.

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Report of the Committee on Adult Work

REV. LEON RUSSELL, Chairman

"No higher charge is laid by democracy upon its teaching institutions than this—that the free citizen is to be given the utmost help and encouragement in learning how, and why, to control the decisions by which he agrees to be controlled. This means both inquiry and action, and always by and in groups, under the best professional leadership we can muster. It means constantly increased and deepened channels of communication, such as adult education knows how to open. It means expenditure of time, energy, creativeness, and money; and never will education confront a better bargain."

1. Quadrennial Goals for Adults in North Carolina Conference

a. Create a consciousness of the unique importance of adults in the life of the Methodist Church and of their need for continuing spiritual, mental, and social growth.

b. Create an awareness of the Adult Division as a part of the local church organization, and stimulate the formation of Adult Councils in local churches.

c. Help to increase understanding and mutual appreciation between members of various economic, social, and racial groups both inside and outside the church.

d. Foster an increased knowledge of the Bible, and the desire to relate it to contemporary life.

e. Help local adult classes to become Redemptive Fellowships, to increase active participation by nominal church members, in the life of the church.

f. Improve teaching procedures so as to involve class members in learning situations and help each person to assume leadership.

g. Strengthen marital relationships and enrich family life.

2. Report for 1957-1958. Among the adult activities beyond the local church for 1957-1958 were 12 Bible Conferences, 17 adult methods courses in Christian Workers' Schools, 3 Family Life Institutes, 2 Mental Health Institutes, 1 Social Action Seminar, 2 Adult Rallies, 9 active Subdistrict Young Adult Fellowships, 30 Subdistrict Institutes for Superintendents of Adult Division, 24 Subdistrict Institutes for local church Family Life chairmen, and 182 days of Field Service by the Conference Director of Adult Work.

3. Recommendations to Local Churches

a. Activate the Adult Council—a quarterly meeting of teachers and presidents of adult classes, and leaders of other adult organizations, to plan for a complete ministry to adults. The Conference Director, upon invitation by a local church, will arrange help to assist in such activation.

b. Study and co-operate in the Campaign for Christian Higher Education—Adult classes have an opportunity for participation, by engaging in a study of the needs and possibilities of Christian colleges, and by pledging full support to the campaign.

c. Evangelize Through Adult Groups making each group an evangelistic arm of the church. Adult groups should offer teams for visitation in co-operation with the Commission on Evangelism, and the Superintendent of Membership

Cultivation. Each teacher should be teaching for a verdict of Christ.

d. Organize Additional Adult Classes and Study Groups. Some men's and women's classes should combine to make room for younger adult classes. Other classes could divide with advantage. Some short term interest groups could be held, with students retaining membership in present classes.

e. Experiment in Adult Groups with New Methods of Teaching—Research has shown that group discussion, followed by group decision, has from four to ten times the effectiveness of lecture and explanation, both in immediate change of practice and in duration of change.

f. Select Curriculum Materials in Each Class, using "Resources for Adult Groups," the new guidebook. We especially urge consideration of the Basic Christian Books Series, first available for Fall Quarter, 1958.

g. Provide the "Adult Workers Living Library" for use of Adult Teachers, and others interested.

h. Plan and carry out an effective Young Adult Week, January 18-25, 1959. This observance led to a revitalizing of the Vanceboro Church last year.

i. Encourage Adults to Seek Inspiration and Leadership Training, both in and beyond the local church. We call especial attention to the Adult Convocation at Duke, August 8-10. For teachers, officers, and members of Adult classes, Commission Chairmen, Older Adults, Family Life Chairmen, and Superintendents of Adult Divisions.

4. Recommendations for District and Subdistrict Program

a. Strengthen the Bible Conference Program, by holding a minimum of two Bible Conferences in each District. Some Christian Workers' Schools omit the Bible course in favor of a Bible Conference held at a different time.

b. Include a course on Adult Work in every Christian Workers' School.

c. Conduct Mental Health Workshops in co-operation with local community resources, including a discussion of the contributions of the pastor.

d. Offer Clinics for Teachers of Adult Class—to guide teachers in the experience of making a teaching plan involving group procedures.

e. Co-operate in areas of social concern with Boards of World Peace, Temperance, and Social-Economic Relations. We urge local churches to face social issues with courage, the spirit of love.

f. Organize a Subdistrict Young Adult Fellowship in each urban center of the conference. We believe that Subdistrict YAF's would welcome a study of contemporary social concerns.

5. Recommendations for Conference Program

a. Give guidance and assistance in developing local church, district, and subdistrict program.

b. Send to each pastor the list of "Needs of Adults That Should Be Met by Local Churches," compiled by the Bishop and Cabinet in the Area Consultation on Adult Work. This list should be considered by the local church Adult Council.

c. Evaluate the Summer Opportunities for Adults in terms of quality, attendance, and results, and plan for indicated changes for 1959.

d. Request clarification of policies and more comprehensive promotional materials dealing with the persons who are 18-23, from the youth and adult departments of the Division of the Local Church, General Board of Education.

6. We commend the Reverend Harold Minor for his effective and consecrated leadership as Conference Director of Adult Work, and recommend his reappointment for the Conference Year, 1958-1959.

Teacher Training School Scheduled for Buncombe

Buncombe County, Asheville
September 14-18

The Methodist churches of this county will participate in their annual school beginning at Central Methodist Church, Sunday, September 14, at 7:30 p.m. The following courses and instructors are scheduled: Guiding Kindergarten Children in Christian Growth by Mrs. Arthur Marshall; Guiding Primary Children in Christian Growth—Mrs. Senah Pulliam; Guiding Junior Children in Christian Growth—Mrs. Mark Moore; The Methodist Youth Fellowship for young people only—Mrs. Nell Webb Mohney; The Methodist Youth Fellowship for adult leaders only—Paul Duckwall; Christian Stewardship—Ralph Mohney and The Teachings of Jesus by Jay H. Phillips.



Group attending Older Youth—Young Adult Assembly, July 9-13, 1958, Camp Don-Lee. This Assembly was sponsored jointly by the Youth and Adult Divisions of the Conference Board of Education.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Report of the Committee on Youth Work

REV. GRAHAM S. EUBANK, *Chairman*

The Committee on Youth Work in your Conference believes that a great responsibility has been placed upon its shoulders as it seeks to help prepare our Methodist Youth to assume their rightful places as Christian individuals and competent adult church men and women. It is, therefore, with a deep sense of our dependence upon the grace of God that we undertake to continue our valuable work. The Committee on Youth Work is happy to make the following report to the Annual Conference. Some of the areas where we have been at work are listed below.

Report of Progress

1. Summer Opportunities

a. The Senior Youth Assemblies at Louisburg College were well-attended and enjoyed a high quality of work. Four hundred and eight persons attended the first two weeks; one hundred and eighteen persons attended the third, or Workshop, Assembly. This is a fairly new venture in our Conference and is receiving wide acclaim from all who attend. Its specific purpose is the training of local church MYF officers.

b. Sixty-five young people attended the Older Youth Assembly at Camp Don-Lee in July.

c. The Sixth Annual Conference Session for Youth was held on the campus of Duke University in August. Four hundred and fifty persons were in attendance. They were joined by some 1,500 additional youth and their adult leaders for Rally Day.

2. Special Training Opportunities

a. Two hundred and forty-six young people attended the District Alcohol Workshops sponsored by the Conference Board of Temperance. Dr. Garadine R. Hooton of the General Board was the speaker.

b. Several of the Districts carried out successful District Vacation Conferences.

c. Vacation Church School Institutes were conducted by the District Directors of Intermediate Work, with one hundred and ninety-one persons attending.

3. Evangelism

a. MYF membership moved from 24,707 in 1955-1956 to 25,935 in 1956-1957. This is a gain of 1,228 and the largest in the past eleven years.

b. The Board of Evangelism and the Conference MYF jointly sponsored a most successful Tri-District Christian Witness Mission in Goldsboro in April. Youth from the Wilmington and Raleigh Districts joined with young people in the Goldsboro District to win fifty-one youth to Christ by profession of faith and three by transfer. The group made a total of one hundred and seventy-three visits and won one hundred and five new members for the MYF.

4. The Methodist Youth Fund last year made a good gain over the previous year with \$12,059 being contributed by the young people of our Conference.

5. District Youth Rallies were conducted by the District Directors of Youth Work with excellent attendance reported.

6. A Conference-wide MYF Prayer Day was observed in many of the churches the first day of Lent, February 19, 1958.

7. Investment in Youth Leadership

a. The Conference MYF sent one delegate to the Southeastern Recreation Workshop at

b. The Conference MYF sent its President, Phil Carlton, to the National Conference of Methodist Youth.

c. One young person was sent to the National School of Alcohol Studies.

8. A National Caravan composed of three young women, one young man, and an adult counselor visited six churches. A Duke Divinity School Caravan composed of two young men worked in ten churches.

9. A Coaching Conference for Leadership School Instructors was held at Duke Memorial Church in Durham. Twelve adult workers worked in the course, "Understanding Youth." Ten of these leaders became certified to teach this course in our Christian Workers' Schools.

10. Fall Institutes were held in each District by the District Directors of Youth Work, at which time emphasis on materials and resources for youth was given.

Recommendations for 1958-1959

For the Youth Division of our church we recommend the following:

We desire our program to be so geared that the Capital Funds Campaign for our Conference Emphasis on Christian Higher Education will have full priority.

1. Training Program for Adult Workers with Youth

a. We recommend that a course in leadership training be offered in the first two Assemblies at Louisburg.

b. We recommend that an emphasis be given to the organizing of Fellowships of Adult Workers with Youth on the Sub-district level. It is hoped that groups can be organized in at least three of our Districts a year.

c. We recommend that a weekend training period guided by trained leadership from our General Board be held to which adult leaders could be invited.

d. We recommend that Fellowship Teams be made available to churches that have greater possibilities for growth. The District Superintendents and District Directors of Youth Work are asked to determine the churches which have need of these teams.

e. We recommend that courses on youth work be included in every Christian Workers' School, particularly for Intermediate work, and that more teachers be secured for youth courses in Christian Workers' Schools.

f. We recommend that an opportunity be given to several District Directors of Youth Work to attend the Leadership School at Lake Junaluska.

2. District and Sub-district Cultivation

a. We recommend that Sub-district and District officers be elected in the spring and installed in the fall, thereby giving time for the old and new officers to work together during the summer.

b. We recommend holding a District Retreat soon after ACS, for which adequate preparation will be made by the adult workers and the youth officers. This retreat is to be a means whereby the material gathered at ACS may be taken to the local MYF's.

c. We recommend that District Directors of

Intermediate Work meet early in the year to set up plans for their work.

3. District Rallies

a. We recommend that at least one District Rally be held, preferably in the spring of the year, and that the Rallies be made as outstanding an occasion as possible.

b. During the District Rallies we urge the stressing of our summer opportunities sponsored by the Conference Board of Education.

c. We recommend that for the Rallies in the spring of 1959, the emphasis be "Christ and Our Mission," the third emphasis of our Quadrennial Theme.

4. Summer Opportunities

a. We wish to commend the Board of Education for its outstanding program of Christian Adventure Camping at Camp Don-Lee. We urge continuing support of this fine enterprise for the training of our Intermediate Youth. We further commend the Board for its forward-looking approach to the area of camping as they undertake to develop three additional campsites. We wish to direct the attention of the entire Conference to this outstanding program of Christian Camping.

b. We stress continued support by pastors and lay people of our long-standing program of Youth Assemblies at Louisburg College each summer. Each local church is urged to send many delegates to this good work. Louisburg Assemblies exist as one of our best areas of recruiting for full-time vocations.

c. We urge continued support for the Older Youth-Single Young Adult Assembly, which meets each summer at Camp Don-Lee, as one means whereby we can assist the often neglected phase of our youth program.

d. We recommend the strengthening of the Youth Annual Conference Session at Duke University by means of the following:

(1) Having the District Directors of Youth Work attend all Sessions.

(2) Inviting a counselor from each Sub-district to attend ACS.

(3) Requesting the Bishop to attend the Rally Day at ACS to give greater meaning to ACS.

(4) That we compliment the Youth Council on the fine work which they are doing in our Conference and urge the pastors to assist the youth program by sending a delegate from each local church to ACS.

5. Wesley Foundation and Methodist Student Movement

a. We approve the work that is being done in our Wesley Foundation on the state-supported college campus, and we further urge continued support for each of our local churches. A part of our Capital Funds Campaign will be given to support the further work of our Wesley Foundations.

b. We deplore the absence of Methodist Emphasis on Methodist campuses and strongly urge the organization of Methodist Student Groups on each of our Methodist College campuses, and we further urge that a vital Methodist emphasis be presented without apology in organizing, supervising, and supporting Methodist Student Groups.

6. We recommend continued support of the Conference Committee on Christian Vocations, and we wish to commend its work this Conference year. We urge a close co-operation between the District Directors of Youth Work and the District Directors of Christian Vocations.

7. We commend the undergirding of the spiritual life of the young people of our Conference by participation in the Conference-wide Prayer Day on Ash Wednesday, February 11, 1959.

8. We urge that the new MYFund maps be used in the promotion of the MYFund at the Louisburg Assemblies and ACS. We urge that each local MYF pledge to the MYFund in June. We urge that each individual member of the MYF pledge in the amount of \$2.00 a year to this Fund.

(Continued on page 16)

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922 W. Johnson St., Raleigh

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A Visit to Hayesville

Those who think of western North Carolina only as the section around Asheville are in for a surprise when they travel 100 miles down highway 19, and through the Cherokee Reservation and on past Andrews to Hayesville, the county seat of Clay County. Much of the most beautiful country in the state lies west of Asheville, including Fontana Lake, which can be reached by a short side trip, Nantahala Gorge and Murphy with its nearby lake country.

But Hayesville is, for me, one of the loveliest spots in the country. Not that the town is much to boast of—it has only about 1,400 population and is far from being a modern tourist center. Perhaps that is why it is so attractive.

It was through here that De Soto passed, many years ago, and here that General Winfield Scott rounded up the Cherokees for their westward journey. Methodist pioneer preachers came through here and left their mark on the people of the region. Years ago, when the mountain country was considered an almost uncivilized section, Hayesville was a center of culture and education.

Hayesville Church is a small stone building, constructed during the last years of the Depression by the laymen of the congregation. Outside, it is lovely; inside, it is worshipful and warm with a sense of fellowship. The pastor, Claude Young, was sent there several years ago in what may have been a sort of forlorn hope, for I have heard that the officials of the Conference were not sure that the prospects were very good. But the people rallied around their young pastor (young in years as well as in name) and soon there were reports of remarkable progress.

Clay County is, I think, the smallest in the state, with around 6,000 inhabitants, only one town, and a long history of financial troubles. Most of the good farming land was flooded when TVA dammed the river and created Lake Chatuga. Faced with the loss of their farming land, the people of Clay County, under the leadership of the County Agent and the Home Demonstration worker, Mrs. J. Walter Moore, overcame this obstacle by turning from general farming to the raising of poultry, with the result that the once-discouraged farmers and business men are enjoying a prosperity never known before.

I came into Hayesville on a Sunday afternoon and stopped at the lovely modern parsonage. While cooling off with a cold drink of water, I heard voices at the door, and Claude Young came to tell me that Mr. Penly, from Candler, had driven 100 miles to hear my sermon that night. Flattered, I hastened to greet him and Mrs. Penly and remembered that I had met them on one of my visits to the western part of the state. They stayed over that night and went home early the next morning. I hope they were not cheated on that long journey.

The church was celebrating Youth Week, and a young theological student from Boston was learning about the South in the best possible way—by eating Southern cooking at a fellowship supper that night. I joined them with alacrity, and found my favorite ham-biscuits and fried chicken. (But I almost missed out on the ham-biscuits. It seems that, after sad experience with the hungry men, the ladies had held them back for themselves.)

By the time for the service, I felt like I was well acquainted with everybody, and sufficiently at home to be very informal, so I asked the privilege of leading the singing. You should have heard those people sing the old-time songs. They knew them without books and we went from one to another for thirty minutes, aided by a fine men's choir and a congregation which reminded me of my friends in Potters Bar, England, for they sang in parts—and with enthusiasm and perfect time.

Do you know the old Sacred Harp tune to "The Promised Land?" I learned it down in Alabama when I was a boy singer, and that night I asked if they knew it. Smiles and nods told me that they did, and so we started out. What a sound that was! Just a foot away from my place at the piano was a lady who could sing a perfect alto to any hymn, and how she bore down on that one! It was wonderful.

Preaching, after that, was almost an anticlimax, but I have never felt more like I was in the presence of God than on that occasion.

That night, as I sat on the stone-paved terrace overlooking Lake Chatuga and talked with Mr. and Mrs. Moore and

the Youngs, I found myself wishing they could stay there for the rest of my life. I was happy to accept an invitation to come back in October when the leaves are turning.

Later on, we will have some pictures of the Lodge and the lake, and a story about the Rural Life Center, which is one of the finest projects in the Southeastern Jurisdiction.

Next week, the story of Methodism in the Outer Banks, as I visit Nags Head, Ocracoke and Halifax, in passing.

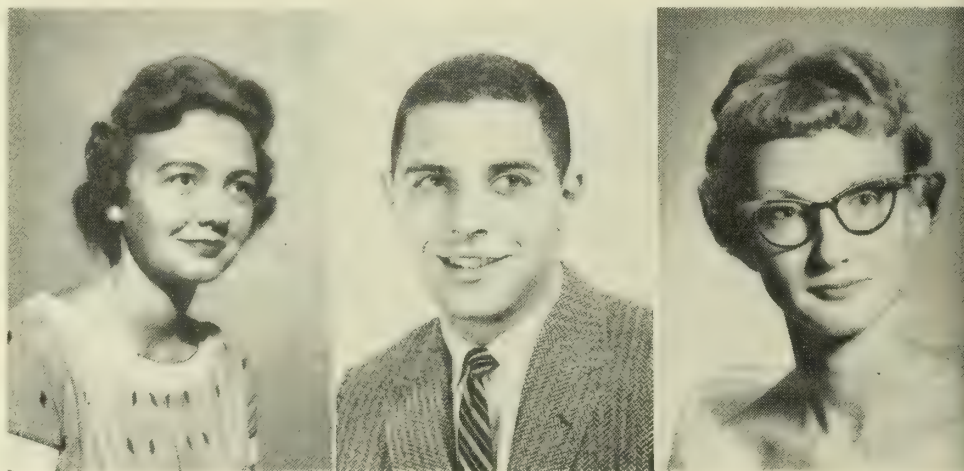
Youth in Action

(Continued from page 13)

9. We recommend, in co-operation with the Conference Board of Evangelism, the holding of another Tri-District Youth Christian Witness Mission.

10. We recommend emphasizing the local program for Intermediates, so Intermediates will not feel the need to attend regular District and Sub-district meetings. The attendance of Intermediates at the District and Sub-district meetings is discouraged since it is impossible to formulate a program that will appeal to both groups. An occasional inspirational meeting for Intermediates on the Sub-district level is suggested to assist in working out this problem. We further urge the General Board of Education in Nashville to seriously reconsider the age groupings as they now exist in the Youth Department to the end that a more realistic approach can be determined and used.

11. We wish to express our appreciation to Robert McKenzie, Jr., for the splendid work he is doing with the youth work of our Conference, and we urge and recommend his appointment as Conference Director of Youth Work.



Three North Carolina young people are among the 46 who will be leaving the United States this fall to begin three years of overseas mission service for the Methodist Church.

Miss Barbara Leonard (left), daughter of Mrs. Florie G. Leonard of Salisbury, will go to the Philippines to do work in Christian Education and evangelism.

Mr. Robert L. Sigmon, son of Mr. and Mrs. Richard L. Sigmon of Charlotte, will go to Pakistan to do educational work.

Miss Bobbie Barrett (right), daughter of Mr. and Mrs. L. W. Barrett of Kings Mountain, will be engaged in educational work in Japan.

The three-year missionaries, or "3's" as they are called, will go to 18 countries of Africa, Asia, Europe and North and South America. They represent 22 states, Hawaii and Canada. They will do varied types of work, including agricultural demonstration, evangelism, youth and student counseling, and teaching from the kindergarten through university levels.

For six weeks this summer, the "3's" studied and worked together in a special training course at Scarritt College for Christian Workers, Nashville, Tenn., designed to prepare them for missionary service. They attended classes in linguistics, anthropology, the Bible, basic Christian beliefs, arts and crafts, Christianity and communism, and the missionary heritage and vocation.

On the mission field, the young women will serve under the Woman's Division of Christian Service of the Methodist Board of Missions and the men under the board's Division of World Missions.

NORTH CAROLINA

Christian Advocate

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Featured in This Issue

METHODISM OVERSEAS

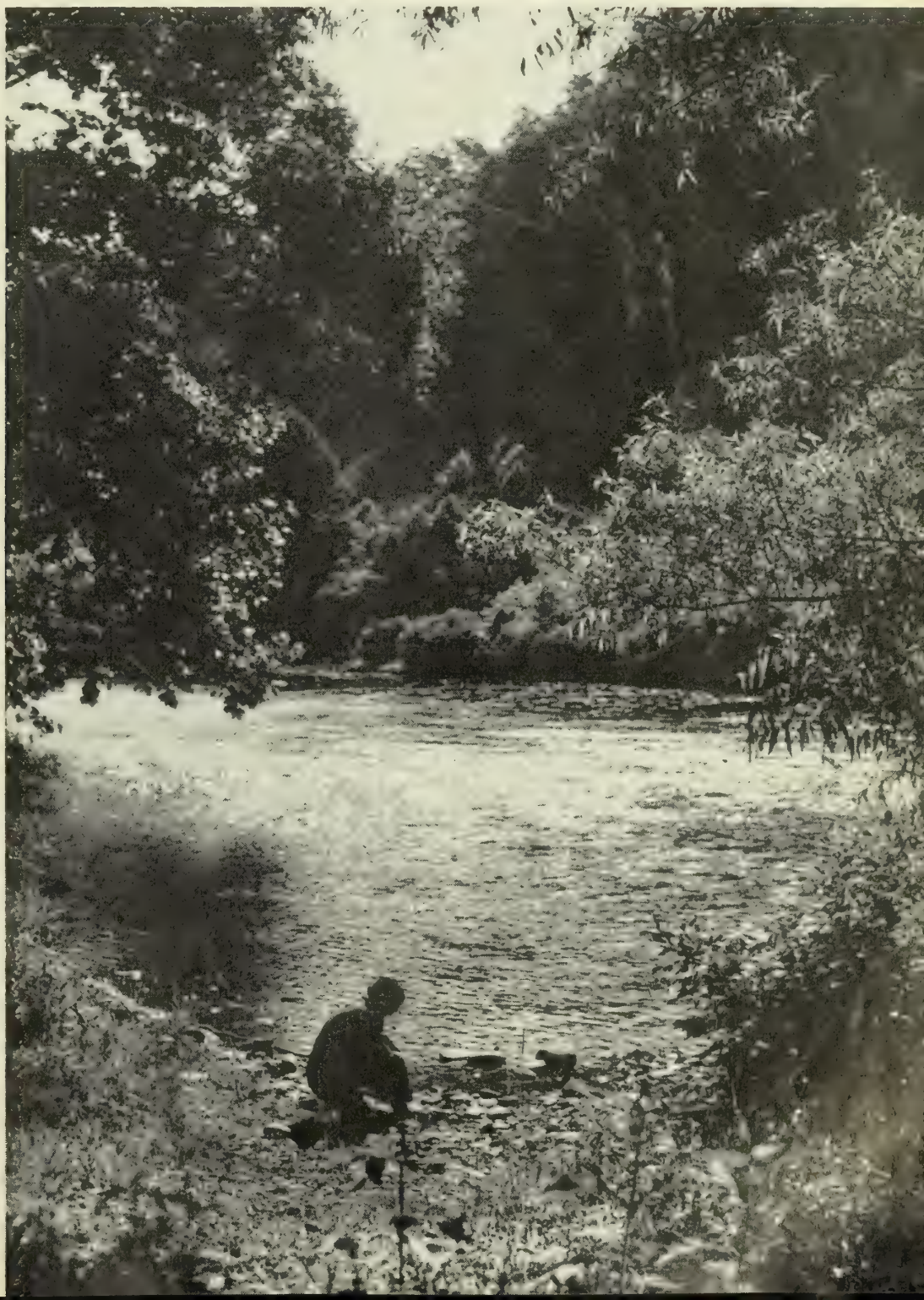
Three weeks in Austria

Scandinavian Caravan

Methodist Scholars
at Oxford

Church and Campus
in Japan

624



News Briefs about Methodists and Methodism

Bishop Nolan B. Harmon will be guest speaker at Kilgo Church, Charlotte, on Sunday, August 31, at the 11 o'clock worship service.

Dr. J. E. Garlington, superintendent of the Wilmington District, was guest minister at Grace Church, Wilmington, on Sunday, August 10.

The Rev. and Mrs. Mike Howard, of Providence Church, Salisbury, announce the birth of a daughter, Elizabeth Claire, on July 26.

Dr. J. Clay Madison, superintendent of the Greensboro District, was guest minister at Wesley Memorial Church, High Point, on Sunday, August 10.

The Rev. I. J. Terrell retired from the active ministry at the annual meeting of the Western N. C. Conference last June. His present address is Denton, N. C.

Mrs. G. W. Vick, of Durham, has returned to her home at 2608 University Drive, from Watts Hospital where she underwent major surgery.

The annual homecoming of the Hoffman Methodist Church was held on Sunday, August 17. Dr. H. Earl Myers delivered the message at the 11 o'clock service.

The Rev. Kenneth Horne, associate minister at Hawthorne Lane Church, Charlotte, was guest speaker at Memorial Methodist Church of that city on Sunday, August 10.

The Rev. D. M. Sharpe, retired minister of the N. C. Conference, was guest speaker at Ann Street Church, Beaufort, on Sunday, August 17. Mr. Sharpe will preach again at Ann Street on Sunday, August 24.

During a recent two-day appearance at Lake Junaluska, Evangelist Billy Graham made a tentative date to conduct a two-week crusade at this Methodist Summer Assembly in the late summer of 1960.

The Rev. Robert L. Nicks, superintendent of the Methodist Home for Children in Raleigh, was guest minister at Edenton Street Church of that city on Sunday morning, August 3.

The Rev. David Swain, missionary to Japan, who with his family has recently returned to the States on his first furlough, was guest minister at St. Paul's Church, Asheville, on Sunday, August 10.

Robert B. Isner, president of Pineland College at Salemburg for the past year, has resigned to become executive secretary of the Methodist College Foundation in Fayetteville. Mr. Isner's duties will be to stimulate collection of pledges to the foundation and to seek new pledges.

The Rev. H. G. Allen, Statesville, is among thirty-two U. S. Methodists who will participate in a Methodist evangelistic mission to Bolivia, Chile, and Peru during September. The mission is being sponsored by the Methodist Board of Missions, New York City, and the Methodist Board of Evangelism, Nashville.

Homecoming Day was observed at Greene Memorial Church, on the Norwood Circuit, on Sunday, August 10. The pastor, the Rev. C. L. Grant, preached the homecoming sermon. Following the service a picnic dinner was served on the grounds.

The Rev. Reinhard Brose, of Germany, was guest minister at First Church, Morehead City, on Sunday morning, August 10. Mr. Brose received his masters degree from Duke University last June, and will return to Germany in September.

The Rev. and Mrs. E. C. Shoaf of Durham announce the birth of a daughter, Hillary Lynn, on August 7. They also have two sons, David 4 and Eric 1½. Mr. Shoaf is Minister of Education at Duke Memorial Church, Durham.

The God and Country Award, the highest award attainable in Scouting, was presented on Sunday morning, August 10, at Dilworth Church, Charlotte, to Lenny Austin, Lee Downie and Douglas Walker, three members of Scout Troop No. 46, sponsored by Dilworth Church.

The Rev. and Mrs. Theodore Jenkins, of Trinity Church, Jacksonville, announce the approaching marriage of their daughter, Ormah Jeanne Jenkins, to Mr. Robert Arnold Boswell, on Saturday, August 30, at five o'clock in the afternoon, at Trinity Church.

The Rosemary Methodist Church, Roanoke Rapids, will observe its annual homecoming on Sunday, September 7. Following the 11 o'clock workshop service, lunch will be served on the church lawn. All former pastors and members are extended a cordial invitation to be present.

Bennett College, Greensboro, has been undergoing extensive renovation and redecoration this summer. Included in the improvement program are the six residence halls, Holgate Library, the David D. Jones Student Union, and Thirkield Gymnasium. Considerable work has also been done with lawns, shrubbery and flower beds.

Centenary Church, Greensboro, reports that over half of its goal of \$145,000 for a new church plant in the western section of the city was pledged at the initial pledge meeting held recently. The campaign is under the direction of the Rev. Rollin P. Gibbs, director of field service and finance of the Board of Missions of the Western N. C. Conference.

Dr. A. Purnell Bailey, pastor of Centenary Church, Richmond, Va., spoke at First Church, Morehead City, on Tuesday evening, August 12, to members of the Woman's Society of Christian Service, Wesleyan Service Guild, Methodist Men, young people, and other members of the church.

Bethel Church, on the New London Circuit, observed homecoming on Sunday, August 10. The pastor, the Rev. Budd Ellington, preached the sermon at the 11 o'clock service. Picnic dinner was served

on the grounds. Revival services began at the evening service and continued throughout the week.

The Rev. John Oakley, pastor on the Peachland Circuit, Charlotte District, has sent in interesting news items regarding two of his churches. Hopewell Church received over \$1,000 for the church budget on Sunday, July 20. At the Fountain Hill Church on August 10, eight persons were baptized and received into membership on profession of faith. These are small churches and the reports are very encouraging.

Love's Grove Church, Stanfield, observed its annual homecoming on Sunday, August 10. The pastor, the Rev. J. L. Love, brought the message at the morning worship hour, and following this service a picnic lunch was served on the grounds. The Rev. John Jordan, pastor of Kerr Street Church, Concord, preached at the afternoon service. Revival services began that evening and continued through the week, with the Rev. John Jordan as guest preacher.

The Rev. Ernest C. Durham, retired minister of the N. C. Conference, who observed his 70th birthday anniversary this summer, believes that "Life Begins At Seventy," and has recently preached a sermon on this subject. His wife and children honored him with a birthday party, and around 150 friends shared the festivities and left enough gifts "to last me until I'm about a hundred years old." Mr. Durham has preached in some pulpits almost every Sunday this summer.

The Rev. J. Ernest Yountz was guest minister for the morning worship service of Cole Memorial Church, Derita, on Sunday, August 10, when the church celebrated its annual homecoming. Mr. Yountz is a former minister of the church, and is now serving as superintendent of the Marion District. On Sunday, August 24, the Rev. James Clemmer, chaplain at Pfeiffer College, will preach at the 9:45 and 11:00 o'clock services, to present the Christian Higher Education program.

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Methodist Scholars Meet In Oxford, England

By JAMES G. HUGGIN*

An Institute of Methodist Theological Studies, sponsored by the Oxford Memorial Committee of the World Methodist Council, was held in Lincoln College, Oxford, from July 19 to 29, 1958. The project, as conceived at Lake Junaluska in 1956, was designed not for sectarian ends but to give an opportunity for representatives of world Methodism to consider how, as a world communion, we might play a worthier part in the thinking and action of the Universal Church.

The membership, upwards of a hundred, the majority of whom attended the whole Institute, represented as wide as possible a cross section of World Methodism; they came from the five continents and, though the larger part was from the United States and the British Isles, there were members of the churches in Europe, Australia, Africa and Asia. There were men and women, ordained and lay; teachers, pastors, students, members, housewives; in age ranging upwards from the twenties. Among those taking part were the president of the World Methodist Council, the president of the British Conference, and the president-designate of the Irish Conference. Among the visitors were Bishop Ivan Lee Holt and Dr. Elmer Clark.

On the first evening, the Institute was welcomed by the chairman of the district and inaugurated by its warden, the Rev. Reginald Kissack of Rome. Each Sunday the members attended worship at Wesley Memorial Church. On the second Sunday morning there was an ecumenical service, with participants from the various countries represented, and in the evening members conducted worship in a number of nearby village churches.

Each day began with prayers in Lincoln College Chapel and, after breakfast, with Bible study on Romans I to VIII. The main morning address was followed by group discussions, and that of the afternoon by questions and contributions from the whole membership. Each evening, after dinner, the Institute met at Wesley Memorial Church, in the room used by the John Wesley Society, for informal discussions, the nature of which was determined, in part, by the course of the proceedings of the Institute. On one such evening, there was a discussion on church union which included evidence from the larger part of the globe. Later on, consideration was given to the form to be taken by this account of the Institute. Here it became abundantly clear that although the Institute did not wish to commit itself to any elaborate statement of conclusions, it was in no doubt as to the great value of the meetings, not least in respect of that to which they pointed for the future of Methodism and its place in the One Church of God.

The papers, read by a carefully chosen panel of experts, covered the main elements

of Methodist Doctrine: Justification, Conversion, Preventive Grace, Assurance, Perfection, Wesley's Doctrine of the Last Things, and an examination of the New Testament Basis of the Distinctive Methodist Emphasis. Other papers, on the wider aspects of Biblical Theology, dealt with Grace and Faith in the Old Testament, the People of God, Kerygma and Response in the New Testament, the Holy Spirit, and the relation between Faith and Order in the New Testament. In this context two contributions which aroused special interest as throwing new light on the problem of communication, were that of Dr. Stanley Hopper on Faith and Belief, and our Apologetic Task; and Dr. Harold De Wolf's Theological Evaluation of Natural Theology. The discussion of the latter was so urgent as to demand a special session in which the writer of the paper and Dr. Franz Hildebrandt, with others, argued the main issue.

Dr. Benson Perkins' survey of World Methodism served to put other issues in perspective. On the one hand, looking backward, we heard an account of the development of American Methodist theology in the 19th century. On the other hand, and very much in the present, were accounts by eye witnesses of circumstances in Germany and South Africa, giving poignant examples of the situation that repeats itself all over the world. In another context, but no less relevant, the Institute heard Professor Charles Coulson speak about recent developments in science.

On the final morning, after hearing Dr. Gordan Rupp outline his views on the Future of the Methodist Tradition, the Institute shared in the Covenant Service at Wesley Memorial Church.

THE FINDINGS

(Given in John Wesley's Room, Lincoln College, Oxford, the 27th of July, 1958.)

The hearing of the papers and their discussion in groups and in open session, have led us to ask a number of questions, and to express certain concerns.

1. *The Doctrinal Position of Methodism*

Is the theological tie which now binds world Methodism "Our Doctrines," that is, distinctive theological emphases inherited from the Wesleys?

How far does our theological inheritance from the Wesleys remain a peculiar Methodist possession, in view of theological changes both in our own and in other churches?

How far are these changes due to the urgent political, cultural, economic and religious problems and pressures of the last one hundred and fifty years?

Is not the task of Methodists to perform with the Scriptures in the Twentieth Century a task like that which John Wesley performed in the eighteenth century?

Our sense of indebtedness for the Biblical insights of Wesley is profound, and we

believe these insights will long continue to be relevant. Does not loyalty to this great contribution of the Wesleys require us now to go further and perform in the Twentieth Century a like task of bringing the world under the judgment of the Word of God? Is it not the proper work of the Holy Spirit in every generation to make Christ and His commands contemporary?

2. *Further Theological Issues*

We observe that Wesley's teaching concerning the work of the Holy Spirit in Preventive Grace, Conversion, Justification, Assurance, and Perfect Love, together with the actual work of the Spirit in the Methodist Revival, provide valuable help in interpreting the Biblical doctrine of the Holy Spirit. Ought not the implications of this fact to be considered more carefully by Methodist theologians?

Methodism is not only concerned with traditional doctrines, but also must face the philosophical problems of the modern world. Questions are raised about the sources of religious truth, in considering whether there is a valid natural theology. Further questions are being raised about the significance of religious language, as when it is asked how far such language is to be taken literally and how far symbolically.

Cannot Methodism make its contribution here also by reminding men that they are saved not by what they believe and say about God, but by God Himself?

Throughout our discussions we have been aware of the problem of communicating our gospel. We have seen that the gospel needs to be expressed not only on the intellectual level, but also in courageous fidelity and practical witness at the point of human division of race, nation and class.

3. *The Church*

John Wesley's "catholic spirit," his exhortation to his followers to walk the "royal way of universal love," and the temper of original Methodism were alien from a narrow sectarianism. If today we stress the value of our common inheritance as Methodists throughout the world, it is not that we seek to perpetuate our own life as some kind of world sect, but because of a responsibility towards all those who, like ourselves, have a place within the one covenanted people of God. We are convinced that in our time the people called Methodists should enter afresh into a present and living enjoyment of the great gifts which God gave our fathers, that they may be made over more widely available in the growing unity of the one Holy Catholic and Apostolic Church.

THE RECOMMENDATIONS

The members of the Institute, being convinced of the great value of the meeting, strongly urged that further meetings be held at Oxford at suitable intervals, that the next be held, if possible, in 1962; and all possible ways of theological co-operation be explored; and that the idea of a permanent house in Oxford be kept in mind.

♦ ♦ ♦

If you aren't as close to God as you once were, don't make a mistake about which one has moved.—R & R Mag.

*Pastor, First Methodist Church, Gastonia.

Three Weeks in Austria

By MRS. J. A. AUMAN

"Methodistenkirche in Osterreich" (The Methodist Church in Austria) will always mean to the 1958 N. C. Conference Caravan to Europe a church of loyal and consecrated Christians, a small but dauntless group of workers, who, in three short weeks of fellowship and work, have made the Caravan aware that it is not so easy to be a Methodist in a country that is 95 per cent Catholic.

This year's Caravan, led by the Rev. and Mrs. J. A. Auman of Hertford, were in Austria from July 1-21. The first week was spent in sightseeing and becoming acquainted with the beauties of the country, and along the way, making brief contacts with Methodist congregations. We visited with Methodists in Innsbruck, Villa, and Graz. Both Innsbruck and Villa are congregations without a pastor or even a church building; ministers from nearby parishes come once each month to conduct services. There is a great need for more Methodist ministers and more church buildings in this section which is nearest the Italian border. We silently wished for an active program of church extension (like our ten dollar club), because it is going to take just such a program if our Methodist Church is to be the stronghold we would like for it to be in Austria.

The other two weeks were spent in work camp situations in Vienna and Linz, under the supervision of Miss Herta Wollscheiber, an Austrian girl who studies for her master's degree in religious education at Duke University, and Emil Paul John, short-term missionary, an A-3. One of the big problems of the church in Austria is that of the Hungarian refugees, who, when they first left their native Hungary in November, 1956, had to have a place to live, and food to eat. Some of these refugees have been able to emigrate; great numbers of them are still in Austria. It was to the Methodist Committee for Overseas Relief projects for refugees we were assigned to work.

In 1956, Second Methodist Church, Vienna, with the Rev. Horace Marquardt as pastor, gave up its church auditorium to house refugees. Last year's European Caravan had to live in this very auditorium with the refugees as they dug the foundation for a new girls' home on property just back of the church. MCOR provided \$50,000 for this building which was completed and dedicated on May 7 of this year. This home is for Hungarian girls who wish to learn a trade or profession and study in the evenings. Dormitory-style, with two girls to a room, these girls now have a lovely place to call "home," assignments to which must come through the World Council of Churches. This year's Caravan was assigned the task of tearing down an unsightly building (which used to be the church caretaker's home) located just outside the picture window of the social room and dining hall of the new Home. When removed, the spot on which the building stood is to become a lovely garden with flowers and grass. Work day began with breakfast at 5:30 a.m. and to the job at 6:00 a.m.

While the boys began to get the roof off, the girls removed huge rubbish piles, leftovers from building, and cleaned the back yards. They became quite versatile with wheelbarrows and shovels. The building *did* come down in a week's time, and 12,500 bricks were salvaged and cleaned for future use. It was a big week's work—but how much better the view was when we had finished. Those of our Conference Caravans who have been to Vienna and know how much the congregation at Second Church sacrificed in giving up their church sanctuary to house refugees, will be glad to know that the sanctuary has been remodelled and that on April 27, 1958, was dedicated. Dr. Joseph Bartak, senior missionary to Austria, and a member of the N. C. Conference, was a constant inspiration to us during our week in Vienna. He has reached retirement age and will soon be returning to the States to live with a daughter in Texas.

Linz seems to be one of the Methodist strongholds in Austria. Here live the beloved "Mama and Papa" Ernst Nausner, and also Emil Paul John, who has done a magnificent job with MCOR program for Hungarian refugees in Linz. "Papa" Nausner's church is named "Caravan Methodist Church," honoring the N. C. Caravan groups who have built it, and for nine years returned to strengthen the work there. Here, as in Vienna, a building program has been in progress and a new \$75,000 Apprentice Home for Hungarian boys is nearing completion. The Caravan was assigned to dig a canal for the gas line into the home. The boys dug, three feet deep, 100 yards long, through hard and rocky soil—and in 100 degree temperatures part of the week—but they finished the ditch, saw the gas line laid, and were able to cover it before they left! The girls did not dig ditches this week—but they would have been willing to do so. They waxed floors, uncrated furniture, cleaned halls, made pillow cases, marked sheets, and did K.P. duty. With all this

good help, the Hungarian boys will be moving into their new home in early August. Dedication date is set for September 21. Heretofore, these boys, 30 in number, have been sleeping in the attic of Caravan Methodist Church. The new Home, with rooms to sleep four boys each, and each with a chest in which to keep his personal belongings, will be a real haven for these young men who are apprenticing in trade schools and who, for two years now, have lived in such cramped quarters.

This, then, is the contribution which the 1958 Caravan has made in physical labor to Methodism in Austria. In dollars and cent, we can estimate that we saved \$1,260 by our volunteer labor, but we gained so much more than this amount in spiritual enrichment. There are eleven Methodist churches in Austria, with nine pastors to serve the 2,000 members. Nine churches have Sunday schools, and there is one Methodist weekday school, the kindergarten at Caravan Methodist Church, Linz. The additional staff includes Miss Herta Wollscheiber, director of children's work; Emil Paul John, A-3 whose term has already expired, and who is expecting a replacement in early fall; two new missionary couples, one assigned to Vienna and the other to Linz. Also Miss Hilda Bargeman, director of the new Girls' Home in Vienna; and Miss Rosemary Fox, from England, director of the new Boys' Home in Linz. There is a great need for still more full-time church workers, for there is a great need for the gospel of love and brotherhood which the Methodist Church must continue to bring to the people of Austria. We bow in humility at how easy is our Christian endeavor at home when compared with the tremendous obstacles which face the church here!

The Caravan had a wonderful three weeks in Austria, and have spent last week visiting with Methodists in Munich, Frankfurt, Stuttgart and Cologne, Germany. Today (Sunday) we are in Berlin with the Rev. Erwin Brose and family. Mr. Auman preached the eleven o'clock worship service—to a full house and very attentive group. We are in Berlin until next Wednesday when we go to England and the last phase of our trip.



The above picture shows the N. C. Conference Youth Caravan taken in the new Home for Hungarian Refugee Girls, built in the rear of the Second Methodist Church, Vienna, Austria. The Rev. and Mrs. James A. Auman, of Hertford, are their leaders.

A reception was arranged for the Caravan by the Austrian youth of the First Methodist Church, on July 5, and a dinner in the Second Methodist Church on Sunday, July 6.

The Rev. Horst Marquardt, pastor of the Second Methodist Church, is shown fourth from left on second row, standing next to Mr. Auman.

Church and Campus in Japan

By DAVID AND BETTY SWAIN
*Methodist Missionaries with United Church
of Christ in Japan.*

"I get the impression that the Old Testament was written later by propagandists of the church to strengthen the case for the New Testament," says a young girl of Tokyo University, Japan's top institution of higher education. To work with her during the last two years that she might see something of the real meaning of the New and Old Covenants, in which God calls forth his special people for special purposes in which we can today also participate—to watch her now making the first hesitant steps toward meaningful association with the Christian community in a small neighborhood church; this is our job, this is our privilege.

"Christianity is intellectually attractive, but in our society it is a practical liability. It says you can't drink, smoke, and otherwise behave as is normal in business and government circles. It's not for me." Chalk up one failure—an intelligent, energetic student who recently placed highly in examinations for diplomatic service. We never were able to get beyond his shallow irritation with personal ethics. Yet how much we hoped to bring a Christian orientation into his work of representing his country abroad. Somehow he failed to see that to find fulfilment in his life he must undergo what looks like "losing oneself."

Couched within this precarious balance of, at best, a 50-50 chance of winning students for Christ is the program of student evangelism at the Student Christian Fellowship in the heart of Tokyo. Located on the main electric line that serves the concentration of some 100 colleges and universities in central Tokyo, "SCF" is an open fellowship of Christian and non-Christian students that seeks to lead the latter to an understanding of and a commitment to the Christian faith. Working with a policy of "reaching students through students," SCF is a virtual lay training center for those Christian students who form its core of leadership.

At the last count we found that 30 schools are represented among the students now participating in the daily program of study and discussion. Thirteen study groups with an average membership of fifteen students each spend two hours a week on problems ranging from Bible and the Christian faith to social problems, discussion of popular literature and choral work. A total group leadership of eight missionaries and five Japanese pastors and professors take off time from other duties each week to provide resource help in study, and more important, give personal counsel and guidance toward the goals of Christian decision and witness. Lectures and seminars help provide suitable contexts for further progress in this process.

Without question the total program culminates each year in our work camps. As we go to churches, orphanages, and other points of real need to roll up our sleeves for a week or ten days, the encounter between

Christian and non-Christian becomes more real than at any other time or place. The seeker can take a good long look at Christian living from dawn 'til dusk without having it "thrown at him" sermon-wise in words he hardly understands anyway. The Christian can, on the other hand, relax and live his faith without worrying about "how to put it." While the program may be said to culminate in the work camps, the evangelistic process culminates only in Christian decision and baptism, as it did for five of our students last Christmas, and four at Easter.

Work camps, hikes, and even ski trips—here we really get close to students. Here they are unafraid of disclosing some prob-



*David and Betty Swain with their children
are just home on furlough in Asheville.*

lem, or more rarely, a confession. We shall long treasure being told by a research student in theoretical physics, "For a long time I found Christians rather nice people, but the idea of Christ was repulsive. But after associating with my study group leader and with other Christian students I feel I must be no longer anti-Christ, but pro-Christ. I must at least try to understand what he means for me." This too is our task and our source of joy. Outside of regular study groups, we have spent a special two hour session each week with this particularly promising young man. Can traditional Christians understand his zealous efforts in reading both Old and New Testaments, church histories, and many books currently published on the meaning of Christianity, all this before even being baptized!?

Of course, only God knows the ultimate outcome of things; but we personally have great expectations for this person becoming one of the ablest interpreters of Christianity to his fellow men in modern Japan. This is the fulfilment of our job: to stand between Church and Campus, calling to students to give our faith a hearing, and trying to do our best in telling "the old, old story."

Joseph T. Shackford, Jr. Dies in Oklahoma

Joseph T. Shackford, Jr., 19, son of the Rev. and Mrs. Joseph T. Shackford, associate pastor of St. Luke's Methodist Church in Oklahoma City, and formerly of the Western North Carolina Conference, was accidentally electrocuted on August 11 in Oklahoma City while on his job as a shipping clerk in a local store.

Young Shackford was a rising junior at Duke University, and was editor of the Duke YMCA Handbook this past year.

Funeral services were held at St. Luke's Church in Oklahoma City, and burial was in Waynesville, N. C.

Surviving are his parents and two brothers, Johnny and Hilliard Shackford of the home; a sister, Virginia Shackford of the home; and three grandparents, A. S. Johnson of Lexington, and the Rev. and Mrs. John Shackford of Waynesville.

Laymen's Advance Conference On Labor Day Weekend

Laymen of the WNC Conference are making plans for the first great Advance Conference to be held in this territory, according to Edwin L. Jones, who heads the laymen's work. The meeting will be held at Lake Junaluska beginning Saturday, Aug. 30, and closing Sunday morning.

Speakers will be Paul Ervin, G. L. Goodson, Robert M. Smith, Dr. Wilson Weldon, and Dr. Z. T. Johnson. Tom Little and J. W. Fowler will be in charge of the singing.

The leaders of the conference have invited all district and associate lay leaders, charge lay leaders, chairmen of commissions, church school superintendents and assistants, officers of Official Boards, officers of men's clubs, and all interested laymen.

Advance information about the conference has been sent to all pastors.

Mrs. Ivan Lee Holt Dies in Brussels

Mrs. Ivan Lee Holt, wife of a retired bishop of the Methodist Church and former president of the World Methodist Council and the Federal Council of Churches, died on August 6 in Brussels, Belgium.

The Holts has just attended a meeting of the World Methodist Council's executive committee at Freudenstadt, Germany, and were flying to Brussels to confer with Protestant leaders when Mrs. Holt was stricken. She died soon after being removed to a Brussels hospital.

Funeral services were held on August 12 in the Methodist Church in Winder, Georgia, her former home.

As the first lady of Missouri Methodism, Mrs. Holt continued her active interest in hospitals and homes and travelled widely with her husband throughout this area and around the world. She had accompanied him on several official overseas missions. She was in frequent demand as a speaker, reporting her impressions of the church's work overseas.

W.N.C. Scandinavian Caravan

By RAYMOND A. SMITH

Second Report

Our first report was written as we were nearing the end of the Denmark trip. We concluded this part of our trip with two days in Copenhagen where we were in the service Sunday morning, July 27, and in a special youth meeting Sunday night. While here the group had its first experience of staying in a Youth Hostel. This, as many people know, is a place where young people who are traveling can get a night's lodging and food at a very reasonable price.

Before leaving for Sweden we said goodbye to Anna Donner who had done such a fine job of guiding our group and interpreting for us in Denmark.

We crossed from Copenhagen to Malmo, Sweden. Here we were met by the Rev. Bengt Renblad who was with us in our work there. At Malmo we had the largest group of youth we had found in any church, and had a good evening with them. From there we went to Traunas where we had a service in a Methodist summer camp. There were 160 people who drove out from town to be in the meeting. Our young people gave a musical program which was well received. The music has been one of the chief ways we have carried on our ministry here. Other ways have been through talks, panel discussions, and through recreational leadership. It was the latter that was used to good advantage in our visit to the youth camp near Halsberg. Here we spent the day in games and informal conversation with the Juniors and Intermediates who were there.

We had an evening service in a rural church nearby. The heroic work of a few devoted souls to keep this little outpost of Methodism going deserves a story by itself.

We came to Stockholm for a few hours and then crossed the Baltic to Abo (or Turku, as the Finns call it) where we had

a service this morning. We are to be here in Finland until next Saturday, when we go back to Stockholm, and a few more days in Sweden before a final few days in Norway. Then we sail for home August 20 at 2 p.m.

It has been a most interesting experience for our Caravan to be in a country where Methodists are a minority group. It takes much courage and devotion to carry on this work in some places, and the pastors and lay people who do this work deserve the highest praise. Many of the churches cannot support their ministers, so that these fine men have to teach in the public schools or do some other work. In spite of this they find time to read and study. The latest American and English books are often found in their libraries.

Swedish Caravan Student Critically Injured

Miss Birgitta Ahlberg, 23, of Stockholm, Sweden, a member of the Methodist Youth Caravan visiting in the States this summer, was critically injured recently when she walked into the propeller of a private plane near Greensboro. Her right arm was severed, and she received deep chest and facial cuts. She remains in critical condition at Cone Memorial Hospital in Greensboro. However, she is showing remarkable stamina and some improvement. Prayers are being offered near and far, in churches and by individuals, that her life may be spared.

Miss Ahlberg's father flew from Stockholm to his daughter's bedside and will remain until the probability of her recovery is determined. The girl's mother is also critically ill and in a dying condition in Sweden.

Miss Ahlberg is a medical student at the University of Stockholm. She, with students

from other European countries, had been visiting with youth groups in the Greensboro area, and was about to be taken for a ride in a private plane when the accident happened. She had snapped a picture of the plane, and excitedly ran into the spinning propeller.

(EDITOR'S NOTE: North Carolina Methodists will be given an opportunity to contribute to a fund for Miss Ahlberg. See the announcement by Dr. Carl King in this issue).

Presidential Assistant Accepts Duke Post

The former U. S. Information Agency director, Arthur Larson, has accepted the position as head of the newly-established Rule of Law Center at Duke University Law School.

The Center's primary aim is to encourage nations to use the rule of law rather than force to settle arguments affecting world peace.

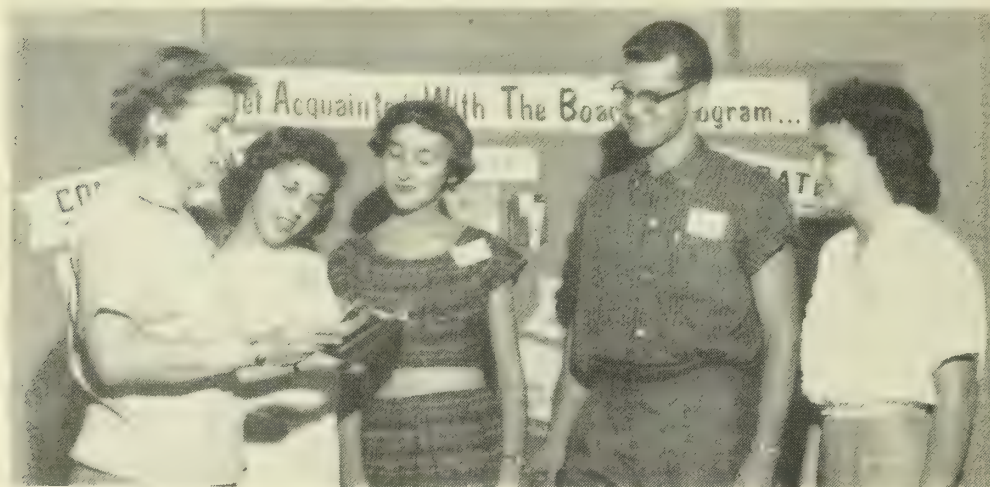
To Friends of Birgitta Ahlberg

The daily press has given our people news about Birgitta Ahlberg's condition better than we could give in a weekly periodical such as the *ADVOCATE*. This paragraph, however, is being written on August 12 and will appear in the issue of August 21. Her condition could change considerably in that time. This is the eighth day since the accident. Her condition is encouraging. Each day gives added hope for her recovery. The doctors are pleased with progress. Her father arrived from Stockholm on Saturday, August 9. He, too, is encouraged with progress he has observed.

Many, many friends and churches are asking what they can do to help. We will need money. Our accident insurance policy provides \$2,000. Indications now are that we will need \$4,000 or \$5,000 for hospital bills, nursing and medical service, plastic surgery and dental surgery later and for transportation by hospital plane back to Stockholm.

It was the decision of several ministers in conference with Dr. J. Clay Madison in Greensboro on Monday, August 11, that Elmer D. Yost, Methodist layman and member of Centenary Church, Greensboro, would serve as treasurer to receive funds from interested individuals, classes, churches or youth groups. Designate any contributions for The Birgitta Ahlberg Fund and mail to Elmer D. Yost, Treasurer, 109 Piedmont Building, Greensboro, North Carolina. His telephone number is Broadway 2-0151. Further information and reports will be given as rapidly as possible. Look to the *ADVOCATE* and the daily press for reports on Birgitta's condition.

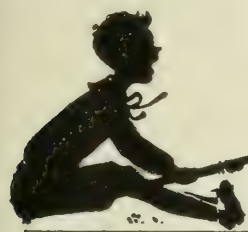
CARL H. KING



Shown in picture are North Carolina delegates at the Sixth Annual National Youth School of Alcohol Studies and Christian Action held at National College, Kansas City, Missouri, July 28-August 3, 1958, as they discuss temperance literature with Miss Emogene Dunlap, director of youth work, General Board of Temperance, Washington, D. C. (extreme left). North Carolina delegates are (left to right): Standing next to Miss Dunlap, Miss Tookie Morgan of Hickory; Miss Dora Jeffreys of Durham; the Reverend Sam D. McMillan of Durham; Miss Carolyn Ratcliffe of Waynesville.

Boys and Girls

ELIZABETH WHISNER
Editor



(EDITOR'S NOTE: Again we are proud to present a page written almost entirely by North Carolina children.)

A Letter to Jody

Heaven

Dear Jody:

When I was sick down on earth I promised you that when I got to heaven I'd write you a letter and tell you what it was like.

Gee, Jody, it's wonderful up here! Everybody's so happy, and I haven't seen a single person frown or cry yet. The streets are made of pure gold. I just don't see how they can afford that.

At the gate of heaven there's a guardian angel with a long white beard. He has a huge book with the names of everybody in the whole world in it. And for every bad thing you've done there's a black mark, and for every good thing there's a red mark. He had to look up my name and check to see that I didn't have too many black marks before he let me into heaven.

You probably think there's not much to do up here, but there is, Jody—lots.

And Jody, the Master is just like we always dreamed he'd be—so magnificent and royal, yet so kind and understanding. He even let me sit on His knee when I first arrived.

I really miss Mom and Dad and all my friends, but everyone is so good to me here that I can't help but be happy. And Jody, guess what? I've almost learned to fly.

Gee, Jody, it's time to go back to my cloud now. Remember, you promised to send my rock collection up to me. I didn't have time to get it before I came. Don't forget.

Well, goodbye, Jody. I've got to go and find a mail box now. I haven't seen one yet, but there must be one around somewhere, or how would the angels mail their letters?

Write to me soon.

Your pal,
MIKE

—By Gail Bradshaw—Age 13
Roanoke Rapids, N. C.

THE BEGGAR

One day, a long, long time ago,
'Neath the howling wind and the freezing snow,
A beggar walked and trembled with fear,
And softly, silently shed a tear.

He had no shoes upon his feet,
Only rags to wear, and no food to eat.

Then suddenly, bright against the sky,
He heard the sound of an angel's cry.

And there stood a chapel, tall and clear,
Which seemed to say, "Have no fear!"
So in he walked, and knelt to pray,
And vowed to return another day.

But for him another day never came—
He died whispering the Savior's name.
And now he knows of warmth and love,
For he's with the Master in heaven above.

—Gail Bradshaw

CITIZENSHIP

Prize-winning essay in Junior High School
Citizenship Contest

Citizenship is a good quality that you can have at home, school, work, and church.

At home you can accept responsibilities, make things safe, such as: keep skates off the steps and out of the way, keep matches out of children's way. In taking responsibilities you can have regular work duties, run errands, and other things.

At school you can be on good committees and help support them. As a patrolman or patrol girl you can help others obey the patrol laws. A good citizen will bring in all his homework, most likely.

At work you can be polite, friendly, and do your work the best you can. You can also do a little extra work to help out.

At church a good citizen is very important, and should encourage others to be a good citizen in the church. To be a good citizen you must respect elders, don't run in the halls or rooms; you must not yell or talk out of turn in the class or anywhere else in the church. When in a church you should be reverent and worship God.

A good citizen means a lot to the community, the nation and the world. In being a good citizen you should look nice and talk nice, and always be polite to anyone, whether he is old and crippled or young and handsome.

If only everyone was a good citizen the world would be a more prosperous and better place to live in.

—Nellie Sue Dilley—age 12
Raleigh, N. C.

THE GOOD OLD DAYS

My mother is always telling me
What happened in the "good old days,"
When hamburgers just cost a nickel,
And no one ever got a raise.

I always get so hungry
When she tells about that food;
And how I wish today
That things were still that good.

—Paula Holmes
Raleigh, N. C.

GOD'S BEAUTY

Flowers, trees, birds and bees
Come to our world with the summer breeze.

The winter's snow makes the rivers flow;
Like wide silver belts they quietly go.

It's a wondrous world God made with His hands;
Let's do our duty, and follow His commands.

—Nellie Sue Dilley

WHY GOD MADE THE EARTH

God made the earth so round and bright
For us to live in day and night;
He made the sky, each flower and tree,
The birds to fly, and the little bee.

He put us in the world a job to do,
To help each other, me and you.
We should be good for Him, or try,
Until the very day we die.

—Linda Trotter—Age 13
Raleigh, N. C.

CHUCKLES

Aunt Sophie (who lives in the city): And what brought you to town, Henry?

Henry (from the country): I jus' came to see the sights, and I thought I'd call on you first.

The little girl came home with a box full of dirt, and cautioned her mother to be very careful with it.

"What is it?" asked the mother.

"Instant Mud Pies," replied the budding homemaker.

A gentleman stopped to talk to a wee girl who was making mud pies on the sidewalk.

"My word!" he exclaimed. "You're pretty dirty, aren't you?"

"Yes," she replied, "but I'm prettier clean."

"Are you in pain, my little man?" asked the kind old gentleman.

"No," answered the boy, "the pain's in me."

Bible Quiz

1. Who slew a man, and hid his body in the sand?
2. What grain did Ruth glean in Boaz' field?
3. From the stalks of what grain was linen made?
4. From what tree do dates come?
5. Who said, "I will make you fishers of men"?

Answers to Last Week's Quiz

1. The Queen of Sheba—I Kings 10:1-10.
2. Benjamin—Genesis 44:1-12.
3. Joshua—Joshua 10:12-13.
4. Unleavened Bread—Leviticus 23:5-6.
5. The Quail—Exodus 16:13.

EDITORIALS

"Are Bishops Overworked?"

Are Methodist bishops overworked? Do they stay in one area too long? Do they favor big churches with the best pastors? Why are bishops the chairmen of most general boards and agencies?

These questions were fired at two bishops during the annual summer meeting of 650 Methodist laymen of the Southeastern Jurisdiction July 31-August 3.

On the receiving end were Bishops John Branscomb of Jacksonville, Fla., and Nolan B. Harmon of Charlotte, N. C. The occasion was a "What Would You Like to Ask Your Bishop?" panel with five laymen plying the questions for the group.

A summary of the answers of Bishops Branscomb and Harmon is as follows:

Yes, bishops are overworked in many instances. But so are conscientious pastors, district superintendents, board executives and lay leaders. The main reason is the church's ever-increasing program. Administrative responsibilities leave too little time for serious study and planning. Hence, the spiritual leadership of the church suffers.

Perhaps some bishops have been retained too long in the same Episcopal Area, but it is usually due to "popular demand." There is considerable belief, apparently increasing, that a bishop's tenure of office should be limited to eight years in any one area if at all possible. Both bishops said they favored such a restriction as a general policy, believing that most bishops could accomplish their chief objectives in eight years. They stressed the need for exceptions, however, pointing out that it might be unwise to move a bishop who was in the midst of an important program, or who was particularly suited to a certain area, or who had only four more years to serve.

Big churches do get the leading ministers in a great many cases—because they need them more. This does work a hardship on many of the highly qualified, younger ministers who deserve promotion. Also, some of the big churches encourage their ministers to "homestead" their pastorates for 15 or 20 years.

All in all, however, the Methodist system of appointing pastors annually is more advantageous to both churches and ministers than the system of any other denomination. The power of appointment—and the responsibility—rests solely with the bishop, but with the guidance of his district superintendents he is able to give special consideration to every church, large and small.

There is no good reason why able laymen should not serve as chairmen or presidents of more general boards and agencies of the church, except in the instances where *The Discipline* stipulates that a bishop preside.

"This practice would help relieve the bishops of some of their administrative ob-

ligations," the bishops agreed, "and provide more opportunity for lay leadership."

They also stressed the need for more lay speakers in all aspects of church life, and the opportunity for laymen to serve churches that do not have full-time pastors.

Mount Olivet, Manteo, Improves Church Reporting

Every so often one hears the remark "It's not important where we've been, but where we are and where we are going." There is an element of truth in the statement, but not the whole truth. It is hardly possible to know where you are or where you are going unless you know where you have been.

Mount Olivet Methodist Church, Manteo, under the leadership of their pastor, the Rev. L. A. Aitken, has solved this problem. No longer is there any doubt as to the progress of the church—in all phases of its work.

At the beginning of the new church year a 16-page, 8½ x 11 inch book was published, listing every aspect of the past year's work. The book has an attractive printed cover, with the inside pages neatly mimeographed.

Reports from all commissions, organizations and the pastor, tell the important story of what was done in the church and community for the previous year. The pastor lists in full an account of his ministry. No ambiguous statements can be made in such a report because fact is fact, and the records clearly show the work of the pastor.

The disposition made of each member of the church added to the rolls or transferred to other churches is listed name upon name. Newly-elected officers for the current year are given in such fashion as to eliminate guess-work within the membership.

Not only is there a report from each commission, but the presidents of the Church School Classes and the Official Board also report in this book of reports.

The most amazing thing about the book as a whole is the fact that it lists its failures, as well as successes. So often we only hear of the achievements in annual reporting but the persons responsible to the church were brave enough to tell where their program was weak, and in this way they are able to keep check on the total program.

Reporting is a hard thing. The end of the new year often brings a sigh of relief to the pastor who is looking forward to turning over a new leaf to begin all over again. In beginning all over again a lot of valuable information, time and effort is lost by not reviewing the past year's work.

A difficult a job it is to make such a

nice report as was given the Mount Olivet membership, but there is no doubt the people were inspired and felt proud to read, in print, the status of the church of which they were a part.

—H.G.

Ninety-Nine Years Ago

The ADVOCATE has received a well-preserved copy of the issue of the North Carolina CHRISTIAN ADVOCATE for May 12, 1859, from the well-known writer, E. P. Holmes of Charlotte. Looking over this paper, we find items of interest and amusement.

The first page of the four-page paper is devoted to doctrinal discussion, with a long article by the redoubtable Peter Doub who undertakes to prove the case against Calvinism, and an equally lengthy discussion on "The Duty of Giving Away a Stated Proportion of Our Income" by a writer who signs himself "Ridgeway." R. R. Michaux of Haw River takes a swing at the O'Kellyites, as he calls them, and charges that they are preaching unitarianism. Another article argues at length the possibility of falling from grace.

Olin High School in Iredell County, Trinity College, and Cedar Grove Male Institute offer their services as trainers of youth on the back page, where also is seen the advertisement of the publisher of the ADVOCATE, R. H. Whitaker, who was ready to print almost anything at reasonable prices and called upon ADVOCATE readers to help him earn enough to make up the deficit in the accounts of the church paper. (Sounds familiar, doesn't it?)

A somewhat surprising note is struck by the inclusion of an item which states that, "Respall, a famous French chemist, finds camphor a remedy for that fearful insomnolence which attends the first stages of insanity. When opium and all the drowsy syrups of the East fail of effect, a grain of camphor, formed into a pill, and followed by a draught of an ounce-and-a-half of the infusion of hops and mixed with five drops of sulphuric ether, is his usual remedy for procuring sleep."

We wonder what happened to any unfortunate reader who took that advice.

And in the same column we note that the "Rev. W. H. Seat of the Texas Conference was suffering severely from the bite of a spider." There was no headline, and the editor missed a grand opportunity. "Spider Bites Seat" would have attracted attention.

The price of the ADVOCATE in those days was \$1.50 per year, which in terms of present-day living costs would equal \$6 or more. In 1859 the church paper cost as much as a dress or a pair of shoes; today its cost is less than that spent by most of us in two days for soft drinks and tobacco.

DEVOTIONAL

Unto Each His Own

By IRVIN S. COOK

Thanks be to God that He has never left the world without fearless prophets who have fought against crime, passion, lawlessness, immorality, and social ills. God has always had leaders who pointed the way for the church to follow. The list of the mighty is a long one, for Christ has appointed unto men the duty of evangelizing the world.

But you, dear Christian, cannot allow your enthusiasm for the great achievements of any one man, no matter how great, to relieve you of your own responsibility. If you are in Christ, you must remember that, in God's scheme of things, you, too, are a choice spirit. In God's estimation, you too are worthy of a crown of life. And although you do not address the multitudes, you must accept your tasks as obediently and cheerfully as the dynamic evangelist accepts his great responsibility. You must remember that you, too, must do your part in the program of God. The evangelist travels the world and holds great audiences spellbound, but the humble Christian, who can only pray, travels in imagination and sees needs of men. If that is the limit of your ministry, then you must wholeheartedly perform your designated service.

If you engage in common labor, then you must do that work uncomplainingly, and with the purpose of serving mankind.

You may be unknown and unrecognized by the world, but you must remember that God knows and loves you. And what greater attention could you ask for than this?

If you can only pray, then you must pray at all times with fervency and compassion for the human race.

If you teach but a few, you must attempt to persuade and to challenge those few.

All of us cannot attain the heights of worldly acclaim; but all can speak to the Lord God, who is the helper of the lowly, as well as the mighty. And you must not despair that others do not see the visible results of your union with Christ.

If you have only one talent, as compared to the ten which your brother possesses, do not be envious and hide that one. Use what you have—realizing that God is wise in His distribution of talents. Do not covet another man's gifts, but, rather, pray that God will bless and reward him accordingly.

Even though you may be engaged in something which at the moment seems to be mere trivia, remember that God loves you, watches over you, and shines a light in your path.

Think of yourself as a creature of God—capable of being God-like. Look at yourself, and see *nothing*; then look at the Christ within and see great possibilities. If Christ is given the throne of the heart, His power will be evident in the lives of others you touch from day to day.

You cannot help others until you allow Christ to help you. You cannot master other souls for the Lord until you are first conquered by the Christ spirit. You cannot influence until you are influenced. You cannot tell others about a love which has not filled your very being. You cannot hope to

★

GOD'S WILL

Grant us, O Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do anything that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. Amen.



persuade others of the truth that sets men free until you are persuaded by it in your own heart. Unless Jesus Christ is real to you, it is impossible to convince others that He can be real to them. If you are not firmly convinced in your own mind that Heaven is real, and that immortality awaits the believer, then you are in no position to boast of the resurrected Christ.

There can be no *expression* until there is an *impression*; no *outpouring* until there is an *inflowing*; no *giving* until there is *receiving*. You cannot extend a hand of mercy until you have first clasped the hand of the merciful Lord. You cannot throw loving arms about a brother until you have felt the radiant warmth of the encircling arms of Jesus Christ. You cannot instruct others to read of the sacred promises and the divine truth until you have pored over the Blessed Book repeatedly and consistently. You cannot ask others to see Jesus in you until you have looked in faith at His blessed face.

Unto you, dear Christian, is given your own responsibility. You alone can use what God has graciously given unto you.

Pentecost

By DERMONT J. REID

At the tender command of The Master, the disciples of Jesus had gathered themselves in a drab little "upper room" in Jerusalem. Their harps were in the willows, their dreams had become jaded with what seemed to be sickening defeat. Jesus no longer was with them and many who had become His followers had turned away.

It must have been with faltering steps that this little band of men and women entered that up-stairs room. They had lost their essential inspiration and their thinking was clouded as to what should be their next move. Jesus had simply said "tarry" in Jerusalem until you receive a new power. How long must we wait? Exactly what kind of power are we to expect?

What redemptive process can save us now? But then it happened! There came a sound as of rushing, mighty wind and tongues of fire seemed to leap from person to person and they were given the power to communicate what was happening to people who spoke an entirely different language. The people gathered at Jerusalem for a church festival and were amazed. Some said the disciples were drunk—others wrote them off as being crazy.

However, every informed Christian knows

that Pentecost stands in regal majesty among the peaks of the great epochs of the church. For here is a discouraged and bewildered group of Christ-claimed men and women who became an enlightened and inspired band of evangelists. It was here that the church was transformed from a defeated and sickly movement to a militant marching army with a dedicated determination. Here, these humble saints flamed forth in a new-found faith. They became *then* what we ought to be *now*! They were fully forgiven and filled with an overpowering love that pushed them to new heights of victory and optimism.

Their vision had been enlarged.
Their hopes had been refurbished.
Their plan had been revealed.
Their fears had been dispelled.
Their faltering had been changed to steadiness.
Their lips had been touched with Divine fire—

And the evangelization of the world became their spiritual destination!

What happened on that far away day needs to happen again. I believe it will! And when we have been touched with His life in a sweeping Pentecost—we will never remain the same. They were given the power and the courage to witness, and so will we! They were given the grace to die, if need be, for their beloved gospel—and so will we!

Pentecost, by all standards, is one of the happiest, gladdest and most victorious days in the long history of Christendom.

Vacation Days

"Only let your summer of life be worthy of the gospel of Christ." . . . Philippians 1:27

Thy blessing, Lord, on all vacation days!
For weary ones who seek the quiet ways,
Faring forth beyond the thunder of the street,
The marvel of Emmaus Road repeat;
Thy comradeship so graciously bestow,
Their hearts shall burn within them as they go.

Grant those who turn for healing to the sea
May find the faith that once by Galilee
Flamed brighter than the glowing fire of coals.
And when Thou hast refreshed their hungry souls,
Speak the old words again beside the deep—
Bid all who love Thee, Master, feed Thy sheep!

Be Thou with those who bide where mountains rise,
Where yearning earth draws nearest to the skies.
Give them the peace, the courage that they ask,
New strength to face the waiting valley task,
New light to lead through shrouding valley haze.
Thy blessing, Lord, on all vacation days!

—Author Unknown

W. N. C. Children's Home

LOSSES AND GAINS

It is a happy occasion for us all when it becomes possible for some of our young people to return to their relatives or to go into new homes. In spite of our feeling of loss, we share the joy of the young people and of those who are able to make homes for them.

This summer, in addition to our fourteen seniors, we have had twenty-one young people—eleven boys and ten girls—leave us. All of these, except four, returned to parents. One of those went to live with an aunt; one, into a prospective adoption home; the others, with a sister.

Those who have left us are: Terry, Gary, and Billy Suggs; Jerrie, Jessie, and Judy Patton; Nancy and Bobby Cline; Glenna Bridges; Homer Strader; Gordon, Jean and Lewis Burrell; Robert Howie; Toni, Raynell, and Wayne Alley; Mike and Margaret Webb; Harriet and David Everhart.

As these have gone out, we have very rapidly filled their places in our cottages. We are listing here the names of our newcomers admitted during June, along with the names of their native communities:

Betty Robertson Charlotte
Jerry and Johnny Ammons, Hendersonville
Danny, Ben Allen, and Ronnie

Weatherman Wilkes County
Madeline, Rita Kay, Jerry, and

Ruth Ingle Buncombe County
Barbara Jean Smith Charlotte
Charlie Livengood Winston-Salem
Elizabeth, Nicky, Priscilla, and

Ronnie Nicholson Guilford College
Michele and Ronnie McCoy Franklin
Mike and Fred Hall Greensboro

Betty Robertson came to join her sister and brother who had entered the Home on January 1. At that time we had no room for Betty. Under the same circumstances, the Weatherman boys came to us to join their two sisters who had been with us since last summer.

We have a number of applications still pending; and before the opening of school, we will be enrolling several more young people.

—Frankie Craven

THE PICTURE

One of the liveliest members of our Cornelius Cottage family is the subject of our picture today. Frances Robertson, ten years of age, came to us from Charlotte in January of this year. Frances is sponsored by the Wesleyan Service Guild of Mineral Springs. Mrs. Tom Laney, Jr., is correspondent.

JEAN McCLURE JOINS OUR STAFF

We have felt ourselves to be most fortunate to have Jean McClure return to the Home and assume a responsible position on our staff.

Jean graduated from Reynolds High School in 1957, took the one-year business course at Woman's College, and returned to us in June of this year. She is serving as

Mrs. Webster's assistant in the office. She has a variety of duties that she discharges in this capacity. Her quiet and efficient manner and attractive personality are a great asset to our office.

JUNALUSKA CONFERENCE

Miss Craven, Mrs. Croy, Mrs. Lambeth, and myself attended the conference of workers in Child Caring Institutions of the Methodist Church at Lambuth Inn, Lake Junaluska, on August 4-8. This conference is held annually and is under the supervision of the National Board of Hospitals and Homes. Mr. Olin Oeschger is executive



secretary of this Board. Miss Lena Martin is Director of Child Welfare of the Board. She, along with Miss Emma Burris, executive secretary, Woman's Division of Christian Service; and Dr. Oeschger; and Mr. William I. Lacy, Child Welfare consultant, National Board of Hospitals and Homes, served as the program committee.

The programs began each day with devotions at 7:40 a.m. Breakfast followed the devotional period. The group divided then into three groups, Houseparent, Caseworkers, and Administrators. These groups were in separate sessions until lunch time, 12:15. The groups all came together for an afternoon session at 2:00 p.m. The evenings were left for trips and for the showing of movies and slides by those who had brought these along. These were depicting activities at the homes represented. A trip to see the production, "Unto These Hills," at Cherokee

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor
MRS. VIRGINIA WEBSTER, Assistant Editor

is always one of the interesting features each year.

This Institute is planned to bring help to us in our work in our Homes. The sessions are well planned and directed and prove most helpful. Of course, one of the very helpful features is the unplanned sessions when experiences and practices are freely exchanged in the moments away from the formal meeting sessions.

We who work in our Homes know how much we need all the help we can get to make our most important work more effective. Certainly there is no more dedicated group than those men and women who meet at Junaluska each summer to talk about the field of child care.

VACATION

It is interesting for us who do not get away from the Home during the vacation season to get the cards from members, the staff who are away. We have them this year going as far as the Pacific Coast. However, the popular direction this summer is to the South. This group went as far south as the Keys. There was one group that chose the mountains of North Carolina and Tennessee, and another chose the historic communities of Virginia and its surrounding areas.

We know that it is good for these people who live so very close to their job to have this time away. They might come back a little weary physically, but they will be refreshed in mind and spirit.

It is equally good for the young people to get away from the routine that is necessary in group living. They almost always are anxious to get back, but the change has been good for them. We all sometimes have to get away from home to discover what a wonderful place it is.

The big problem for us during this time is to take care of the harvesting and canning and freezing of our crops. Those who are here have to sort of do double duty from time to time.

SOFTBALL

I almost forgot to report a most important event that closed out our softball season. It was necessary for two teams, captain by Roy Byrd and Carl Hunt, to play a game to break a tie that existed at the end of the regular season. The game was won by Roy Byrd's team. From somewhere came the idea of having a team from the staff play this team. This game was arranged and played; and to the consternation of everyone, it resulted in a victory for the staff team. However, it would not have been possible for the staff team to have played another game on the next day. Most of them were hardly able to get out of bed the next morning. A few years make a big difference. But then in some instances, a few years might have been more than a few.

FOOTBALL

When our young people return from their vacations on the 17 of August, they will soon find football very much in the air. High school football teams begin their practice after the middle of August. Mr. Gibbs will again handle our team assisted by Mr. Edwards. They will have the boys "hatched" on Monday the 18th.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Meet Our New Vice-President

Mrs. Thomas E. Frutchev of Asheville was elected vice-president of the Woman's Society of Christian Service of the Western



MRS. FRUTCHEY

North Carolina Conference at the annual meeting held in June at Lake Junaluska.

Mrs. Frutchev is a person of deep faith, rare executive ability and complete sincerity. She has served many years as an officer of the Asheville District and as a member of Central Methodist Church in Asheville.

She is a native of Philadelphia, Penn. When she was a small girl, her family moved to the suburbs of Camden City, New Jersey, and there they lived all of her life. She was educated in the schools of Camden City.

She served for six years as secretary of Christian Social Relations in the Asheville District and four years as district president. She is the teacher of the Women's Bible Class at Central Methodist Church and is a member of the Board of Brooks-Howell Home for Retired Workers and of the Salvation Army in Asheville.

She was the delegate representing this district at the meeting of the Fifth Assembly in St. Louis.

Last year Mr. and Mrs. Frutchev celebrated their 30th wedding anniversary. They have two sons, Gilbert, of Greensboro, and Gerald of the United States Army. Neither son is married.

Her name is Eleanor and she has a large group of lovely friends.

Lorena Kelly Returns to Africa

Miss Lorena Kelly has returned to her mission post at Lodja Mission in the Belgian Congo in Africa.

On her furlough home, Miss Kelly was VERY generous with her time and talent in sharing her experiences with the women at home. Many district meetings sent news of her part on their district programs—and she was just as generous with the Wesleyan

Service Guilds. Individual societies, who were within range of her reach, had her as guest speaker.

Miss Kelly attended the annual meeting of the Conference W.S.C.S. at Lake Junaluska as one of the featured speakers, and she also attended the annual meeting of the Wesleyan Service Guild. She wrote a story about her work at Lodja Mission for the June *World Outlook*.

It was said that she spread abroad the beautiful spirit of Christ in the joyful, gracious way that she shared all she had with others.

Brooks-Howell Home

The Wesleyan Service Guilds of the Western North Carolina Conference have a brand new project—they are planning to help raise funds to purchase a station wagon for Brooks-Howell Home for Retired Workers in Asheville. This is a feature of the Supply Work of the Guild for the second quarter of this year.

District News

Charlotte—The executive committee of the Charlotte District met at the Methodist Home in Charlotte on July 5th to review the work during the past three months and to make plans for the missionary education seminars to be held early in September.

The secretary of promotion reported that there are now 5,611 members in the district. Three new societies have been formed in recent months and the district achieved an aim of 100% reporting for the first time in its history.

The seminars will be held as follows: Mecklenburg, Tuesday, September 9th at 10 a.m.; Union, Thursday, Sept. 11th at 10 a.m.; Anson, Tuesday, Sept. 16th at 10 a.m.

The delegates to the School of Missions were chosen. They are Miss Florence Dixon, Mrs. Jack Patton, Mrs. L. H. Everitt and Mrs. Seth Bowen, with Mrs. F. O. Godley as alternate.

Mrs. Lyle L. Beman, president, was in charge of the meeting.

Marion—The Marion District executive committee had a picnic supper meeting at Lake James on July 19th—with husbands as special guests.

Plans were made for a mission study seminar to be held on Sunday, Sept. 7th, at 2:30 p.m. at First Methodist Church in Morganton.

A committee announced that two girls from the district were to be interviewed as possible candidates for Christian vocational careers.

A district workshop on Christian Social Relations was discussed, with Mrs. C. S. Beman in charge.

Mrs. J. C. Rabb, president, conducted the business session.

Asheville—Mrs. T. C. Roberson, president of the W.S.C.S. of the Asheville dis-

trict, announced that "last year the district had a membership increase of fifty-eight, presented 34 life memberships and one honorary membership. Twenty-one societies attained the Standard of Excellence, one hundred and ten women attended the Annual Meeting at Lake Junaluska and the societies were 100% in reporting."

This was given at the meeting of the Asheville district executive committee held at Central Methodist Church.

Mrs. Roberson listed six points for all presidents of local societies to work on: use of *The Guide* and *Methodist Woman*, sharing of communications in departmental work, use of minutes of Annual Meeting, regular executive meetings, School of Missions, and good programs.

Public Relations Points to Remember

1. A VERY alert and wide-awake person should be in the office of public relations

2. Each chairman should use EVERY opportunity to become a better reporter of church news.

3. All media of communication should be used regularly—the religious and secular press, the telephone, radio, mail and PERSONAL contact.

4. ALL officers are responsible for informing the public relations secretary of news about what is being done in the different departments.

5. Meetings of the Methodist Church and of the Woman's Society of Christian Service are of interest to church people and to others, as well. The people who take part on the programs, the topics of discussion, all add to the picture.

6. Prompt, accurate, carefully-planned, to-the-point news should be given at ALL times while it is still NEWS.

Cherokee Clothing Center

Methodist women are asked to make a careful survey of all the good used clothing in their families—then decide which garments can be spared and send these garments to the Clothing Center at Cherokee.

Winter is just around the corner and the wintry winds of the mountains sweep down into the valley in cold gusts. Warm coats, sweaters and jackets can be used. LOW-heeled women's shoes are badly needed. There is a great need for children's clothing.

One woman said, "The difference between a human being being cold or warm might depend on whether I take time to go through the used clothing hanging in my own closet!"

Methodist Encyclopedia Publication Planned

Methodists of the world have been talking about publishing an *Encyclopedia of Methodism* for 50 years, and now they are going to start to work on it.

Dr. Elmer T. Clark, executive secretary of the Association of Methodist Historical Societies, and secretary of the U. S. executive committee of the World Methodist Council, made this announcement at a meeting of the two groups June 26-29 at Lake Junaluska, N. C.

Christian Education at Work

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



Leadership Training

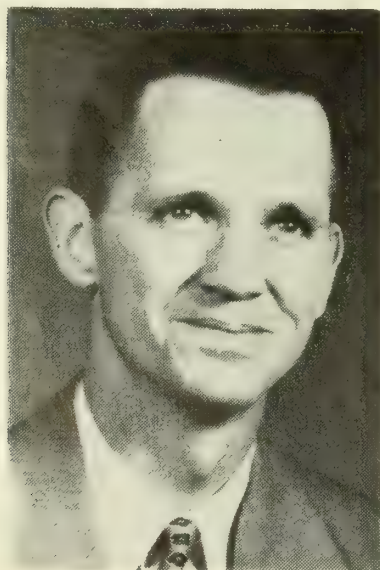
Good teachers are also good pupils. People who guide growing life must also study and grow. Church school teachers, public school teachers and college people are all aware of this need for travel and study. That is why we have summer school, summer conferences at Junaluska and travel opportunities at home and abroad. For hundreds of our teachers who do not get to participate in these larger opportunities, we secure the best teachers available for our program of leadership training in the Conference. Our schools in leadership education will get under way at several important centers in the Conference during September.

Buncombe County, Asheville September 14-18

The Methodist churches of this county will participate in their annual school beginning at Central Methodist Church, Sunday evening, September 14, at 7:30 p.m. The following courses and instructors are scheduled: *Guiding Kindergarten Children in Christian Growth* by Mrs. Arthur Marshall; *Guiding Primary Children in Christian Growth*—Mrs. Senah Pulliam; *Guiding Junior Children in Christian Growth*—Mrs. Mark Moore; *The Methodist Youth Fellowship* for young people only—Mrs. Nell Webb Mohny; *The Methodist Youth Fellowship* for adult leaders only—Paul Duckwall; *Christian Stewardship*—Ralph Mohny and *The Teachings of Jesus* by Jay H. Phillips.

Henderson-Transylvania and Polk First, Hendersonville, September 21-25

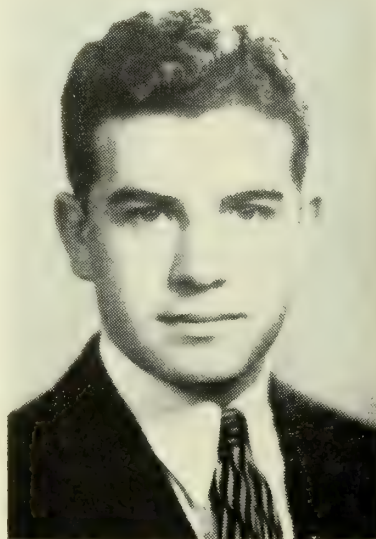
For the first time ever the churches of Henderson, Transylvania and Polk Counties



PAUL H. DUCKWALL

will participate in a six-teacher school with the following courses and instructors scheduled: *Teaching Nursery-Kindergarten Children*—Mrs. W. R. Reed; *The Methodist Youth Fellowship* for young people only—Russell T. Montfort; *Use of the Bible in Teaching Youth* for adult counselors and teachers of youth—Mrs. Carl King; *Music and Hymnology*—J. B. McLarty; and *Christian Stewardship*—Cecil Heckard.

Pastors of the participating charges are Robert G. Tuttle, district superintendent, P. L. Shore, Jr., D. P. Grant, M. M. Arm-

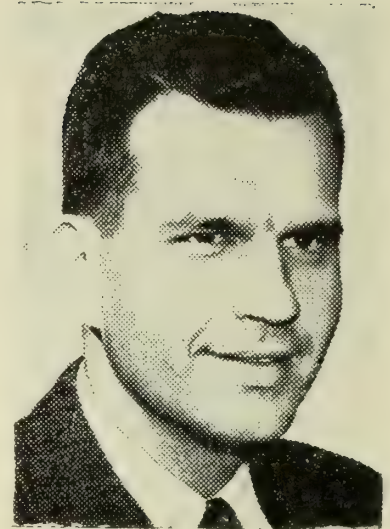


JERRY D. MURRAY

strong, W. A. Kerr, Jr., L. L. Voncannon, T. D. Holcombe, V. R. Masters, Courtney B. Ross, T. L. Cassidy, M. M. Workman and J. P. Hornbuckle, Jr.

Thomasville Area School

Soon after his return home, Dr. Raymond Smith will be giving the course on *Teaching Youth* in the Thomasville Area Training School scheduled at Memorial, Thomasville, September 21-25. Other courses and instructors in the school are *Teaching Children for Nursery-Kindergarten Workers*—Mrs. W. P. Moore; *Teaching Children for Primary Junior Workers*—Louise Robinson; *What It Means to Be a Christian* for young people—Mel Harbin, and *Christian Beliefs*—Kenneth Taylor. Ministers of the participating charges are: John H. Carper, district superintendent, Frank B. Jordan, A. W. Wellons, J. K. Miller, J. Harley Cecil, Cameron Dodson, O. N. Hutchinson, Jr., Robert L. Oakley, R. J. Goldston, John Hoyle III, Byron Shankle.



DR. R. H. SALES

Haywood County School Central, Canton, September 21-25

The ministers of Haywood County have co-operated in a fine way in their annual training school in recent years. Interest has increased and attendance has grown until it is now one of the well established activities of the calendar year. Courses and instructors scheduled are *Working with Primary Children*—Mrs. C. A. Rauschenberg; *Working with Junior Children*—Mrs. S. D. Newell; *Guiding Intermediates*—Clara Watkins; *Understanding Ourselves*—Jerry D. Murray; *Missionary Education in the Local Church*—R. H. Nicholson, and *Christian Beliefs*—Claude Thompson. Ministers of the participating charges are F. C. Smathers, district superintendent, R. M. Price, J. W. Braxton, E. W. Needham, Clyde Collins, R. J. Hahn, E. F. Pepper, Jr., G. L. Lovett, Robert E. Boggan, C. O. Newell, W. B. Bobbitt, Jr., J. J. Hauser, Dan Stowe, C. B. Barr, Jr., and R. H. Nicholson.

High Point School Wesley Memorial, September 28

Records on file show that schools have been held consistently since 1924. In that year the school ministered to the churches of High Point and Thomasville. There were 145 enrolled with 106 receiving certificates of recognition. O. V. Woosley was director and a member of the faculty. Following a fine tradition of worthy achievements in Christian education the churches of Greater High Point have scheduled the following courses and teachers: *Guiding Nursery Children in Christian Growth*—Mrs. Arthur Marshall; *Guiding Kindergarten Children in Christian Growth*—Mrs. Senah Pulliam; *Use of Activities in Teaching Children*—Mrs. W. R. Reed; *Guiding Intermediates*—Mrs. Bob Clark; *What It Means to Be a Christian for young people*—Mel Harbin; *Understanding Seniors and Older Youth*—Mrs. E. H. Ould; *The Work of the Local Church*—Dr. W. A. Kale, and *The Prophets*—R. H. Sales.

Ministers of the participating churches are: Dr. J. Clay Madison, district superintendent, V. A. Morton, A. C. Waggoner, Earl C. Black, Jr., K. D. Crouse, Harold (Continued on page 16)



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

No Rude Rodent

*Story of the First Senior MYF Workshop, June 23-28
Lake Junaluska, N. C.*

Almost everyone has heard the story of the country mouse and his visit with his city cousin, but there is a sequence to this story which is known to few. The city mouse was no rude rodent. As a matter of fact, he was very well acquainted with Robert's—I mean Emily's rules of etiquette, and he felt that he should return his cousin's courtesy and visit him in his country habitat. But before I continue with my story, I should like to introduce myself to you. I am James, the city mouse.

It was on an evening in June that I decided to spend my week's vacation with Cousin Freddie. As I dusted the typewriter keys and applied spot remover to the ink stains on the blotter in the office of my employer, I determined to leave early the next morning for the Methodist Assembly Grounds at Lake Junaluska where Cousin was the head church mouse. It was a dreary Sunday morning—that 22nd of June—and I donned my raincoat and boots and left behind me the Canton smog.

On arrival at the lake, I headed straight for Shackford Hall, the Administration Building, where I had been told I might find Freddie. Sure enough, he was right there, dusting and sweeping and making preparations for some sort of youth assembly which was to begin the next day. At 8:00 o'clock p.m. I suddenly found myself seated in the middle of an unfamiliar room. Around me was formed a circle of drenched beings, sometimes referred to as people. Lowered umbrellas revealed a melange of faces, each bearing a slightly different expression but one which combined with the others to create a singular effect—fear!

I scurried to find Freddie who explained to me that I had witnessed the first gathering of the staff for the First Senior Workshop of the Western North Carolina Conference Methodist Youth Fellowship. Freddie seemed very busy, and I hesitated to ask for further information at the time, though I was still quite confused. I found a nice, comfortable bed and nestled down for the night, hoping that by Monday morning the confusion would have cleared.

I slept rather late the next morning—until 11:00 o'clock, in fact. But suddenly my peaceful dreams were disturbed by some unearthly rumble that somewhat resembled one which might be produced by a horse stampeding over a hardwood floor. My head ached as I pulled it from between the bed post and the wall and scampered to view such a sight as I had never seen before and hoped never to see again. Carefully avoiding the heels of running feet, I made my way to a row of tables and chairs where I found Freddie assisting in what he called a registration line. I offered my aid, and soon I was selling copies of a quarterly devotional book called *Power* and soliciting members for a choir which, I was informed,

would sing during vesper services and for Communion on Friday evening.

Now I was beginning to acquire a general understanding of the situation into which I had walked when I came to visit my cousin. Eventually, Freddie called me from the registration line and confirmed my ideas. It had seemed to me that the week was to be one devoted to satisfying the spiritual as well as the physical needs of young people, and this is exactly what Cousin said as he handed me a booklet entitled "1958 Junaluska Workshops." Leafing through its pages, I fell into the swing of things, and Tuesday morning found me on the lakeside participating in private morning meditations with the delegates and staff members. This time—8:45-9:00 a.m.—was a time set aside for each individual to find a place in the out-of-doors and to meditate alone. In the back of the workshop manual there appeared devotionals which had been prepared by Penny Niven, Rachel Jessup, Jean Gordon Williams, and Kathryn Young, following the theme of the week, "We Would See Jesus."

As the record played to end Morning Meditations, everyone arose and followed in a trail of silence to the auditorium in Shackford Hall, which I referred to earlier in my story. At this time (it was 9:10 by now) Dr. Emmett K. McLarty, Jr., president of Brevard College, delivered a message. Each morning his talks were concerned with the basis of the day's prepared morning devotional. On Tuesday it was "I Seek," on Wednesday, "I Find," on Thursday, "I Believe," and on Friday, "I Follow." At the close of Dr. McLarty's speech, the group was dismissed to go to their respective "workshops." I did not understand the use of this term at the time, but, turning in my manual to page 8, I saw listed the names of 14 churches beneath the heading "MYF Groups." Besides the name of each there was written the number of the room in which that group was to meet. Asking Freddie if he thought it permissible for me to attend one of these meetings and receiving a "yes" answer, I directed myself toward one of the numbered doors. I had a special reason for choosing the one I did. You see, it was the room in which I had made my sleeping quarters, and I felt that my presence would afford me a chance to keep an eye on my belongings.

Entering the room I heard someone saying, "The purpose of the workshop is to share our problems and suggestions with one another that we might better understand the purposes and organization of the Methodist Youth Fellowship." Thus, the term

"workshop" was explained to me and to the delegates in that particular group, and they immediately began to work as the word suggested.

At 11:25 the entire assembly again met in the auditorium for a business session. At this first meeting the staff members were introduced. You may like to know who they were. The Youth Council was composed of six of the officers of the WNC Conference. They were: Wally Riddle, vice-president; Mary Anne Copenhaver, associate-secretary; Kay Fink, chairman of Christian Witness; Rachel Jessup, chairman of Christian Faith; Barbara Patton, chairman of Christian Outreach; and Jane Howie, chairman of Christian Fellowship. Bobby Caviness, chairman of Christian Citizenship, was unable to be present for the week. The adult members of the staff were: the Rev. Paul Duckwall, dean; Mrs. Worth Sweet, head counselor; Mrs. Robert Varner, nurse; and Mrs. Elwood Hayworth, treasurer. The workshop leaders were: the Rev. Worth Sweet, Kenneth Fansler, Miss Pearle Fink, the Rev. Ralph Miller, Mrs. Carl Thornburg, the Rev. Joseph Lasley, Miss Barbara Cox, the Rev. Doyle Freeman, the Rev. Edgar Nease, Jr., Mrs. Francis Motsinger, the Rev. Ross Francisco, Mrs. P. K. Sain, Mrs. Ray Simpson, Jr., and the Rev. Bill Haire. Their assistants were: Mr. Francis Motsinger, Mrs. J. C. Edwards, Miss Mae Blackwelder, Miss Doris Burdette, Miss Sarah Hunter, Mrs. Braxton Laney, Mrs. Henry Smith, Miss Sarah Gantt, and Mrs. Fletcher Bridges.

At 1:45 p.m. I found time to rest for 45 minutes, but at 2:30 the grounds began to buzz again. The remainder of the afternoon was filled with workshop meetings and voluntary interest groups such as softball, hiking, handicrafts, tour of historical museum and Memorial Chapel, choir, boating and swimming, motorized tour of grounds, photography and folk games.

In the evenings from 7:00 to 7:30 o'clock, there were fellowship singing and vespers. One of the vesper services that I shall always remember was the one in which the Nationals said The Lord's Prayer in their various languages and then "spoke for Christ." These Nationals were three members of the Scandinavian Caravan which arrived in New York on June 16, 1958, and left the United States on August 7. Miss Liisa Kaijaia, a music teacher in Turku, Finland; Miss Margareta Carro, a teacher from Igelfors, Sweden, and Miss Asat Gabriellson, a 17-year-old high school student of Borga, Finland, were impressed with the friendliness and smiling faces of Americans. Miss Uta Grossnick, an exchange student from Berlin, Germany, was present as a delegate from Cold Springs Methodist Church in Concord, N. C. On Friday night a Communion Service was held in the auditorium and one-half of the offering was given to these Nationals to be used for projects in their own countries. The other half was contributed to a fund for purchasing a Public Address System for the area surrounding Shackford Hall.

As I was helping Cousin Freddie straighten the office desk on June 28 after the delegates had left, I saw a loose sheet of paper which attracted my attention. On it were the following figures: 291 delegates—209 girls, 82 boys—37 staff members—

(Continued on page 16)

President: Martha Turnipseed
High Point College, High Point
Director of Youth Work: Paul H. Duckwall
Box 828, Salisbury

Justice Among the Nations

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Micah 4:1-7; Acts 10:34-35; Ephesians 2:13-16.

This is a topic that must be of great interest to everyone who is interested in keeping alive. This should include almost everybody. For the time has come when justice among the nations is the price of survival. If we are to believe the Bible, peace and justice are indivisible—"the fruit of righteousness shall be peace." The tragedy of nations is that we say we want peace, but do the things that lead to war.

It is strange that this dream of a peaceful world is one that never seems to die. One might suppose that in the run of the centuries, when one fine scheme after another that has promised peace has ended only in more war, that people would give up and resign themselves to living in a world of eternal conflict. But such is not the case. The great prophets and poets, the lovers of mankind in each new age, always revive our hopes of a peaceful world. It is good that this is so.

In the literature of the Hebrews there are numerous references to a better day that is coming. Mentioned frequently in these writings is the desire for peace. Among these references none is more widely known than the one cited from the prophet Micah: "And they shall beat their swords into plough shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." It is only when we remember that this little nation of Israel was, like Belgium and Holland, always in the path of the marching armies that we can realize how deep was the abhorrence of war and the longing for lasting peace.

It was Sir Alfred Zimmern, a great authority on international law who, when asked what is the chief obstacle to peace, said: "It is small-minded persons." Now in the selection from Acts we may read of a man who turned from being a small-minded person to one of a broad and generous outlook. Peter learned that God is no respecter of persons. But he didn't learn it until he came to see the problem of race and religion from God's point of view. When he saw this he was willing to look at the whole problem in a new way. Maybe that is one of the things we need today—people who can look at new conditions and demands with new eyes. This thought has been well expressed in the lines of Edwin Markham: "Live and let live" was the call of the old—The call of the world when the world was cold—The call of men when they pulled apart—The call of the race with a chill on its heart. But "Live and help live" is the cry of the new, the cry of the world with a dream shining through. The cry of the Brother World rising to birth—The cry of the Christ for a comrade-like earth."

The selection from Ephesians is another example of the way the Christian leaven of reconciliation works. The author of this epistle has expressed it in verse 14: "For he is our peace." One might almost say that the entire Christian gospel is summed up in these five words. The thought is that through the work of Christ—his life, death and resurrection—the barriers between Jew and Gentile have been broken down and there is one community of believers. The church is never doing its work better than when it acts as peace-maker—"blessed are the peace-makers, for they shall be called the sons of God." Our world needs many things today, but hardly anything so much as it needs good will. Peace in the heart, peace in the home, peace in the community—these will all help to create that new climate of opinion without which we cannot survive. So it

is our privilege to make our witness to the power of Christian love, no matter who we are nor where we are. "For he is our peace."

Disciplined Order of Christ Holds Annual Retreat

The Southeastern Regional Retreat of the Disciplined Order of Christ was held at Brevard College, Brevard, N. C., July 28 through August 2. One hundred nine members and friends of the Order, including the leaders and visitors from other regions, were present throughout the week. Twenty-three new members were enrolled in the Order, and forty-seven members renewed their vows.

Dr. Albert E. Day, founder and executive secretary of the Order, was unable to attend the Retreat as planned, because of ill health. Dr. Allen E. Claxton, national president of the Order, presided over the sessions, and directed the work of the discussion groups.

Outstanding Christian leaders brought deep spiritual insight through Bible study and inspirational messages. The Rev. Andrew W. Blackwood, Jr., pastor of the Presbyterian Church of West Palm Beach, Florida, conducted the morning Bible Hour, using the Book of Job as the subject of his study. Dr. Howard Powell, regional president, conducted the evening meditations based on the First Epistle of John. Mrs. Alberta Lunger, of Fort Worth, Texas, and a member of the National Board of the Disciplined Order of Christ, led the Morning Watch meditations. These leaders rendered further helpful service through personal counseling with individuals.

The Rev. "Link" Stafford, pastor of Wesley Methodist Church, Marion, Ohio, and a national director of the Order, directed the prayer group workshop.

The Rev. Richard A. Lewis, of Raleigh, song leader, and the Rev. Paul Lowder, of Conover, pianist and organist, were in charge of the music program throughout the week. The Rev. George C. Megill, of Hamlet, directed the recreation periods.

The excellent leadership, and the especially fine spirit of co-operation, fellowship and happiness among the retreatants, combined to make this a real "mountain top" experience for all of the members of this "beloved community."

Pastors' School Completes Successful Session

Another successful Ministers' Convocation was held on the campus of Duke University August 4-7 with some of the church's outstanding leaders guiding the large attendance in this three-day meeting.

The meeting opened with Dr. J. Earl Moreland speaking on "Christian Higher Education." The afternoon speaker, Dr. Lowell B. Hazzard, lectured on "The Bible and Evangelism" and following this lectures on "New Testament Messages for Our Times" were brought by Dr. James Wood of Scotland.

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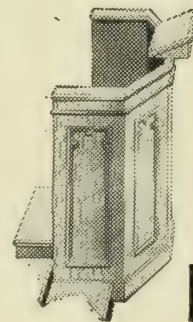
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SILER CITY, NORTH CAROLINA

Gibat Views the News

DISTURBING THE PEACE

In this day of tranquillizing pills and assuring messages from politicians and preachers that everything is going to work out makes one look twice at what happened in Texas the other day. A minister of one of our more zealous and outspoken faiths was *arrested and fined \$20 for disturbing the peace during a revival*. Police said he was making too much noise.

The truth of the matter is many sermons are more noise than anything else. Seldom, if ever, do they disturb the peace of the congregation.

The Apostles were hauled into court more than once for disturbing the peace. It was said of them that they "turned the world upside down." This is not to say that we should take on a martyr complex and seek to face the issues of the day without tact, but we should do all we can to disturb the peace that so many of our people have found—rather than to aid them in their slumber of satisfaction.

'NUF SAID

"Guilty, and I'll waive a hearing," the defendant told the *Justice of Peace* trying him for public drunkenness. "What do you mean you'll waive a hearing?" the judge asked. "I'll plead guilty, but I don't want to hear any more about it."

A child would rather that his father give him a spanking and let that be that. The last thing he wants is a lecture. This seems to be an attitude people never outgrow.

There are some things that are better left unsaid, on the other hand there are some things that must be oft repeated. Felix, to whom Paul was testifying, said "Go thy way for this time; when I have a convenient season I will call for thee."

It was not convenient for the man brought before the judge to hear any more about his guilt, nor is it convenient for people in general to hear about their sins and maliciousness.

Let not the messengers of today be found guilty of aiding and abetting those who seek to waive the hearing.

DON'T TRY TOO HARD

A theologian, lecturing to a group of ministers at a seminary advised his fellow clergy men "Don't try too hard to be pure spirits—none was ever created."

The man is right. Save Jesus Christ, none have ever been created. But there's more to the story than that. The truth of the matter is that one is not going to become a pure spirit by simply trying hard. The fact that God has not seen fit to create a pure spirit in no wise rules out man's efforts to try to become as pure a spirit he can.

The statement of Jesus on the mountain side "Blessed are the pure in heart . . ." is this an ambiguous statement? In teaching us to pray Jesus said to pray in the manner of "Thy kingdom come, thy will be done; on earth as it is in heaven." Surely such a thought as this was not dropped loosely from the Master's lips.

The world has yet to see what can be done through a man who is trying hard. In evidence of what is possible we have such men as John Wesley, Martin Luther, Francis of Assisi, Paul the Apostle, as well as the other Apostles.

It is the extreme effort that produces the results that lead to the kind of life that is pleasing to God. We must try hard!

Letters

Dear Dr. Marshall:

It is again time to send in our renewal for our church paper, which is just what we are doing today.

It has been nearly 50 years since we first received the *Advocate*, and can sincerely say that it is the best since you took over as editor.

We look forward to each week's issue, and always begin from the back page where we find "In Passing."

Please accept our congratulations for such a fine and helpful paper.

With sincere regards,

Mr. and Mrs. Garland Farrell
Aberdeen, N. C.

In Memoriam

MISS MINNIE B. HAYES

The members of the Woman's Society of Christian Service of Arbor Grove Methodist Church wish to pay this tribute of love and respect to the memory of a devoted and faithful member, Miss Minnie B. Hayes, who passed away July 15, 1958. Though she has departed from our midst, her interest and love for the church will live on.

Miss Hayes was a charter member, and also an organizer of our society.

Therefore, be it resolved that a copy of these resolutions be made a part of the permanent records of our society, and that a copy be sent to her immediate family and to the North Carolina Christian Advocate.

JAMES W. PENEGAR

Whereas it has pleased our Heavenly Father to take from our midst by death, Mr. James W. Penegar, a member of the official board of Grace Methodist Church, Wilmington, North Carolina, we the members of this church, wish to express our appreciation of his noble Christian life.

We bow in humble submission to Him who makes no mistakes, and even though we feel deeply our loss, we believe he has gained eternal life.

We extend to his widow and to other members of his family our love and depest sympathy.

Respectfully submitted,
Mrs. H. F. Koonce
Mrs. W. E. Hand

◇ ◇ ◇

It is not easy to stand up for Jesus—or to stand up for strangers. We need some Andrews who remember that outsiders are people, too. Because they are human beings, they are God's people. To God, the color of a man's skin, or the place of his birth, or the sound of his name, or the accent of his speech mean absolutely nothing.—William P. Barker, "Twelve Who Were Chosen (The Fleming H. Revell Company).



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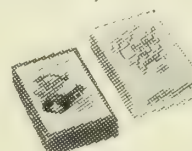
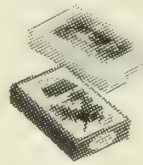
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What do you do on vacation?

Well, some people fish; some people see the sights; sit and think, and some just sit. I belong to the latter group—at least for the present. It's the first time in years that I have had what most people would call a real vacation. Ordinarily, I spend my free time visiting churches, looking up preacher friends, taking pictures; but this time I'm doing neither. Just sitting around, eating my head off, and getting lobster-pink in the sun. I didn't think I could do it, and I must confess it doesn't come easy, but I had promised my better half that I wouldn't spend this time running around, and the weather at Nag's Head was so hot that I had no ambition for anything else.

Not being a fisherman or a swimmer, the beach is almost useless to me, but the accommodations at the delightful Carolinian Hotel provide for lazy people like me. Most of the people here seem to belong to the same tribe; they can sit it out in comfort and show very little energy, except for the necessary exercise of climbing the stairs to the dining room.

• • •

The Lost Colony

During the last ten years or so, thousands of people from all over the country have visited the birthplace of American history at Manteo and watched the very professional performance at the Lost Colony amphitheatre. Like most of these visitors, I was surprised at the beauty of Paul Green's play. I had not expected to see such skill as was displayed in the acting and staging of this spectacle.

The story of Sir Walter Raleigh's colony is well known, up to a point. We all remember the tale of the early settlement and its tragic ending. We know the names of those who set out on the ill-fated colonization attempt. We remember Virginia Dare, the first baby born to English parents in the New World. But what happened to the colonists we can only imagine. Did they die of starvation as they waited for the help which did not come? Did they, as Paul Green suggests, leave Fort Raleigh to seek help on the mainland, or were they killed by hostile Indians? Are their descendants to be found among the Lumbee Indians of Robeson County?

All these are questions which no one can answer.

• • •

Outer Banks Churches

Methodism is well represented on the Outer Banks; in fact, I understand that here the denomination is leading, with neat little buildings and enthusiastic congregations. Unfortunately, I was not able to carry out my plan of visiting all of these and did not get to see any of the pastors—with the exception of L. A. Aitken at Manteo.

• • •

The Parson's Dilemma

Dr. Robert Drane was rector of the Episcopal flock at Nags Head some forty

years ago and old-timers still tell tales of his wit and his insatiable curiosity. He was not satisfied to be told a thing, he had to prove it for himself. One day he got to thinking about the problem of what would happen if, sometime, his boat would capsize and pitch him, fully clothed, into the water. Could he manage to get ashore and save the oars, as well?

To the practical-minded minister there was only one way to find out. He put on a pair of overalls and a shirt and got into a little boat. Out in the ocean, he deliberately overturned the boat and began his experiment.

Two elderly ladies were walking on the shore when they saw what they thought were the drowning agonies of their beloved rector. Screaming for help, they rushed down to the water's edge and stood there as the experimenter made his way inshore. Hearing the noise, a young man ran to the rescue and offered to pull the pastor in, but Dr. Drane replied with some indignation, "Tell those old women to go home. My trouble is that my suspenders have broken, my pants are nearly off, and I can't get in close enough or shallow enough to put them on."

The teller of this tale, E. R. Outlaw, Jr., in his book, "*Old Nags Head*," does not record how the parson finally made it, but he says that Drane was pastor there for more than fifty years.

• • •

How Nag's Head Got Its Name

I am indebted to the Outlaw book for this bit of information about the name of the village. He says that originally the Nags Head section was used as a resort by the planters of Perquimans, Pasquotank, and other counties, who, each summer after the crops were laid by in July, would bring their slaves to the ocean shore for their health. "It was believed," he says, "that malaria was cured by the salt air and ocean baths. The slaves slept in hammocks under the trees. After slavery was abolished, the impoverished former owners of slaves went to Nag's Head for their own health."

The place was named by an Englishman, a Mr. Leigh, who, around 1832, named the island for one of the seashore places on the English coast, which one no one seems to know. There are three such villages in England today: in Gloucestershire, Somerset, and in the Scilly Isles off the southern coast.

Thus all the supposition that this place was named for an American horse goes out with the tide, according to our authority.

My week is just about up, and I'll be back to work on Monday, sunburned, but not blistered, and having covered North Carolina from west to east, I can vouch for the fact that the journey is, as I told my friends in England last year, longer than from Land's End to John O'Groats, or from the southern tip of England to the northernmost point in Scotland. This is a tremendous state, from west to east, and in three years I have visited nearly every town and city within its borders.

See you next week—in passing.

♦ ♦ ♦

He who has health, has hope; and he who has hope, has everything.—*Arabian Proverb*

Christian Education at Work

(Continued from page 12)

Schram, Robert H. Stamey, Fletcher Howard, J. S. Higgins, A. C. Gibbs, N. M. Harrison, L. E. Mabry, Roy J. Barnwell, D. W. Charlton, Jr., C. C. Herbert, Jr., C. W. Buckley and C. W. Benson.

Sylva Area School

September 29, 30 and October 1

The Sylva Area School will be held on Monday, Tuesday and Wednesday evenings September 29 to October 1 with four courses scheduled as follows: *Working with the Children of the Church*—Louise Robinson; *Teaching Youth*—Marion Craig; *The Methodist Youth Fellowship*—Paul Duckwall and *The Meaning of Methodism*—M. C. Hendricks.

Ministers invited to participate in the school are F. C. Smathers, district superintendent; Joe S. Johnson, Bryson City; T. G. Highfill, Cherokee; M. V. Thumm, Cullowhee; Robert Early, Franklin; R. L. Poindecker, Franklin Circuit; John C. Vernon, Highlands; L. P. Heafner, North Macon; A. L. Maxwell, Jr., Sylva; Roger Pearson, Webster; E. T. Crowe, West Macon; Sherman L. Beird, Whittier.

Youth in Action

(Continued from page 13)

130 churches represented. Freddie explained that these were the week's statistics.

Saturday afternoon came, and it was time for me to leave Lake Junaluska for my home as the delegates had done that morning. I had come to the lake for a week's vacation, not knowing that when I left I would have grown so tall in spiritual feeling. As I passed through the gates to the busy highway, I heard the roar of electric trains, the honk of automobile horns and the chatter of modern industry marring the stillness of nature, the calm sincerity of God's love. I saw an electric saw in a man's hands felling a majestic pine. I saw a jet stream in the sky parting the glorious blue of the heavens. I watched people milling about the streets, concerned with their dress and their money, and I wished that each and everyone of them might spend such a week as I had spent at Lake Junaluska—a wonderful week with God.

—Mary Anne Copenaver, Associate Sec.

Wally Riddle, Vice-President

♦ ♦ ♦

Littlejohn Methodist Church, Lenoir, will observe its annual homecoming on Sunday, August 24, with the Rev. Bob Setzer of the Elmwood Charge as guest minister. Revival services will begin that evening, with the Rev. Herman Duncan of First Church, Lenoir, bringing the message each evening during the week. Former pastors, members and friends are invited to the services.

The Rev. Joseph R. Morris, recently graduated from Duke University, has become the new pastor of Tabernacle Methodist Church, Albemarle, which has recently been made a full-time station. Mr. Morris plans to be married to Miss Nancy Sheffer of Lynchburg, Va., on September 20, when they will occupy the newly redecorated parsonage.

NORTH CAROLINA

Christian Advocate

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Featured

In This Issue

A Look at Wesley's
England

Page 4

Youth Takes A Stand

Page 13

EX



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The picture shows a group of young people at the recent Youth Conference held at Duke University.

News Briefs about Methodists and Methodism

The Rev. A. C. Swofford, retired minister of the Western N. C. Conference, was guest minister at First Methodist Church, Forest City, on Sunday, August 17.

Dr. Russell L. Dicks, professor of Pastoral Care in the Duke Divinity School, was guest minister at Centenary Church, Winston-Salem, on Sunday, August 17.

The Rev. C. W. Kirby, superintendent of the Methodist Home in Charlotte, was guest minister at Memorial Methodist Church of that city on Sunday, August 17.

The Rev. J. F. Herbert, pastor of First Church, Morehead City, was guest minister at Grace Church, Wilmington, on Sunday morning, August 17.

The Rev. Clark Cahow, who is now serving as registrar at Greensboro College, was guest minister at College Place Church, Greensboro, on Sunday, August 17.

The Rev. and Mrs. John H. Christy, Jr., of Newland, announce the birth of a son, Mark Holmes, on August 13, at Banner Elk Hospital. They also have a daughter, Karen Lynn, born July 13, 1957.

The Hoffman Methodist Church conducted evangelistic services beginning August 18 and continuing through August 22, with the Rev. Rene Bideaux, of the Sandhill Circuit, bringing the messages.

Hill's Chapel, on the Lowesville Charge, will observe homecoming on Sunday, September 14. Dr. Garland Stafford, superintendent of the North Wilkesboro District and former pastor at Hill's, will be the speaker at the 11 o'clock service.

Wesley Methodist Church, Raleigh, conducted a week of revival services which began on Sunday night, August 17. The Rev. J. Thomas Smith, of Temperance Hall Church, Rocky Mount District, was guest evangelist.

Elliott Owen Watson, 60, former head of the departments of history and economics at Greensboro College died recently in Fayette, Mo., where he had been head of the department of economics at Central College. He had retired in May of 1957 because of ill health.

The Rev. W. H. Brown, of Jackson Springs, was visiting minister at the Pinebluff Methodist Church on Sunday, August 17. The Pinebluff Charge reports that 11 young people attended the MYF Rally at Duke University on August 15, and 2 from the same charge attended the Annual Conference Session of the MYF also held at Duke.

The Rev. Leon Couch, pastor of Saint Paul Church, Goldsboro, was guest minister for the morning worship service at Wesleyan College, Macon, Georgia, on Sunday, August 17. He taught in the School of Missions at Wesleyan during the following week. From there he went to Birmingham, Alabama, where he gave a series of lectures on "The Book of Isaiah" at Birmingham-Southern College.

Dr. L. B. Hayes, a retired minister of the Western N. C. Conference, now living at Franklin, was guest speaker at the morning worship service of First Church, Granite Falls, on Sunday, August 17. This was a service especially planned for the older folk of the church community.

The Pleasant Grove Methodist Church, Raleigh, observed its annual homecoming on Sunday, August 17. That evening revival services began and continued through the week, with the Rev. John T. Maides, pastor of Longview Gardens Church, as guest minister.



Miss Laura B. Wells (pictured above), a native of eastern Kentucky, will begin her work on September 1 as a member of the Group Ministry staff of Clay County in Western North Carolina.

Miss Wells is a graduate of Eastern Kentucky Teacher's College, and in the spring of 1958 received her M.A. degree in the field of the Rural Church and Community from Scarritt College. During this summer she is in training as a U.S.-2 at National College in Kansas City.

Mrs. Ida Lattimore Wright died at her home at Lawndale, N. C., on August 11, at the age of 88. She was the mother of the late Rev. S. E. Wright, a member of the North Carolina Conference, and of Mrs. W. E. Ruffy, wife of the pastor of the Balls Creek Charge of the Western North Carolina Conference.

The Rev. N. L. Oliver, of the Brookstown Church on the Lewisville Charge, recently sent in a list of 75 subscriptions to the *ADVOCATE* on the Every-Family Plan. Congratulations to the pastor and members of this small church on having done an outstanding job in placing the paper in the homes of its people.

Edwin L. Jones, Sr., lay leader of the Western North Carolina Conference, and head of a large construction firm in Charlotte, was featured in an article in the August issue of *The Methodist Layman*. The article pointed out that while Mr. Jones' big job is handling the construction of projects, among them the launching facilities at Cape Canaveral, a dam in Idaho, and the gaseous diffusion plant at Oak

Ridge, he also works hard at his other job of being a devoted Methodist layman.

The Rev. and Mrs. David Swain, members of Central Church, Asheville, who are home on furlough after five years of missionary work in Japan, were guest speakers at the August meeting of Central's Methodist Men's Club. They also spoke to several of the adult Bible classes on Sunday morning, August 17.

General Board of Education Awards Scholarships

The Board of Education of The Methodist Church has awarded a total of \$24,000 in scholarships for the 1958-59 school year to 18 graduate students preparing to be college teachers.

The annual scholarships, known as the Cokesbury Graduate Awards, are for varying amounts from \$500 to \$2,500 each.

The 18 award-winners this year are studying a wide variety of courses. Thirteen different majors are represented, as follows: philosophy, geography, history, literature, anthropology, humanities, government, economics, social ethics, Bible, religion, religious education, and sociology.

"The scholarships are designed to assist outstanding graduate students who are definitely committed to a Christian philosophy of higher education and who have chosen college teaching as a professional career," said Dr. Everette L. Walker, Nashville, an associate director of the Methodist board's Department of Secondary and Higher Education. He is administrative officer of the board's scholarship and student loan program.

"The Cokesbury awards are helping meet the great need for more college faculty," said Dr. Walker. "Our college personnel and placement service reveals that there is an increasing demand for qualified persons in this field as Methodist-related colleges expand and student enrollments climb higher."

NORTH CAROLINA CHRISTIAN ADVOCATE

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Janet Jordan, 19-year-old blonde of Thomasville, N. C., and a Duke University sophomore, is the 1958 "Queen of Lake Junaluska" at the Methodist Church's summer assembly in North Carolina. She won over four other college girls, all summer employees at the Assembly.

The daughter of the Rev. and Mrs. Frank Jordan, she works in a gift shop and teaches swimming during the summer at Lake Junaluska.

Methodist Chaplain Conducts Vacation Bible School

Not all Vacation Bible Schools are held in churches.

For example, the school this summer at Fort Lewis, Wash., had an attendance of 266 children and 57 staff members.

It was directed by a Methodist chaplain, Maj. Milton B. Crist.

The school was so large that the departments had to be run on a two-class system for effective teaching. The Kindergarten group studied "Our Church," the Primary Department "Our Bible," and the Juniors concentrated on "Learning to Know the Old Testament."

In addition, there was a 150-member choir, a class in dramatics, instruction in Biblical handicraft, and a series of films on how people lived 2,000 years ago.

Chaplain Crist, a member of the Baltimore Annual Conference, has been in the chaplaincy for 11 years.

"His work at Fort Lewis is typical of the all-round ministry our chaplains are providing for servicemen and their families at military bases around the world," commented the Rev. Dr. John R. McLaughlin, general secretary of the Methodist Commission on Chaplains, Washington, D. C.

Junaluska Study Made by Methodist Trustees

Progress reports, inspection of new buildings and a long-range development project marked the annual meeting of trustees of the Southeastern Methodist Assembly.

The luncheon session was held in the new cafeteria which the trustees voted to name the Edwin L. Jones Building in honor

of the board's president. Jones, a Charlotte contractor and a western North Carolina Methodist lay leader, has been president of the assembly during the recent years in which it has enjoyed its greatest expansion.

"The naming of this new building for Mr. Jones is but a small recognition of the great debt we owe him here at Junaluska for his outstanding leadership in the church at large," said Hugh Massie, a Waynesville businessman and board member.

The trustees inspected the cafeteria and the new Sunnyside Lodge, both built earlier this year at a total cost of \$225,000.

The assembly's rapid growth was reflected in the annual report of the Rev. J. W. Fowler, Jr., superintendent and treasurer, showing capital assets of \$2,500,000, compared to \$771,500 in 1952.

Fowler reported that two new residential sections have been opened and 18 new residences have been completed this year. This makes a total of nearly 300 homes on the grounds, including those of 85 families who are year-round residents.

NC Laymen Hold Retreat at Duke University

Several hundred North Carolina laymen heard Edwin L. Jones of Charlotte, WNC Conference lay leader, deliver the keynote address at the annual two-day Laymen's Retreat on the campus of Duke University last Saturday.

Bishop Paul N. Garber spoke at the session on Saturday night, and other speakers included the Rev. Graham S. Eubank, superintendent of the Raleigh District; two college presidents, Stacey L. Weaver of Methodist College, Fayetteville, and Cecil Robbins of Louisburg College; W. Jasper Smith, vice-president and business manager of Wesleyan College, Rocky Mount; and the Rev. Paul Carruth, director of the Commission on Higher Education of the NC Conference.

The theme of the retreat was Christian higher education and the meeting served as an introduction to the coming campaign for five million dollars to be used in building the two new colleges at Fayetteville and Rocky Mount, assisting Wesley Foundations, and enlarging facilities at Louisburg.

1961 World Conference to Meet in Norway

The 10th World Methodist Conference will be held in Oslo, Norway, in August, 1961, according to the Rev. Dr. Elmer T. Clark. This decision was made at the annual meeting of the executive committee of the World Methodist Council in Freudenstadt, West Germany, July 30-August 4. The World Conference, held every five years, met in 1956 at Lake Junaluska, N. C., where Dr. Clark, a secretary of the World Methodist Council, has his headquarters. The council links 40 Methodist bodies with a membership of more than 20 million. The Rev. Dr. Harold Roberts, principal of Richmond Theological College, Surrey, England, is world president. The executive committee will hold its 1959 meeting Sept. 10-15, at Epworth-by-the-Sea of Georgia.

World Order Sunday Set for October 19

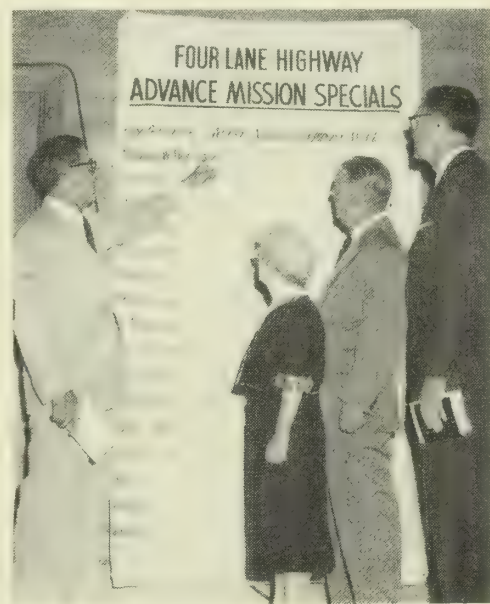
Church-goers in thousands of churches across the country will be called on October 19, World Order Sunday, to do everything in their power to ensure human rights and fundamental freedoms for everyone on earth.

In this era when many millions of men and women around the globe are demanding freedom and equality, the National Council of Churches urges congregations to assure to every member of the human family, without discrimination, "the fullest opportunity to know and to fulfill God's will."

"Christians are concerned for human rights and responsibilities," the annual message to be read from pulpits on World Order Sunday, declares.

Christians hold that the observance of these rights "is an essential witness to faith in God," the message appoints out. "Christians feel impelled to co-operate with all who sincerely seek to promote these rights and freedoms throughout the world."

World Order Sunday is sponsored yearly by the National Council of Churches through its Department of International Affairs. The observance was begun in 1944.



Dr. Walter Gum (left) of Norfolk, Va., chairman of the Southeastern Jurisdictional Committee on Missions, points out objectives of the new Advance Specials program adopted this summer at the jurisdictional Missionary Conference at Lake Junaluska, N. C. At left are Miss Elizabeth Lee of MCOR, Bishop John Branscomb, Jacksonville, Fla., and Dr. Eugene L. Smith, general secretary of the Division of World Missions.

At least four Advance Mission Specials in every local church—that's the new goal of the Committee.

Called the "Four Lane Highway Advance Mission Specials," the plan is based on the Florida Conference program. Under the leadership of Bishop John Branscomb, every local church in Florida for the last two years has achieved at least one "special" in each of four categories: conference church extension, MCOR, and national and world missions.

The Florida Conference leads the entire church in this respect, but other conference leaders agreed at the annual Missionary Conference this summer at Lake Junaluska to try to match Florida's record.

A Look at Wesley's England

By O. KELLEY INGRAM

The British are a great people, but very "backward." That is, they do everything backward. The driver sits on the right and drives on the left. When you and I cross a street, we instinctively look to the left and, if nothing is coming, we assume the first half of the road is clear and we proceed to the center of the road and then look right. But not in England. Before I could survive in this city I would have to be brainwashed clear down to my instinctive behavior. Why are they so backward? I asked a native, and he replied, "Well, now, really old boy, we're not. The rest of the world is."

On Wednesday morning we joined a mob of thousands to see the colorful pageantry of the changing of the guards at Buckingham Palace. Then on to Westminster Abbey where one walks through volumes of English history, where kings lie buried beside knaves, and even the poets have their corner. "Rare old Ben Jonson"—they couldn't afford him 6' x 2', so 2' x 2', had to do. They buried him standing up, but all the world stands and cheers his lines, "Drink to me only with thine eyes," though we have seen few who confine themselves to such abstemious fare.

The Abbey is not really large—hardly adequate for the coronation of a monarch since it seats fewer than Duke Chapel—but where on earth will one find so rich a repository of bones of the great and near great? Both John and Charles Wesley are memorialized here, as well as any Englishman of note you can name. The supine images of kings and admirals fill the side aisles and chapels. It is old (dating back to the 13th Century) and worn, hardly as neat and shining as one of our great American churches, but where in America have we a church that has weathered so many centuries? Day after day thousands, some reverent, others merely curious, file through its ancient precincts.

St. Paul's is, of course, England's most magnificent. Her once grey granite walls are black from the blitz which demolished buildings all around, but by God's grace St. Paul's was spared for which even the bombers must now say a fervent "Thank God." This cathedral was designed by Sir Christopher Wren who was the architect for many great buildings in London, and Oxford as well as the New World. So numerous were his masterpieces of poetry in stone and mortar that Wren could say, "When I die do not erect a monument. If anyone wishes to see my monument, let him look about himself!" St. Paul's is dominated by a magnificent dome which is said to be acoustically perfect. Around the lower part of the dome, which vaults over three hundred feet toward heaven, is what is known as "The Whispering Gallery." One can whisper on one side and be heard on the other side. The high altar is indescribably beautiful with the lovely stained glass window behind it.

The Rev. O. Kelly Ingram, Advocate director and pastor of First Methodist Church, Elizabeth City, is on a tour of Europe and The Middle East. This article is condensed from a letter which Mr. Ingram sent to his parishioners.

Oxford

Thursday we went up to Oxford where there are twenty-nine colleges in any one of which a student may matriculate and obtain all the privileges of the entire University. While Magdalen College is said to be the most beautiful, we were chiefly interested in Christ Church College where John Wesley was educated. As we entered, we could well imagine how young Wesley must have felt when he first walked through the arch in the great Christopher Wren



Tower of Christ Church College where John Wesley attended first at Oxford

tower into the quadrangle lined with dormitories and classrooms. The refectory is a great Gothic hall lined with pictures of former students who achieved fame. It was almost a second Westminster Abbey. Here was the erudite Dr. Fell about whom a student wrote,

"I do not like thee, Dr. Fell.
The reason why I cannot tell,
But this I know so very well,
I do not like thee, Dr. Fell."

Dr. Fell was a distinguished professor who gave stiff examinations. Upon entering the great hall, your eyes look under the exposed oak beams to the heroic sized picture of King Henry VIII in all his strident and immoral arrogance. Immediately on entering, if you look back to your left, you see

a portrait of John Wesley looking reproachfully across the hall at Henry.

Also in Oxford is Lincoln College where John Wesley labored as a fellow, or instructor. Here he became associated with Whitefield and Charles Wesley in the Holy Club whose methodical practice of piety and good works earned them the derisive designation of "Methodists." We were treading upon the roots of our church in Oxford.

Wesley Chapel

Today we saw the best of all for us, Wesley's house and Wesley Chapel on City Road. The church is unique from the standpoint of altar arrangement. The pulpit, which literally dominates the sanctuary, is now six feet above floor level and was even higher in Wesley's day. Beneath and directly in front of it is a lectern from which the lesson may be read. A professor of church history was with me, and he attempted to give a reason for such an arrangement. He said that Wesley was not attempting to build a church in the full sense of the word, that Wesley was still retaining his connections with the Church of England and that old City Road was actually only a preaching place. The caretaker, a competent historian in his own right, declared this was not the case. He pointed out that the church was erected in 1778, that already Methodists were behaving as a church. The altar and communion rail are behind the pulpit. The caretaker reasoned that Wesley was attempting to give a privacy to Holy Communion that might restore to it a dignity and honor it had lost in the 18th Century. Why he built City Road Church the way he did we will never know, but we feel certain that, if he were living today, he would not recommend the same plan to others.

The house in which Wesley lived his last fourteen years is on the courtyard with the church. We were very fortunate in being able to see it since it has been closed the last six months for repairs and was just opened to the public last week. Here one sees the reception room where the founder of Methodism met his numerous callers. On the second floor is the study where Wesley worked, his desk, bookcase and writing-chair which was given him by a converted bookmaker who took bets on cock fights and used the chair in his work until Methodism reformed him. Next to the study is the bedroom and the bed in which the godly man died, murmuring, "The best of all God is with us." Just off the bedroom is a little 6' x 8' prayer room with a small altar and kneeler where Wesley performed his daily devotions from four until five each morning.

N.C. Visitors in London

As we were standing outside Wesley's house preparing to snap some pictures along came James and Mildred Auman! James is the pastor of First Methodist Church in Hertford, N. C., and is the counselor for the Methodist Youth European Caravan. About ten young people and the adults went into the Foundry Chapel where Charles Wesley's personal organ has been preserved for posterity. The most musical of the youth played Charles Wesley's organ, and we all joined in singing, "O for a thou-

(Continued on page 14)



Calvary Methodist Church, Durham, is now occupying its new Educational Building. The brick structure had the basement and first floor finished recently, with the colonnade and second floor to be completed later.

Within the last eight years Calvary Church has made some decisive steps. First, the large lot and residence adjoining the church were purchased for much needed expansion of the church school.

In February 1955, a new six room brick parsonage was bought. That year, under the ministry of Rev. Kermit R. Wheeler, a definite impetus was given the building program when a campaign for \$167,000 got

under way. A Building Committee with Dr. W. P. Hardee, chairman, employed the architect, R. R. Markley.

In 1957 the contract was let to C. C. Woods Construction Co. The Woods family were charter members of the church and have put much interest and devotion as well as their best workmanship into the fine new building.

In July 1957, when the foundations of the Educational Building had just been laid, the present pastor, the Rev. J. Herbert Miller, was sent by the conference to Calvary. Under his leadership the building program has been carried through to completion. The total church property is now valued at more than \$300,000.

Disciplined Order of Christ Holds Annual Retreat

The Southeastern Regional Retreat of the Disciplined Order of Christ was held at Brevard College, Brevard, N. C., July 28 through August 2. One hundred nine members and friends of the Order, including the leaders and visitors from other regions, were present throughout the week. Twenty-three new members were enrolled in the Order, and forty-seven members renewed their vows.

Dr. Albert E. Day, founder and executive secretary of the Order, was unable to attend the Retreat as planned, because of ill health. Dr. Allen E. Claxton, national President of the Order, presided over the sessions, and directed the work of the discussion groups.

Outstanding Christian leaders brought deep spiritual insight through Bible study and inspirational messages. The Rev. Andrew W. Blackwood, Jr., pastor of the Presbyterian Church of West Palm Beach, Florida, conducted the morning Bible Hour, using the Book of Job as the subject of his study. Dr. Howard Powell, regional President, conducted the evening meditations based on the First Epistle of John. Mrs. Alberta Lunger, of Fort Worth, Texas, and a member of the National Board of the Disciplined Order of Christ, led the Morning Watch meditations. These leaders rendered further helpful service through personal counseling with individuals.

The Rev. "Link" Stafford, pastor of Wesley Methodist Church, Marion, Ohio, and a National Director of the Order, directed the prayer group workshop.

The Rev. Richard A. Lewis, of Raleigh, song leader, and the Rev. Paul Lowder, of Conover, pianist and organist, were in charge of the music program throughout the week. The Rev. George C. Megill, of Hamlet, directed the recreation periods.

The excellent leadership, and the especially fine spirit of co-operation, fellowship and happiness among the retreatants, combined to make this a real "mountain top" experience for all of the members of this "beloved community."

School of Alcohol Studies Set for Brevard College

A School of Alcohol Studies, sponsored by the Western N. C. Conference Board of Temperance, will be held at Brevard College, Brevard, N. C., September 8-11.

The purpose of the school is to train resource persons for district and local church activities, to provide an opportunity for exchange of ideas on this major social issue, and to develop new techniques in handling current temperance problems.

Resource personnel in the school will be as follows: Dr. O. Floyd Feely, Jr., instructor in Psychology and Pastoral Counseling, Candler School of Theology, Emory University; the Rev. Leon C. Matthis, chairman, Texas Conference Board of Temperance; Dr. A. L. Lazcko, Chief of Male Service, State Hospital, Raleigh; the Rev. Wayne Womer, executive secretary of the Virginia Church Temperance Council; the Rev. Robert L. Wilcox, chairman of Holston Conference Board of Temperance; William B. Wade, traffic manager of the Asheville office of Southern Bell Telephone and Telegraph Co.; Dr. James C. Stokes, president of Western N. C. Conference Board of Temperance; the Rev. Ray Swink, vice-president of Western N. C. Board of Temperance; the Rev. F. E. Howard, Conference Commitment Day Director of Temperance, and Greensboro District Director of Temperance; the Rev. Erman Bradley, chaplain of Keeley Institute, Greensboro; the Rev. L. E. Mabry, Conference director of Audio-Visual Department; the Rev. J. R. Bogle, Gastonia District Director of Temperance; and Mrs. Leslie Barnhardt, Conference Secretary of Christian Social Relations of the Woman's Society of Christian Service.

An invitation is extended to all Conference Board of Temperance personnel, District directors of Temperance, WSCS District Secretaries of Christian Social Relations, and all ministers and interested laymen.

Registration will begin at Brevard College on Monday, September 8, at 3:00 p.m. Registration fee is \$3.00; room and board \$12.00. Bring blankets and toilet articles.

(Linens will be furnished.) All delegates should plan to arrive before dinner at 6 p.m.

The school will close around 2 p.m. on Thursday, September 11.

Navy Chaplain Has Unusual Hobby

The hobby of a Methodist navy chaplain has nothing to do with water—it's a collection of rocks and dirt from around the world.

Chaplain Malcolm A. Carpenter, now serving at the U. S. Naval Station in Puerto Rico, has a collection of dirt and rock samples which represent 232 separate geographical locations in 111 countries, and every state and territory in the United States.

They include volcanic ash from the boots of a Marine who stormed ashore at Iwo Jima; rich earth from around the roots of a Christmas tree in Holland, kept alive inside a house of a Dutch family all winter and then replanted in the spring; and dirt from the top of Mount Sinia.

Chaplain Carpenter started his collection last year after a sermon on the catholicity of the Christian religion and its world-wide sharing of beliefs and experiences. He felt a need for materialistic symbols, and thus was born his amazing collection.

He requested dirt samples through *Together* and the *Newsletter* of the Methodist Commission on Chaplains. The first sample he received was from Texas, and this was followed by bits of rock and soil from around the world . . . rocks and sand from the Antarctic, a portion of sand from Mecca in Saudi Arabia, dirt from a flowerpot in Sweden, sand from the Euphrates River.

The dirt samples will be mixed together with rich Puerto Rican soil in two planters to grow luxurious Caribbean flowers, and placed on the chapel altar to symbolize Christianity's world-wide outreach.

Chaplain Carpenter holds the rank of Lt. Commander. A member of the Troy Annual Conference, he has served in the chaplaincy for 10 years.



Old Cherokee Mission Parsonage Re-located

The old log parsonage which sheltered the first resident missionary to the Cherokee Indians after the tragic "Trail of Tears" in 1838, when many of the Cherokees were taken from their homeland, has been moved to the grounds of the Methodist Church at Cherokee and will be used as a combination museum and craft shop, according to the Rev. Horace McSwain, WNC Missionary Secretary.

The first missionary, the Rev. Ulrich Keener, was pastor of the Waynesville Circuit and lived in Asheville. He began his work shortly after 1840, and in 1850 the Holston Conference, of which Waynesville and Asheville were a part, appropriated \$300 to build a parsonage. The money was not needed for this purpose, however, for Will Thomas, a benefactor of the Indians who had bought up great tracts of land for the use, offered Mr. Keener a log house to live in, and the minister occupied it in 1850. Here he lived until his death seven years later, which came as a result of exposure during a storm while traveling his circuit.

The \$300 given by the Conference was later used to build a mission school in 1850, and this venture proved successful, as the enrollment increased from about 25 on the first day to 80 during the term. This number included both children and adults.

The Methodist Mission to the Cherokees was begun in 1822, says Mr. McSwain, when the Rev. Richard Neeley, at the request of Richard Riley, began preaching in the Cherokee country. Riley and several others joined the church during this first year. The Rev. I. W. Sullivan and the Rev. Ambrose F. Driskell succeeded Neeley, who went to Alabama that same year to preach to the Cherokees there.

Plans Made for Rally at Charlotte, Sept. 12

Speakers have been secured for the rally to be held in Charlotte, Sept. 12, when the Commission on Higher Education of the WNC Conference will present the plans for the three million dollar campaign for funds. Among the outstanding leaders to be heard on this program will be Bishops Nolan B. Harmon and Marvin Franklin; Milburn P. Akers, managing editor of the Chicago *Sun-Times*; and others to be announced later.

The rally will be held in David Owens Auditorium.

Young Couple Taking Gospel to Jungles of New Guinea

The Rev. Chester Frantz, of California, with his wife and four young children, arrived in Aiyura, New Guinea, August 22.

He is one of the first white men to be sent into New Guinea under the Wycliffe Bible Translators, an interdenominational organization dedicated to translating the Bible for the 2,000 tribes in the world that are still without any portion of the Bible. The native tribes that Frantz will be working with may not only be unappreciative but hostile. The formulation of a written language and the translation of the Bible will take a minimum of ten years.

The Frantz family received a foretaste of what they may be in for last spring when they attended a four-month Wycliffe training program in the jungles of Southern Mexico where they slept in hammocks swung from trees while building their own home.

The quiet unassuming manner of the Frantz family shows they consider their venture nothing heroic but merely the Lord's will for their lives.

A lieutenant j.g. in World War II, Frantz studied engineering at UCLA under the V12 program and received his BA from Gordon College and his BD from Fuller Theological Seminary. He has also had four years experience as a minister in Maine and New Mexico.

The Informal Fellowship in Session at Camp Don-Lee

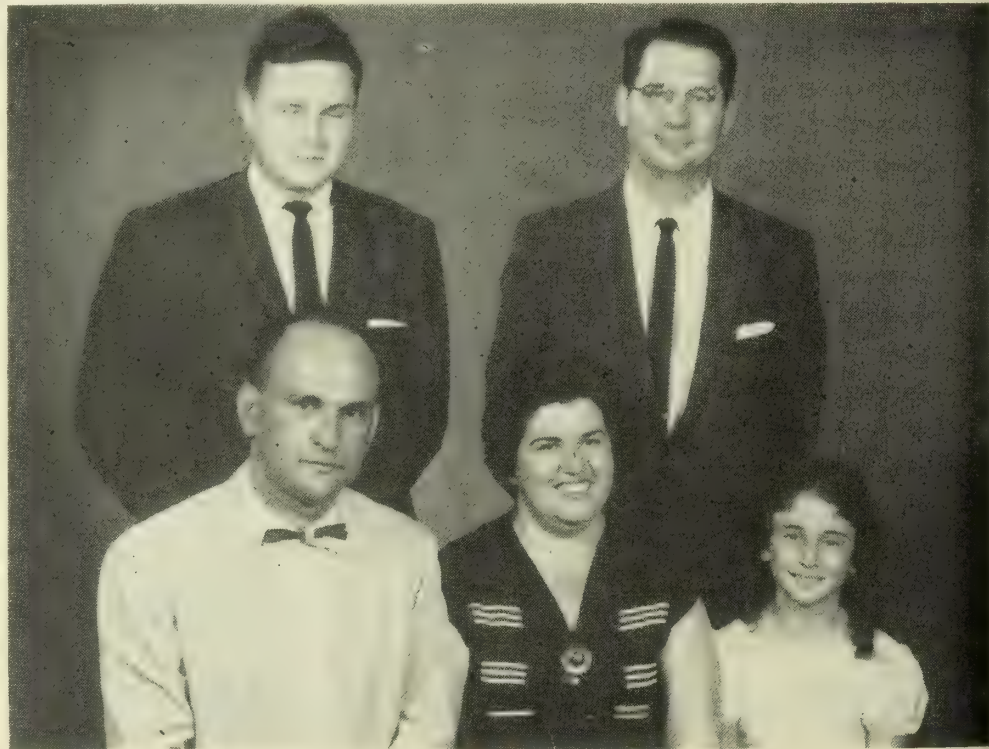
The fourth meeting of The Informal Fellowship, a group of Methodist Christians in the N. C. Conference who have been concerned with the application of Christianity to various social issues, is being held on August 28 and 29 at Camp Don-Lee, to consider the question, "Is the stand of the Methodist Church regarding alcohol Christian?"

The meeting is convening after lunch on Thursday, August 28, and will adjourn after lunch on Friday, August 29.

The Rev. Comer Woodall, from Spring Hill Avenue Methodist Church in Mobile, Alabama, will be the guest speaker. He is chairman of the Board of Christian Social Relations of the Alabama-West Florida Conference. Each session begins with an address by Mr. Woodall, followed by informal discussion. Consideration is being given to the theological and Biblical basis for the Methodist position on Alcohol, and also the practical problems of implementing this position. The new temperance film, "How Long the Night," will be shown.

An invitation is extended to all members of the Fellowship, and also to all members of the Conference and members of the Conference Board of Temperance.

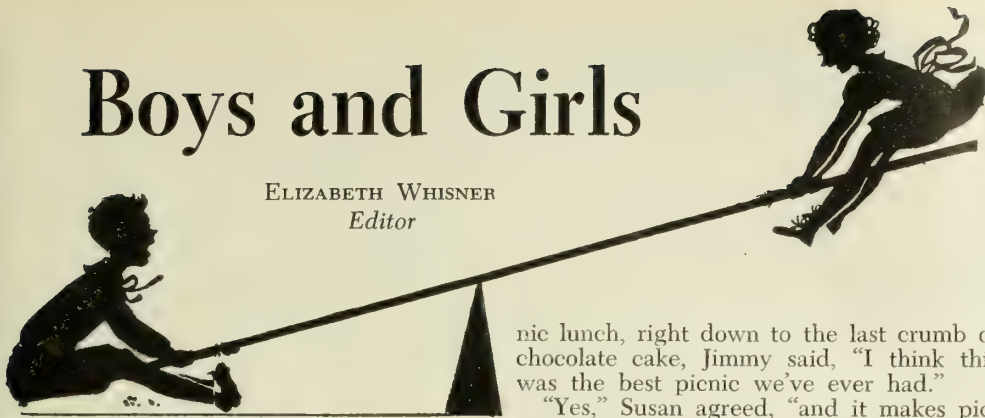
The cost is \$2.50 for food and lodging. Those attending are asked to bring their Bible, Discipline, and sheets.



The Rev. César Benítez, his wife and daughter, have recently visited in the home of Rev. Joseph R. Bogle, pastor of the First Methodist Church, Belmont, N. C., and in the home of Rev. Curtis Murray of the Asbury Circuit near Lincolnton. Mr. Benítez is pastor of the Methodist Church of the Rio Feo, Pinar Del Rio, Cuba, a rural mission 110 miles west of Havana. Last February, Mr. Bogle was the visiting pastor from the States, during the International Evangelistic Crusade sponsored by the General Board of Evangelism. Mr. Curtis Murray was the pastor on the Crusade to Cuba in 1957 and worked with Mr. Benítez when he was at Herradura. Rev. and Mrs. Benítez spoke in various churches in the Belmont and Lincolnton areas, describing his work and establishing a strong tie between the people of Cuba and the churches. Shown in picture, front row, left to right: the Rev. and Mrs. Benítez and daughter Brenda. Back row, left to right: the Rev. Tom Weeks of McAdenville, and the Rev. Joseph R. Bogle of Belmont.

Boys and Girls

ELIZABETH WHISNER
Editor



"Thanks" for a Picnic

By HELEN HOUSTON BOILEAU

While Mother unpacked the picnic lunch, Susan, Jimmy and their father spread the blanket out on the ground beside the stream.

"My, isn't it pretty here?" smiled Mother. "And that chicken sure does look good!" sighed Jimmy.

"Can't we eat now?" asked Susan.

"Yes," laughed Mother. "We'll have our picnic now, but before we eat we want to say thanks."

"Do we have to say thanks even on a picnic?" Jimmy asked.

It was his father who answered. "We never *have* to say thanks," he said. "We say thanks because we want to. When we have such fine food, a nice home, and are so happy, we feel thankful, and we want to let God know how grateful we are for all these blessings."

"But at a picnic—" Susan started, but Mother spoke quietly.

"There is a story in the Bible that tells about a time when Jesus fed nearly five thousand people at a picnic, and He gave thanks before they ate. Why don't you tell us that story, dear?" she said to her husband.

"It was after Jesus had crossed the Sea of Tiberius," Father began. "A great multitude of people had followed him, but no one had brought any food, except one young boy, and five loaves of barley bread and two fishes were all that he had. However, the lad gladly gave his bread and fish to Jesus. Many people wondered what possible good this small amount of food would be when there were so many people to feed. But Jesus took the food from the boy and thanked him for it. Then He gave thanks to God. After this He had everyone sit down on the grass, and He divided up the bread and fish. They all had plenty to eat, and there was even some left over."

"But how could five loaves and two fishes feed all those people?" Jimmy asked.

"Jesus' faith and gratitude made this possible," Father explained.

Susan and Jimmy were quiet for a moment, then Susan said: "May I say our thanks this time?"

Mother and Father nodded. They all bowed their heads while Susan spoke: "Dear Jesus, we want to say Thank You to God for this wonderful picnic and for having such a nice home and being so happy. Amen."

It wasn't the family's usual table grace, but it was what they all felt in their hearts.

After they had finished eating their pic-

nic lunch, right down to the last crumb of chocolate cake, Jimmy said, "I think this was the best picnic we've ever had."

"Yes," Susan agreed, "and it makes picnics seem specially nice after hearing the story of Jesus' picnic."—*Western Recorder*.

TO A LITTLE BIRD

By SOPHIE ROWE

*Tell me, little bird, my sweet,
Is your nest all snug and neat?
Is it lined with thistledown?
Tell me, little bird so brown.*

*Is it in a tree so high
You can see the clouds go by?
If your nest is in the grass,
You will see somebody pass.*

*You will see a little child
Gentle as a dove, and mild;
When you hear her passing feet
Sing your sweetest song, my sweet!*

THE LOST PURSE

"Why here's somebody's purse!" said Amy Rice aloud, as she stumbled over something among the loose wrappings and empty boxes on the floor. "And it's full of money!" she continued, almost in a whisper, as she peeped inside and saw shining silver pieces and crisp bills. "I wish it was mine, so I could get a lot of things for Ethel on the way home."

Amy was a cash girl in a big city store, and at home she had a little sick sister. Their mother worked very hard at her sewing in order to keep her children happy and comfortable, and Amy took home her money to help along. But they had very hard times, indeed, since Ethel was sick and there was medicine to buy.

"I wonder if it would be wrong to take just one piece?" thought Amy. "The purse was open, and whoever lost it might think it dropped out."

Then at once she said, "Amy Rice, I'm ashamed of you! What would your mother think? You go to Sunday school every Sunday, and then you even think of taking money that doesn't belong to you!"

At once Amy started to the desk to report what she had found, but on the way she met a lady who seemed to be searching for something.

"Young lady, have you seen a pocket-book?" she asked. "I lost it here, I think, and it is full of money for the children's hospital. I'm so worried about it, for it means help to so many little boys and girls."

Amy was so glad she could return the purse with all the money safe. When the

lady heard of poor little Ethel she said she could be the first patient to be cared for with the gift money.

"Mother, was it wrong to be tempted?" Amy asked when she told Mrs. Rice what had happened.

"No, dear; but it would have been wrong to yield to temptation, and I'm glad my daughter did not yield. If you will always trust God, Amy, as you did this time, temptations cannot harm you."—*Sunshine*.

IT STILL SOUNDS GOOD

Patty, age seven, came home from Sunday school and found her uncle painting the garage. She watched him for a while, and then said, "Uncle Jim, do you like painting better than hearing the Sunday school lessons?"

"Well, you see, dear," he replied, "I went to Sunday school when I was a little boy, and heard all the Bible stories."

Patty looked disappointed. Then looking into her uncle's face, she said, "Uncle Jim, I've heard the story of Jesus a hundred times, and it still sounds mighty good to me."—*Clipped*.

CHUCKLE

Discussing problems concerning their children, a mother asked her neighbor, "Is your boy hard to get out of bed in the morning?"

"No," replied the other mother. "I just open his door and throw the cat on the bed."

The neighbor was puzzled. "How does that awaken him?" she asked.

"Well, you see, he sleeps with the dog," was the reply.

A CHILD'S BLESSING

I thank Thee for my father and mother,
For home and love and one another.
We thank Thee for our blessings here,
Today, tomorrow, through the year.

—WILMA W. HORTON

Bible Quiz

1. Who made three famous missionary journeys?
2. Who denied his Lord three times in a few hours?
3. Who said, "I'm am the Good Shepherd"?
4. Who pulled down the pillars of a heathen temple, killing himself and many others?
5. Who said, "As for me and my house, we will serve the Lord"?

Answers to Last Week's Quiz

1. Moses—Exodus 2:12.
2. Barley—Ruth 2:23.
3. Flax.
4. Date Palm.
5. Jesus—Matthew 4:19.

EDITORIALS

Do We Stand for Liberty?

The United States was born in a revolution fired by those who cried, "Give us liberty or give us death." For a hundred and fifty years our country was known as the champion of all oppressed people; we opened our doors to the refugees from all the world, and received, in return, a legacy of good will.

Now Uncle Sam, the open-handed neighbor, has become a hated colossus, the pillar of colonialism, the bastion of the status-quo. America is hated and feared by those who once were our friends.

Do we deserve this?

Of course we don't, we say. But is there no justification in the criticism of the nations of the Middle East who, foolishly or not, desire liberty as much as our ancestors in the time of the Revolution? Are we without blame for the situation which now confronts us?

Take a look at our foreign policy of the past ten years. We agreed to the partitioning of the Arab states into little principalities which had no real tradition of self-government. We allowed power politics to blind us to the cries of those who wanted liberty. We feared Communism more than sin, and in our all-out fight against Russia we made the mistake of antagonizing our friends in the Middle East.

Now we are faced with two great perils there. One is the peril that Russia may take over the valuable oil fields upon which Britain and France depend, and thus bankrupt our allies. The other is that Nasser and the Arabs may become a third great power which will pit both the Russians and the West against each other and bring on a world-destroying war.

It is not entirely our fault, of course. We have been the victims of a colossal lie and a Machavellian intrigue. Communist propaganda has seized upon every opportunity to present us a bloodthirsty nation of capitalists, intent upon ruling the world. But have we not given them fuel for their fire?

It is time that our government took steps to regain its lost prestige among the down-trodden people of the world. No American doubts that we are in favor of liberty or that we will try to do our best for the needy people of the world. But while we have spent billions for relief in Europe and Asia we have, at the same time, by bungling diplomacy and irresponsible pronouncements, presented ourselves as the enemies of liberty and the bulwark of oppression.

It may be that our government will have to back down, for once in its life. It may be that we will have to admit that we haven't all the answers, and that our way is not necessarily the only way. But whatever we do must be done quickly.

We are in the valley of decision, and the battle is not always to the strong.

★

Wesley Made the Difference

Television viewers recently saw a play which raised some puzzling questions. It dealt with the plight of a young boy in London, who, in 1750, was sentenced to be hanged for theft. No doubt there were many viewers who dismissed the plot as fantastic and said that nothing like that could have happened.

But such things did happen. In those days hanging was the punishment for more than 100 different crimes. Going to a hanging was a regular amusement, and drunken crowds laughed and jeered as the condemned felons were carried through the streets, and stood close beneath the scaffold to watch their dying agonies.

The brutality of English life in the eighteenth century needs no help from script-writer's imagination; the facts are horrible enough.

But something happened to the English people, something which changed their nature in the space of less than one hundred years. Where once they were brutal, irreligious, and immoral, they became religious, moral and law-abiding. Where once they were noted for their disregard for the feelings of others, they became equally noted for their kindness and courtesy.

What happened? The oft-repeated quotation from the historian, Green, gives us a clue. He answered the question by saying that John Wesley was responsible for England's salvation. Now, despite the ravages of war, and despite the dissatisfaction shown by the English people with their present official religious establishment, they are still the most civilized, kindly, and innately religious people in the world.

Dr. J. Ernest Rattenbury, in his book, "Wesley's Legacy to the World," says: "Intemperance never made greater havoc in England than in the eighteenth century, and much of the daily practice of the masses was coarse and barbarian to an almost incredible extent . . . Millions were without God and without hope in the world, who gratified their soul life, so far as it could be gratified, with pleasure and sports of an unspeakably disgusting and degrading kind."

He continues, "This age needed a voice which could speak eternal truth in its own dialect. Wesley experienced genuine religion, and found God in Christ. . . . Wesley was the most conspicuous and most influential figure of his century. Most of his contemporaries—people of importance in their own time—are forgotten, while he has become so great that friends and relatives, often of no importance at all, are

immortalized because they had something to do with John Wesley . . . There can be little doubt that the Englishman of the eighteenth century who mattered most to the world was neither politician nor poet, neither soldier nor sailor but the little itinerant on horseback . . . who is still riding on to new conquests."

May God raise up another Wesley for these days!

Congratulations in Order

In line with our policy of passing out pats instead of kicks, the *ADVOCATE* commends Mr. Bill Hunt, chairman of the North Carolina ABC for the recent action in banning the sale of a disguised beer under the name of "Sassy Brew." Contending that the product is aimed at teen-agers and "frivolous women," Mr. Hunt, according to Charles Craven, columnist on the *News and Observer* (Raleigh), refused permission to sell the concoction in North Carolina. As a result, the brewing company has given notice that it will file suit to contest the regulation.

Punch-flavored beer is a new product. Despite its horrible-sounding name and composition, it might catch on and live up to its makers' hopes by opening the way to universal beer-drinking among young people and children. It is to be hoped that the courts will uphold the action of the ABC and keep the lid on all such attempts to sell beer and liquor under false pretenses.

The Case of the Super Rat

A newspaper story tells the story of a whimsical rat who evidently got tired of being experimented upon and turned the tables on the scientist. According to the account, the professor was endeavoring to learn how much exercise a rat would take of his own accord. In the rat's cage he rigged up a turning wheel like those found in squirrel cages and to this he attached a counting device which recorded the number of revolutions. At intervals he would check the record. One day he was amazed at the result, for this particular animal seemed to be a Super Rat of heroic proportions.

Wondering at the incredible number of revolutions chalked up on the machine, the scientist slipped into the room and took up a position where he could watch what was going on.

To his dismay he learned that Brother Rat had been spoofing the learned scientist in a very human manner. Lying back in comfort, the ingenious animal was lazily flipping the wheel with a languid paw!

Brother Rat has his counterparts all over the world as men and women go through the motions of work while producing nothing.

Importunate Intercession

Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.—Luke 11.8.

*We would not come alone, dear Lord,
To Thy great feast, and at Thy board
In rapture sit and gaze;
But bring the lost, the sick, the lone,
The little ones to be Thine own,
And look into Thy face.*

—T. B. STEPHENSON.

Our Lord's parable of the man who roused up his neighbor at midnight is obviously intended to enforce the lesson of importunity in prayer, prayer that persists even when it seems in vain. But it is also especially a parable of importunity in intercession, prayer on behalf of others. It is not his hunger that brings this man to his neighbour's door and keeps him knocking there. It is the need of a friend who has come unexpectedly to his house, and for whom he has not the wherewithal to provide a meal.

There is no kind of prayer more precious in God's sight than intercession. It is right that we should come to God with our own needs; the Father would have His children always free to tell Him what they themselves desire. But are we ever so welcome as when it is the need of others that brings us to God's door? There is some gift we would ask on another's behalf, some necessity of his we cannot supply, some sorrow of his we cannot comfort, some problem of decision with which he is faced, and in which we cannot guide him. And so we come to God on our friend's behalf, sure that God can understand, sure that God will help. For ourselves we might not ask this particular thing, or at least for very shame would not persist in asking when it seems to be withheld. But in regard to this need of our friend we can be shameless—"because of his shamelessness" is really what Jesus says here—and so we still stand knocking at God's door.

And most of all, when the trouble of this friend of ours is no bodily, or material need, but spiritual, some deep inward trouble before which we ourselves are powerless, may we go to God on his behalf. This man at God's door may be a minister praying for his congregation, that famished flock perhaps so little conscious of its need, or for some sick soul that has come to him for the help he feels so unable to give. It may be a Sunday school teacher anxious about his scholars, a parent praying for his child, a friend for his friend. Like St. Teresa, when she longed that a certain priest-friend of hers should be brought to a real knowledge of God. She tells that when she prayed for him she forgot herself and "spoke foolishly." I remember that I said, "Lord, Thou must not refuse me this grace; behold him! he



SIGHT

Give us the sight
To see above routine,
To look beyond schedules
Into the timeless.

We feel these pressures,
Economic, social, and passionate,
Which enclose us.
But must we fall before them?

Are they the true gods?
Should we bow
Our souls in their presence
And worship a god with limits?

Shall we as strong men,
Men of difference and daring,
Be satisfied
With limited vision?

Give us the sight
To see down the corridor of age,
Past the thin door of death
To the stairway of love.

—Ralph Emerson James, Jr.



is a fit person to be our friend." Such importunate intercession God will surely reward. Did not St. Ambrose say to Monica, so sore distressed for her son Augustine, "It cannot be that the son of these tears should be lost?"

Does not the parable suggest also that, in the blessings which by prayer we obtain for others, we ourselves shall be blessed? It is not a bare three loaves this man is granted, but "as many as he needeth." So we ourselves shall eat at the table God enables us to spread for another.

* * *

Make me, O God, an intercessor. Lay upon my heart the burden of others' need; give me something of Thy yearning pity for mankind, Thy love for souls. Let that pity and that love drive me to Thee on their behalf. Teach me this lesson of persistent prayer; even when it seems no answer comes, let me only the more earnestly pray, sure that the love in my own heart is but a reflection of Thine. And show me what I myself can do, by Thy assisting grace, to minister in Thy name to those whose needs I bring to Thee; for the sake of Him who in Thy presence pleads the cause of us His brethren, Jesus Christ our Lord. Amen.—Methodist Recorder.



Steeple Echoes

By T. R. JENKINS

The real origin of this story is unknown, but it ought to teach us a great deal. It is about a little boy who, riding with a truck driver on a big semi-trailer, begged to be

permitted to take over the wheel. The two of them were going down a mountain-side with treacherous curves. Its incline and the weight of the load put the truck driver's skill to a test in keeping the big vehicle in the road. Still, the boy kept pleading. Finally, the driver thought he would teach the boy a lesson. At an opportune spot, he gave the wheel to him. Suddenly the young fellow knew the frightful pull of the truck, and for the first time fully realized his responsibility. He "changed his tune." "Take it back, oh, take it back!" he cried.

Many of us are like little boys as we steer the big semi-trailers of our lives. We try to make our own way by our own skill. Suddenly, at a turn, we are frightened. Then we want a stronger hand at the wheel. If only our eyes could be opened wide to see God at our side, offering His practiced hand!

Dr. Paul Scherer once said: "I protest this constant phrase, 'finding God.' I have never heard that He was lost. Let us not speak of 'finding' but 'being aware.' God is playing no game of hide-and-seek. It is not His hiddenness; it is our blindness."

Dr. Scherer is right. He is eternally near us. If we don't know it, it is not because of His "hiddenness," but because of our "blindness." And, the reason for so much of our blindness is that we feel so little need for Him until we try to make the "dangerous curves."



PARABLE OF THE WOVEN WEB

I saw a spider, after dawn one day,
At peace within its web, as if 'twould stay
Right there with confidence in its own
scheme
Until it realized its fondest dream
Of capturing with woven silken thread
The grand equivalent of daily bread.
And then I saw the insects, one by one,
As they were surely caught, till day was
done—
Each one with never any thought at all
That it a victim to the web would fall;
But every effort that it made, alas,
Gave proof that by that web 'twould never
pass!

In this I saw a parable of life:
I, too, a web do weave—through ease and
strife
Through this contact and that by day and
night—
Whether the contacts made are wrong or
right—
Through days of sunshine and through
storm and rain—
Through ease and pleasure, and through toil
and pain;
And when the web is woven, come what
may,

My web of life will catch it, there to stay,
And then I'll feed upon it, good or bad—
I'll catch according to the dreams I've had,
And to the contacts made—with no release—
Until God pardons wrong and gives me
peace!

—Ernest C. Durham



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

"Tenting Tonight"

With a finesse derived from much practice, our persevering house mothers packed forty-eight more boys off to camp last week. Rounding out the summer season, this group left for Y.M.C.A. Camp Seagull on August 21, on a last lap of fun and frolic before settling down to the routine of school.

"Miss Ginny" packed off our youngest campers from Bordon Cottage. They were Jack Ammons, Allen Dennis, Michael Faircloth, Sammy Faircloth, Johnny Parrish and Larry Gardner.

Brown Cottage and Mrs. Spivey were deserted by Bob Adams, Tex Ammons, Thomas Andrews, Larry Boykin, Tommy Boykin, Tommy Brown, Jackie Burney, Arthur Edwards, Cornell Medlin, Steve Messer, Billy Pearce, Lynn Pleasents, Roger Ray, David Smith, Donnie Smith, Gordon Turnage and Joe Trotter.

Mrs. Westbrook at Page Cottage said goodbye to James Barfield, Grady Boulteri Billy Bland, Jeff Caddell, Lindy Caddell, Tommy Freeman, Russell Futch, Bruce Gibson, Billy Goforth, Johnny Johnson, Frank Parrish, Joe Pearce, Donald Ray, Mitchell Ray, Bennie Smith, John Davis, Carroll Gardner and Richard Howard, Jr.

J. T. Bunting, George Dennis, Tommy Dickerson, Frank Edwards, Bob Hardison, Raymond Lee and Bobby Page took off from Cole Cottage, leaving Mrs. Raynor somewhat short of boys.

We know that this active group is having a great time at Camp Sea Gull, and thank all the friends who contribute to the Y.M.C.A. camping program, and make possible this wonderful week for them.

Our Picture

Not only do we have a program of recreational activity for our boys and girls, but also we place emphasis on the Christian atmosphere and religious education. Our children and staff are in regular attendance at church and Sunday school, and here are the Brown Cottage boys ready for church. Have you ever seen finer looking fellows than Mrs. Spivey's brood?

Institute and Workshop for Personnel of Methodist Children's Agencies

Representing the Methodist Home for Children at this Institute and Workshop August 4-8 were Supt. and Mrs. Robert L. Nicks; Mr. Ben B. Holeman, Social Service Director; and Mrs. Margaret Westbrook and Mrs. Virginia Willard, house parents.

Co-sponsored by the Board of Hospitals and Homes and the Bureau of Social Welfare and Medical Work of the Methodist Church, this meeting at Lambuth Inn, Lake Junaluska, offered opportunities for classes

and discussions on the role of the Administrator, the Case Worker and the House Parent.

The Rev. Nicks reported that the meeting was very inspiring, and that he particularly appreciated Mr. M. T. Lambeth's effective presentation in his paper "Staff Relationships" that "the most important thing that we do on our campus in behalf of our children is the *quality of our living*."



Mr. Holeman Reports on Junaluska

"The week of August 4-8 was very inspiring and informative for the administrators and case workers of our Children's Homes, as they gathered for workshops and institutes at Lake Junaluska, North Carolina. The institute that I attended was the Case-workers Institute conducted by Miss Phyllis Cosand, supervisor, Lake Bluff Children's Home, Lake Bluff, Illinois.

"There were twelve caseworkers in attendance from ten children's homes. Some of the states represented were Florida, Louisiana, Tennessee, West Virginia, Illinois, New York, North Carolina and Virginia. The residents of the children's homes ranged in number from 18 in one home to 325 in another home. Also, the number of caseworkers ranged from one caseworker to 18 children to one caseworker for 325 children.

"The group studied the policies and procedures of casework service, and many helpful suggestions were offered by the different workers. The subject matter also included "intake" studies, services to children in residence, and discharge procedure. One of the inspiring facets of the service was the emphasis placed upon keeping in touch with the families of the children. Building upon the positive relationship with the relatives assisted the workers in dealing with the children directly.

"After having spent the week together, it was felt by the entire group that the fellowship and study together had been quite meaningful and helpful. It was also

concluded that each worker would make an attempt to contact the workers in other Homes to form a relationship between case workers in the different localities. It was felt that this relationship between the workers would enhance and enrich the individual lives of the workers to the extent that there would be more unanimity in the services by the different Homes. Each worker was looking forward to attending the workshop next year, and would attempt to encourage others to attend.

"Personally, I could recommend the workshops and institutes to every worker in our children's homes. The Christian atmosphere and deep concern for religious matters as well as professional matters was most inspiring. Without the religious emphasis, our children's homes would not be as effective. That is the one distinguishing characteristic of the church related institutions. I, for one, am proud to be a part of such a Home as the Methodist Home for Children in Raleigh, North Carolina."

In the Good Old Summertime

It's been a wonderful summer vacation for our boys and girls, and now that the carefree days are waning, it is interesting to note how the past three months have been spent.

Four of our high school students attended summer session at Needham Broughton High School, delaying their vacations for a few weeks, but getting needed help in classwork.

Various camps claimed a great number of the children through the summer. Several went to Camp Don-Lee at Arapahoe, N. C.; two to Camp Pla-more, Windy Hill Beach, S. C.; five little girls attended Camp Lahipho; twenty-nine boys were at Boy Scout Camp; and forty-eight at Camp Sea Gull. This activity was over and above the scheduled two weeks vacation off-campus for all of our young ones, and staff, and has kept the summer days flying by.

In addition, we have arranged for innumerable weekend and short-term visits with relatives and friends, a happy task for office staff and house parents on behalf of the boys and girls in spite of the additional preparation involved.

For those remaining on campus, a busy recreational schedule has been carried out under the direction of Mr. William Harrington, recreational director, and Mr. John Stinchcomb, swimming pool.

It has been a summer full of those precious activities of youth, of activity and leisure, a time for dreaming and for doing—and perhaps like youth, too soon gone. Yet the turning of the calendar page, like the falling leaves, brings promise of more and different days, but just as sparkling, ahead!

We Go to the Theatre

Through the thoughtfulness and generosity of so many fine folk, our young people are offered a great number of enriching opportunities. Among the most recent invitations along this line has been that of Mr. Buck Roberts, producer and co-ordinator of the Durham Star Playhouse at Durham, N. C., for our children to attend some of their productions during the summer season.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Two New Societies Announced

Two new Woman's Societies of Christian Service have been organized in the Wilmington District. Mrs. W. C. Davis, district chairman of public relations, has announced. They are Wesley Society at the Riegelwood Methodist Church, Acme, and the Wrightsboro Society, Wilmington.

Much groundwork for the Riegelwood Society was done through the activities of the pastor, the Rev. Wesley Noble, and the committee on nominations. Mrs. Thomas Hunter, district secretary of promotion, and members of the Woman's Society of Trinity Methodist Church, Wilmington, assisted in the organization.

The officers, installed by Mrs. Hunter, are Mrs. Glenn Parks, president; Mrs. Albert Wehrhan, vice-president; Mrs. J. N. Compton, secretary-treasurer; Mrs. W. B. Camlin, secretary of promotion and status of women; Mrs. Eugene Lewis, missionary education and service; Mrs. Bob Reynolds, student, youth, and children's work; Mrs. Gordon Bolinger, literature and publications, and supply work.

Mrs. Hunter and members of the society of the Grace Methodist Church, Wilmington, organized the society at the new Wrightsboro Methodist Church, Wilmington.

Officers include president, Mrs. E. M. Mooneyham; vice-president, Mrs. Charles Littlejohn; secretary, Mrs. Marshall Jordon; treasurer, Mrs. N. C. Littlejohn; secretary of promotion, Mrs. Allen Wentz; Christian social relations, Mrs. John Maxwell; missionary education and service, Mrs. Allen Grimstead, Jr.; student and youth work, Mrs. Donald Batson; children's work, Mrs. Norman Bond; spiritual life, Mrs. H. L. White; supply work, Mrs. N. C. Littlejohn; literature and publications, Mrs. Luther Merritt; public relations, Mrs. Ralph Bordeaux. The Rev. Allen Wentz, Jr., is the church's pastor.

More P. R. Chairmen Needed

The failure of too many Woman's Societies of Christian Service to elect a chairman of public relations is depriving the N. C. Conference Woman's Society of the abundance of good public relations which is rightfully hers, for good public relations necessarily begin on the local level.

The nine district chairmen and the conference chairman of public relations are exceedingly covetous of an election of an alert and active chairman of public relations in every local society throughout the conference. No society is too small to publicize its events in the secular press, by letters, cards, telephone, posters, and through other channels. Such publicity bears much fruit in the promotion of the various lines of work, stimulating and keeping alive interest among the members, and in recruiting new members. A 100 per cent goal of local

public relations chairmen is not too high for which to aim, we believe. Upon election, the name and address of the local chairman of public relations should be sent to the district chairman.

It is important, also, that each member of the Woman's Society or Wesleyan Service Guild remember to practice good public relations for the Burlington District Woman's enthusiastic support of the woman's organization in her church. We talk about and work for other causes. Why are we not more enthusiastic about the work of the world's greatest woman's organization?

Mrs. Aldridge's Skit Published

A skit authored by Mrs. Ralph Aldridge of Yanceyville, is expected to be published in the September 1958 issue of *The Methodist Woman*, according to word received from the magazine's editor, Mrs. C. A. Meeker.

The cleverly written skit on promotion depicts an effective method for presenting the program of work of the Woman's Society of Christian Service to women in the local churches. It is an outgrowth of the workshop on promotion held in the Burlington District last winter. The skit has been presented in seven churches and two subdistrict meetings.

Mrs. Aldridge has served her local society at the Prospect Methodist Church in a number of lines of work, and her district as leader for the Caswell subdistrict. She is currently the secretary of Christian social relations for the Burlington District Woman's Society of Christian Service.

Women who attended the Annual Meeting of the N. C. Conference Woman's Society of Christian Service held at the Queen Street Methodist Church, Kinston, March 21-24, 1955, have pleasant memories of the observance of the World Federation of Women at a banquet at the Fairfield Recreation Center. A picture taken on that momentous occasion has been published in the June-July, 1958, issue of *The Methodist Woman*.

Tai Wha Christian Social Center

The sound of scuffling feet, loud voices in the corridor, and an angry group of students shoving down the stairway—the fight is between two members of the Tai Wha Christian Social Center and several strange boys. They are separated. The two boys rejoin the other members of their club while the intruders are gathered into the director's office for a talk.

These boys are not the well-mannered Oriental students who pay respect to their elders. These boys laugh rudely, all talk at once, and prop themselves on the desk, examining the books and papers. Their ages range from thirteen to eighteen, and even on the youngest there is the odor of whiskey and cigarettes.

This is the *Kangpai*, the neighborhood gang, following the common gang pattern—the swagger, exaggerated effect in dress, the careless speech, the disturbing look. Playing hooky from school, gambling in the vacant lot, annoying girls on the street. Little parental control, too many American gangster movies. And now here they are, taking the Center by storm, "to see what's going on over here."

Acting quickly lest this precious opportunity be lost, the staff members organize a club for the *Kangpai* on the spot, and appoint a leader to meet with them each week. Thus another club begins at Tai Wha Center.

Each week hundreds of people from diverse walks of life come to Tai Wha, which has a membership of almost eight hundred. Located in the heart of the sprawling, overcrowded metropolis of Seoul (Korea), in an old residential area becoming infiltrated with small businesses, Tai Wha's activities include: well-baby clinics, a kindergarten, playground activities, clubs for persons of all ages, foreign language conversation groups, Bible and religious education classes, athletic groups, recreation evenings, classes for working boys and girls, a library and a game room, and counseling services.

Tai Wha Christian Social Center was the first community center in Korea. Its establishment in 1919 spearheaded the effort to place similar centers in all parts of the country. Once nine centers dotted the Korean Peninsula in strategic areas. Wars brought changes. Because of the rapid alteration of war and peace, the Tai Wha building has been used more by the army than by the church. Since the truce in 1953, six centers have opened their doors, mainly through the support of the Woman's Division of Christian Service. Though each of the centers is unique in emphasis, all are united in philosophy and purpose; seeking to minister to the whole person, to fill human needs, to provide Christian fellowship, and to be witnesses to the transforming power of Jesus Christ. They take as their standard Christ's example of the sacredness of human personality, and as their most valued gift, the redeeming power of Christian love.—From Brochure, "Christian Community Centers in Korea."

Lavinia Young Community Center

Lavinia Wallace Young Community Center, Nome, Alaska, is the only center in the northwestern area of the territory, and for many years was the only one in Alaska. It serves all groups in the area, Eskimo and Caucasian. Recreational activities and group work provide opportunity for fellowship, exchange of ideas, and civic improvement in this isolated community. The director also stands ready, in any emergency, to serve these people at any time. Such emergencies often mean the distribution of food and clothing during the long, cold winter months.—*The Methodist Woman*.

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More people are won to Christ by friendship and zeal and holy living of laymen than by eloquent sermons from the pulpit.

—*Glad Tidings*..

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Committee on Christian Family Life

JESSEE H. LANNING, *Chairman*

We believe that Christian Family Life Education is an imperative necessity in the church because the basic experiences which develop Christian attitudes, motives, and behavior are entrenched in the relationships between members of the family group. Our ideas of God, Christ, Sin, Salvation, and moral values are more firmly established by our families than any other group. This makes the effort to develop Christian families one of the basic aims of the local church.

Evaluation of the 1957-'58 Program

1. For the first time, District Directors of Family Life Education were appointed in each district and began their work under the supervision of the Conference Director of Adult Work. These directors met in Greenville in the fall and outlined their work.

2. The district directors began developing a mailing list of family life workers in the local churches and made contact with them by mail and visits. The director also met with local church family life workers in the District Church School Institutes in the fall.

3. Family Life Institutes were conducted this year in Ahoskie, Laurinburg, and Rocky Mount.

4. Many of the Christian Workers' Schools included courses on Making Your Home Christian.

5. A highly successful Family Camp was conducted at Camp Don-Lee, August 21-24. Two Family Camps will be held in 1958—August 17-20, August 20-23.

6. Several of our ministers and laymen participated in the North Carolina Family Life Council's annual Conference at East Carolina College in Greenville last September. The next annual meeting will be held at the Sir Walter Hotel in Raleigh, October 26-28, 1958. The public is invited.

7. There has been increasing evidence reported this year that there is a growing concern among the pastors for the problems being expressed by families. This deepening concern is an indication that greater efforts and better programs in family life education may be forthcoming.

8. A group of our pastors were invited this year to improve their skill in dealing with family problems by attending the North Carolina Council of Churches' Institute on Marriage and Family Counseling in Durham; and the Institute on Counseling Troubled Persons at Dix Hill Hospital in Raleigh.

9. A number of representatives from the North Carolina Conference attended the Family Life Conference at Lake Junaluska last summer.

10. Some very valuable information on family problems was presented on the tele-

vision program, "Credo," which was produced on WUNC-TV, channel 4, in Chapel Hill by the North Carolina Council of Churches in May of this year.

11. We commend the Conference Director of Adult Work, Harold Minor, for his vision in recruiting district directors of Family Life in each district, and for his continuing efforts to improve our family life education program.

Recommendations for the 1958-'59 Program On the Conference Level

1. The conference director of Adult Work nominate, and the district superintendent approve, a district director of Family Life Education in each district who will work as a member of the district Church School Staff.

2. That where possible pastors and laymen develop family life programs in cooperation with other appropriate community agencies, such as the P.T.A., Family Service agencies, Child Guidance Clinics, Mental Health Clinics, the Public Health Department, the Public Welfare Agencies, and others.

3. The Family Camping program be continued and that the three new campsites be utilized for expanding the family camping program for the summer of 1959, if feasible.

4. That a training workshop to develop teaching skills for leading Parent discussion groups in local churches be provided for pastors and lay workers as soon as possible.

5. That delegates be sent to the Jurisdictional Family Life Workshop at Lake Junaluska, July 17-20, by local churches and the Annual Conference.

6. That a plan be devised to select delegates from this Conference to attend the National Family Life Conference in Chicago, October 17-19.

7. That a Conference-wide Follow-up program be conducted on the theme of the National Family Life Conference; this may be arranged during the year 1959-60.

8. That Boards of Managers for subdistrict and area Christian Workers' Schools be urged to include in their school courses on the Christian family.

9. That every means be used to urge pastors to avail themselves of all opportunities for advanced training in counseling with families. Especially do we urge local churches to send their pastors to the North Carolina Council of Churches' Institute on Family Counseling; and where possible to subsidize their fee and travel expense.

10. That the TRAFKO T.V. program series, "Talk Back," which is to be produced on local T.V. stations this year be widely publicized, and that local churches be assisted in developing a listening audience

and in forming "Talk Back" discussion groups.

11. That our Conference Staff assist in developing and sending out a calendar showing the program schedule of the various family life education agencies in North Carolina.

—On the District Level

1. That the district director of Family Life Education select one local church in his district and help develop a complete and efficient program on family life there, with the agreement that this church's program may be used as a laboratory for observation and training for other churches in that area.

2. That each district superintendent have a local church director of Family Life elected in the Quarterly Conference of each local church, and that a list of these persons be sent to the Conference Board office along with the list of other church school officials.

3. That a Family Life Institute be held in each district, sub-district, or area, where desired.

4. That clinics to train leaders of parent discussion groups be held where possible in the district or subdistrict.

—On the Church Level

1. That each local church elect a director and/or a committee on Family Life Education to plan and conduct its program. Conference and district resource persons are available to give assistance in this.

2. That a study course on Christian Family Life be taught in many local churches. A one-teacher workers' school might be devoted to this subject. The Conference staff will recommend a qualified teacher.

3. That the new adult curriculum material, "Basic Christian Books Series," which will include a text and study guide on Christian Family Living, be used in adult classes beginning in October as a basis of study in family life. These books are available from the Methodist Publishing House and will be listed on the regular church school literature order blank this fall.

4. That local churches offer a Parents' Study Class using the special study material prepared for this purpose in the "Christian Home Magazine." This periodical may be ordered with the other church school lesson materials.

5. That where possible local churches be encouraged to develop their own family camping program. The Conference Camps and other resources will be available on a limited basis for these projects.

6. That the Methodist Sunday Evening Fellowship program, which is being developed in many of our churches, be used for additional family life study. If a church fellowship cannot meet each week, it is recommended that meetings be held at least monthly.

7. That local churches plan to encourage and give financial assistance to delegates from their church to the National Family Life Conference in Chicago, October 17-19.

8. We urge local ministers and laymen to encourage local public school officials to include programs on pre-marital education in their school curriculum. We believe that such action is imperative because the in-

(Continued on page 16)



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Youth Attending Annual Conference Session Take Stand on Contemporary Issues

Over 400 young people gathered at Duke University, Durham, the week of August 11-15, 1958, for the Seventh Annual Conference Session. The theme "How Can You Sit There?" was carried out through dramas, speakers, and devotionals. The Rev. W. M. Howard, Jr., of Jarvis Memorial Methodist Church in Greenville, featured worship speaker, and Mr. McNeill Smith of Greensboro, Attorney-at-law, keynote speaker, presented a challenge to the youth on the theme. Mr. Howard spoke each morning at Duke Chapel and Mr. Smith addressed the assembly Monday night.

A highlight of the week was a special program, "Christ and Our Mission," directed by Christian Outreach Chairman Howard Garner, presented Tuesday evening, at which time a film "Mid-East Profile" was shown and a panel of Mid-East students discussed the situation there. Participating in the discussion were: Issam Sammakia of Egypt; Ghazi Quebein of Jordan; Mahmond Hussein Salem of Cairo, Egypt; and moderator, Dr. William T. Stinespring, Duke Divinity School.

The Methodist Youth Fellowship of Queen Street Methodist Church in Kinston presented the drama, "The Bomb That Fell on America," as the Thursday evening program. Wednesday night found the young people at a Folk Festival and campfire service in the gymnasium.

The election of the Conference Executive Youth Council was one of the major activities of the week. A nominating committee of two people from each district selected a slate of officers and the assembly voted Thursday afternoon to accept them for the coming year: President Francis C. Bradshaw, Duke University sophomore, Durham; vice-president, David Fletcher Harper, University of North Carolina freshman, Rocky Mount; secretary, Miss Mary Ross Henley, senior at Pittsboro High School, Chapel Hill; treasurer, Howard Garner, senior at J. H. Rose High School, Greenville; and publicity superintendent, David Gergen, senior at Durham High School, Durham. This newly-elected council appointed to work with them the following program chairmen; Christian Faith, Harry Lilly of Kinston; Christian Witness, Miss Barbara Proctor of Henderson; Christian Outreach, Harold Goodyear of Lumberton; Christian Citizenship, Al Thompson of Hamlet, Christian Fellowship, Miss JoCarole McDaniel of New Bern, and United Christian Youth Movement Representative, Miss Susan Hill Blount of Raleigh.

The Business sessions of the week were presided over by the retiring president of the conference, Phil Carlton of Pinetops and Raleigh. They highlighted the adoption of the program area reports, recommendations for tri-district, district, and conference level work, amendments to the organization's constitution, and resolutions concerning contemporary issues.

Under the chairmanship of Ken Crutchfield, vice-president (retiring), a special committee of subdistrict presidents from the whole conference drew up resolutions concerning contemporary issues and presented them to the floor for adoption. The following are the resolutions adopted by the assembly of over 400 youth, representing 26,000 young people of North Carolina:

Race

Whereas it is an obligation of the delegates representing the various youth groups at this Eleventh Annual Conference Session of the North Carolina Methodist Youth Fellowship to examine, study and assert themselves upon the vital social issues relating to young people;

And whereas the problem of racial discrimination and segregation is among the most urgent of these social issues;

And whereas the youth present at the afore-mentioned conference session under the compulsion of their Christian faith find it necessary to reject the principles of racial segregation;

THEREFORE BE IT RESOLVED that the Seventh Annual Conference Session instruct its Executive Council to initiate a study of means whereby there may be a concrete recognition of the bonds of brotherhood uniting the Christian Youth of all races." This resolution was passed by overwhelming majority.

Capital Punishment

"Whereas, we, the North Carolina Conference of the Methodist Youth Fellowship are an assembly of young people professing Jesus Christ as Saviour and Lord; and

Whereas we believe that the concern of our Lord was and is for the redemption of life and not its destruction; and

Whereas this teaching is clear and explicit in the Bible, which is our rule for faith and practice;

THEREFORE BE IT RESOLVED; that the Seventh Annual Conference Session of the North Carolina Conference Methodist Youth Fellowship shall recommend to the General Assembly of the State of North Carolina that the practice of capital punishment be abolished, and

BE IT RESOLVED, that the young people of the North Carolina Conference shall assist in the practical application of the above suggestions by aiding the rehabilitation of persons accused of crimes now considered capital in nature." Unanimously accepted.

Alcohol and Alcoholic Advertisements

"We, the members of the North Carolina Conference of the Methodist Youth Fellowship, in conference assembled believing that the use of beverage alcohol is detrimental to mental, physical, and spiritual health, offer the following practical steps

as means whereby the youth in our local churches may become aware of the above mentioned effects of beverage alcohol—

A. Participation of youth in Commitment Sunday.

B. The setting up of local and subdistrict workshops for education as to the problems arising from the use of beverage alcohol, and for making use of helpful resources and resource persons such as, district director of Youth, ministers, members of Alcoholics Anonymous and other qualified persons." Unanimously accepted.

"Whereas, the Methodist Church deplores the sale and use of alcoholic beverages, and

Whereas the advertising by radio, television, and literature keeps these products constantly before the eyes of young people, and

Whereas, this display induces the use of alcohol;

THEREFORE BE IT RESOLVED that this Seventh Annual Conference Session of the North Carolina Conference of the Methodist Youth Fellowship recommend to the Congressmen of North Carolina in the United States Congress that legislation be implemented to ban advertisement of any alcoholic beverages." Unanimously accepted.

United Nations

"Whereas we of the Seventh Annual Conference Session of the North Carolina Conference of the Methodist Youth Fellowship feel an urgent and important need to be united with other nations, and

Whereas we of every nation are in the sight of God equal and brothers one with another, and

Whereas in the complex world of today it is essential that a national government understand the fundamental drives underlying the policies of other nations;

THEREFORE BE IT RESOLVED that we of the Seventh Annual Conference Session of the North Carolina Conference of the Methodist Youth Fellowship recommend that our United States Government continue to support and seek to strengthen the United Nations organization." Unanimously accepted.

Clean Literature

"Whereas the Christian Church has ever sought to hold before mankind the spiritual values without which society cannot survive, and has sought to stress the importance of high ideals and righteous living; and whereas the contemporary flooding of our drug stores and newsstands with all sorts of debasing and obscene literature threatens the healthy moral and spiritual attitudes of young people everywhere;

BE IT THEREFORE RESOLVED that this, the Seventh Annual Conference Session of the North Carolina Methodist Youth Fellowship, go on record as deploring the current mass publication and sale of obscene literature, and stand in opposition to the demoralizing effect it has upon young people in particular and upon our country in general." Unanimously passed.

(Continued on page 16)

President: PHIL CARLTON
922 W. Johnson St., Raleigh
Publicity Superintendent: JENNY BUTLER
Route 3, Goldsboro
Director of Youth Work: ROBERT MCKENZIE, JR.
Box 6667, College Sta., Durham

Temperance and Social Justice

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Romans 13:11 through 14:4, 15-21

The phrase "it is later than you think" has become much over-worked in our time—so much so that, for many, it is little more than a joke. But this is essentially what Paul is saying to the Roman Church (see verses 11 and 12). This must, of course, be understood in the light of the world-view of many Christians in Paul's time. He, along with others, believed in the impending return of Christ in judgment to earth. In this, he would have been disappointed had he lived on for a few years longer. Christ did not return in the sense that he was expected. And yet it is true that every day is a judgment day for the church. As we ask ourselves how we stand in relation to Christ's expectations, we cannot fail to feel that we have drifted far from the Christian standard in many ways. Furthermore, each day and year seems to make it more necessary that we take more seriously our calling as Christians.

As we read these selections from Romans we might conclude that they deal with a good many problems of conduct which are foreign to us. Such a problem as whether we should eat meat offered to idols is one which is no longer a live issue for us. But it still remains true that each Christian has a stewardship to fulfill regarding the manner in which he uses his influence. To the objection that some might raise to the effect that they have no significant influence, it can be answered that everyone has a certain amount of influence over others. This, of course, is especially true of parents, employers, teachers and those who have been chosen for some position of leadership in church or community.

The principle that the Apostle is pleading for is one which many of us don't like to consider. He is saying, in effect, that while a particular person may not feel that a certain act is sinful, still that person ought to refrain from the act if it is going to weaken the faith of someone who does consider it harmful. Some have said that this rule would put everyone in the position of not being able to follow any course of action, since some people are to be found who object to almost any simple amusement or indulgence. But Paul has a word for the objector, too. He says in Romans 14:3 (latter part of the verse) "and let not him who abstains pass judgment on him who eats." To sum up: There seems to be a middle ground of common sense where all may stand. But this in no way excuses us from a serious consideration of the kind of influence we are exerting; especially upon those who are nearest us and who are constantly looking to us for guidance in conduct.

This is the temperance lesson for this quarter. The treatment of the subject in the International Lesson Annual, page 306, has a most timely observation on this matter. To quote: "If the Church of Christ could suddenly become as sensitive on the subject of alcohol as it is on the subject of communism, we could change the life of the land in a decade. Both of these are treacherous enemies and neither should be considered lightly under any circumstances."

When one considers the devastation wrought by indulgence in alcoholic beverages it is easy to agree with the above statement. Thousands of innocent people have been killed or injured by drivers who thought only of their own indulgence, and not of its effect on others. Cain's ancient excuse "Am I my brother's keeper?" must be answered in the affirmative. If answered in the negative no basis is left for law and order in our world.



Shown above are principals in the WSCS Spiritual Life Week-end Retreat at Pfeiffer College, Misenheimer, August 16-17, and the School of Missions at Pfeiffer August 18-21. Left to right: Mrs. Herman Anderson, Charlotte, N. C., Chairman of the Spiritual Life Retreat; Miss Estelle Carver, Teacher, Boy's School, Whitingsville, Massachusetts; and Mrs. Clarence C. Cranford, President of the Woman's Society of Christian Service, Asheboro, N. C. (Photo by Clemmer).

A Look at Wesley's England

(Continued from page four)

sand tongues to sing my great Redeemer's praise." Who could doubt His greatness when two brother preachers could be brought together so miraculously 2,500 miles away from home?

What a privilege it is to visit these places made sacred by the love and labors of Wesley! Across the road in Bun Hill Cemetery, where Daniel Defoe, Isaac Watts, and John Bunyan lie buried, there is a modest stone which marks the grave of Susannah Wesley, the "Mother of Methodism." Back of old City Road Church itself, in a garden and burying ground, there is a comparatively inexpensive obelisk which marks the place where John Wesley, the "Father of Methodism" was interred. Truly the ground whereon we walked was holy ground.

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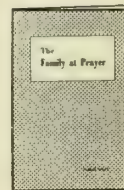
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Is it worth the trouble to try to have family prayers?



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Gibat Views the News

FORGOTTEN KISS

A mother forgot to kiss her three-year-old son goodbye as she left her home for work. The boy, remembering the oversight, walked four miles to his mother's place of employment, demanded to see his mother, thereupon received his kiss.

At first you might think that the child was spoiled—just wanting to get his way. On consideration of the matter another thought comes to mind—negligence. Not that the mother could be charged with outright neglect of the child, but was lax in the maller things of life.

Negligence and inattention to the lesser things of life is a chief cause of the difficult situations people find themselves in. To forget to water a plant is to miss the beauty of the flower; to neglect the cultivation of proper health procedures is to gamble with one's life.

The Bible says a diligent man "shall stand before kings." Many religious people look to the day when they shall hear Jesus say "well done thou good and faithful servant . . ." To have this said of you it is required that you be faithful and diligent in all things—temporal and spiritual.

BECAUSE OF A PIANO

A bright young girl who makes good marks in school wanted to take piano lessons. A music teacher offered to teach her if she could locate a piano to practice on. Another friend, knowing the circumstances of the home, offered to give the child an old, but usable piano. Still another friend took his own truck and delivered the gift to the home of the child.

However, when the man came with the piano and asked where it was to be put, a heated argument broke out between the parents of the girl. One wanted it in the dining room, the other in the living room. The embarrassed man making the delivery tried his best to make peace between the two. By this time a large group of neighbors had gathered outside the house to see the family wash hung out on the line.

The delivery man, becoming disgusted, left and took the piano back to its donor. All of which means the little girl goes without her music lessons.

When two recipients cannot get together to receive a gift given in love, how can we expect a world of nations get together to solve major differences?

Paul speaks of Christ "breaking down the middle wall of partition." This wall primarily may have meant Jew and Gentile, however, it is applicable in all matters human where the love of Christ is not. There is always a force dividing man from man, and for this reason come wars.

Because the parents couldn't get together their child will miss a great opportunity, and perhaps the world will miss the blessings of the hidden talent; because the races cannot get together to solve their problems there is unrest in every community; because politicians cannot get together the world lies in anxiety of tomorrow.

More than ever before the living and preaching of the gospel has to make Christ real for people to see that the forces separating them may be broken down. The proverb "For want of a nail a shoe was lost, for want of a shoe a horse was lost, for want of a horse a rider was lost, for want of a rider a kingdom was lost," seems to be relevant here—For want of a Christian home, a talent was lost.

Concerning Birgitta Ahlberg In Memoriam

HORACE ETHER SWAIN

The entire community of Walkertown suffered a great loss in the passing of Horace E. Swain on April 12, 1958, and we, the Official Board of Morris Chapel Church, wish to pay a loving tribute and respect to the memory of this beloved and faithful member.

At the time of his passing, he was Chairman of the Official Board, Teacher of the Christian Fellowship Class, and Charge Lay Leader. He had served as Chairman of the Board of Education, Sunday School Superintendent, and in almost every other capacity where there was work to be done. He was devoted to his church and all its activities and was ready at all time to do anything he could for the advancement of the community and the church where he showed a spirit of willingness and readiness to serve. His life was one of activity and service; and his unselfish service to the church, the community, and the public school greatly enriched the whole community and made it better for his having lived. His noble traits, his superior qualities as a Christian gentleman, his fine character, and his Christian joy gained for him a position in life respected by everyone. He lived well and justly merits the many beautiful tributes that are now being paid to his memory. We express our deepest sympathy to his family and to all those who knew and loved him.

Therefore, be it resolved that a copy of this memorial tribute to his life be sent to the family, a copy to the **North Carolina Christian Advocate**, and that it be recorded in the minutes of the Official Board.

—The Official Board of
Morris Chapel Church

MRS. JULIA E. HURDLE

Whereas, God in his infinite wisdom, has called Mrs. Julia E. Hurdle to her Heavenly home on July 11, 1958, and

Whereas, she was a charter member and past president of the Nannie E. Blalock Missionary Society, now known as Milton Connally Woman's Society of Christian Service—a loyal and faithful worker, a kind and good neighbor and devoted to her church,

Therefore, be it resolved, that while we feel very deeply the loss of a true friend, we are grateful for her life and influence.

That we shall remember and value her friendship while we bow in humble submission to the will of God who doeth all things well.

That a copy of these resolutions be placed in the minutes of the W.S.C.S., a copy be sent to **The Christian Advocate** and **Caswell Messenger** for publication, and a copy mailed to her niece.

—Committee.
Mrs. G. L. Lipscomb
Mrs. C. B. Austin
Mrs. H. A. Ellis

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Second Thoughts on Hayesville

Two weeks ago I wrote about the Hayesville church and perhaps gave an incorrect interpretation of the situation there. I spoke of Pastor Young having been sent there "in what may have been a sort of forlorn hope." That observation was made in reference to the impression among some people outside the area, and did not refer to the feeling of the people of Hayesville, who, I learn, knew that the church was riding on a swelling tide.

A letter from my good friends, Mr. and Mrs. J. Walter Moore, owners of Wonder-view Ranch and backers of the Hinton Memorial Rural Life Project (which will be featured in this magazine next month) sets me straight on a bit of history. The Moores write:

"Actually, the spiritual and financial progress made the initial great strides during the time the Rev. John K. Miller served as pastor. Due to the spiritual rebirth of all of us during his pastorate, our church was made a station, and the budget was raised from \$3,600 to approximately \$11,500. It all happened in a three-year period The progress made under Mr. Miller's leadership has continued under the able direction of the Rev. Claude Young. No minister could have been better chosen to assume the duties and responsibilities We pray to be worthy of God's goodness in calling these two wonderful young men to our community."

To that tribute to Miller and Young we add one observation: Every good job has to have both preparation and conservation. Paul planted, Apollos watered, but God grew the crop.

They Met to Worship God

Anyone who needed convincing that modern youth is not going to the dogs would have found that proof in the recent Methodist Youth Conference held on the campus of Duke University.

On the closing day of the conference the delegates assembled in Duke Chapel, one of the most beautiful churches in America, for their final service of worship. Led by the Conference director of Youth Work, Robert McKenzie, Jr., they took part in a service which might well serve as a model for all churches. There was no "program," no cheerful informalities and pep singing. All that had been a part of their week-long recreation and study periods, but now they were assembled in God's House to worship Him.

Thirty minutes before the hour there were several hundred boys and girls sitting in the dim-lit chapel. There was no hum and buzz of conversation, such as may be found in many of our churches on Sunday morning. Of their own accord and without any suggestion from the leadership, they behaved as reverently as anyone could ask, and, more than that, they entered into the spirit of worship, reading the prayers, singing the hymns, and listening intently as the

Conference preacher, W. M. Howard, Jr., brought the message.

It was an experience which we will never forget, but one which brings up several questions. One of these is, why can't we have such services at Annual Conference? If the young people can conduct a worship service, using the Methodist liturgy as it should be used; if they can be reverent and prayerful in church, why can't a group of ministers and lay delegates do the same? Are we so busy with ecclesiastical machinery that we cannot take time to worship God?

* * *

He Didn't Say Goodbye

Some time ago we sent out some renewal notices with a letter from the editor which contained this paragraph:

"There's a little metal plate with your name on it. Each week for the past year it has printed that name on a label attached to a copy of the *ADVOCATE*. Betty ran the machine, Tom stuck the label on, and George put it in the mail bag. (Betty knows thousands of names that come through each week and she is going to miss seeing yours.)"

This morning Betty showed me a renewal card from H. L. Umstead of Bahama. Attached to it was a five dollar bill and a note which said, "Tell Betty to keep them coming. Sorry I overlooked."

This is to say to Mr. Umstead that the whole office force enjoyed his little note and appreciated the two-year renewal. And Betty says she will keep the *ADVOCATES* coming his way.

What about *your* subscription?

Don't wait for your pastor to get up the annual subscription list, for he's going to be as busy as can be this fall and the *ADVOCATE* campaign will have to be put off in favor of the Higher Education Campaign. But we have to have subscriptions and we can't wait until next March. If your subscription expires, and you don't renew it, we'll just have to say goodbye—and we don't want that at all.

Just now we need those subscriptions badly, for the campaign last year was—to put it plainly—a colossal flop. We lost half our list because most of the pastors didn't have time to work the campaign.

We believe you like the paper—if you didn't, you wouldn't be reading this back page—so I'm going to put it up to you in plain words.

We need the money.

So how about doing a little work on the matter—pastors and laymen. Renew your subscription for two years for \$5 or three years for \$7. Send the paper to your friends; buy a subscription for the public library, the doctors' waiting rooms, the bus station, the railway station.

In other words, let's all get out and push. See you next week, in passing.

Seven Missionaries Assigned to Europe

Austria and Belgium, the two European countries to which American Methodist workers are sent, will receive this summer what is believed to be the largest group of new missionaries ever to be sent to Europe in a single year. Five will go to Austria and

two to Belgium. American missionaries ordinarily are not sent to about 10 other European countries where Methodism is a work, though financial assistance is given to several.

Christian Education at Work

(Continued from page 13)

creasing number of high school students having serious sexual and pre-marital problems can be served best in this way.

9. We call to the attention of local churches that packets of materials which will help them develop a family life program are available FREE from the Department of Family Life Education, The General Board of Education of the Methodist Church, Box 871, Nashville 2, Tenn.

Youth in Action

(Continued from page 13)

Conference, tri-district, and district projects for the 1958-1959 year include: tri-district Christian Witness Mission with three districts to be selected by Conference Youth Council; the Methodist Youth Fund goal for 1958-1959 be set at \$15,000. MYFund Pledge Sunday be on the first Sunday in September this year and the following year to be the first Sunday in June; district fellowship teams; election of district officers and a model United Nations in the spring of 1959. The latter to be held in a central location and each district be allowed eight delegates to constitute a group of about 75 diplomats. Each diplomat will represent a definite country and will study basic materials sent by the planning committee.

The week of Annual Conference Session was climaxed Friday when over 2,000 young people from all over the conference joined the delegates at the University for the Thirteenth Annual Youth Rally Day. After welcomes from the delegates, president, and the Bishop's Cabinet, a program of the Methodist Youth Fund was presented by Al Thompson, retiring treasurer. This program was highlighted by a talk given by Miss Agnes Lench of Allen High School for Negro girls. She spoke on the activities of the Methodist Youth Fund-sponsored high school. Retiring President Phil Carlton gave his farewell message and introduced the incoming president, Francis Bradshaw, who in turn spoke of Mr. Carlton's past three-year conference record, which received a standing ovation of applause. Mr. Bradshaw introduced the members of his new council and then the young people traveled to the picnic area, baseball diamond, for lunch. At 2:15 all gathered in Duke Chapel for the final assembly of the conference. Mr. Howard delivered his final message and the delegate choir under the direction of the Rev. Bruce Pate, St. Mark's Church in Kinston, sang. The Rev. Robert McKenzie, Jr., Conference Director of Youth Work, installed the new conference council.

The work and planning of this Annual Conference Session was in the chairmanship of Miss Carolee Wood of Siler City, Greenboro College sophomore, who did a very commendable job. Our special thanks to the members of the staff and the Conference Council for such a successful A.C.S.

NORTH CAROLINA

Christian Advocate

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September 4, 1958

Volume 103

Number 35

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FEATURING

In This Issue

The Yearly Report on
American Churches

Higher Education in
WNC Conference

Brevard College

CA



News Briefs about Methodists and Methodism



NOLAN B. HARMON

Resident Bishop of the Charlotte Area of the Methodist Church. Former pastor, chaplain, editor and author, is clerical chairman of the Higher Education Campaign.

The Editor was guest minister at College Place Church, Greensboro, on Sunday, August 24.

Dr. Hollis Huston, associate minister of Trinity Methodist Church in Springfield, Mass., was guest minister at Christ Church, Greensboro, on Sunday, August 24.

The Rev. Jack Newsome, pastor of Epworth Church, Wilmington, was guest minister at Grace Church of that city on Sunday, August 24.

Dr. Herbert H. Peterson, formerly a missionary to Malaya, and now associated with High Point College, was guest preacher at Memorial Methodist Church, Thomasville, on Sunday, August 24.

The Boy Scout "God and Country" Award was presented on Sunday, July 27, at First Church, Lexington, to Bill Taylor, son of the Rev. and Mrs. Ralph H. Taylor. Mr. Taylor is pastor of the church.

Beaver Dam Church, Route 2, Rockingham, will observe its annual homecoming on Sunday, September 21, at the 11 o'clock service. All former pastors and friends of the church are cordially invited to attend.

Historic Bethlehem Methodist Church, near Greensboro, held its 104th annual camp meeting beginning Sunday, August 24, and continuing throughout the week. Services were held in the 79-year-old wooden arbor on the grounds of the church.

Ogburn Memorial Church, Winston-Salem, will observe homecoming on Sunday, September 7. This will also be Layman's Day in the church, and the entire 11 o'clock service will be under the leadership of the Methodist Men. Dinner on the grounds will be served at 12:30.



The Rev. J. Rodney Fulcher, a son of Jarvis Memorial Church, Greenville, was guest preacher at that church on Sunday, August 24. Mr. Fulcher graduated last spring from Duke Divinity School, and will enter Princeton University this month to start work on his Doctorate.

Dr. and Mrs. L. M. McCoy and children, Marion Lee, Martin, Edward and Cathy, missionaries on furlough from Rudge Ramos, Sao Paulo, Brazil, were recent guests of members of Kilgo Methodist Church, Charlotte. Circle 7 of the Woman's Society of Christian Service is sponsoring the McCoy's and their little church in Brazil.

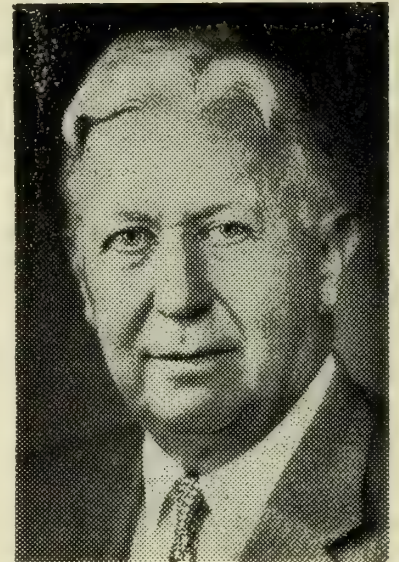
The annual homecoming of the Delta Methodist Church will be observed on Sunday, September 14. The homecoming message will be delivered at the 11 o'clock service, lunch will follow on the church grounds, and a song service will be featured in the afternoon. An invitation is extended to former pastors, members and friends.

Moriah Church, Greensboro, observed its annual homecoming on Sunday, August 24. Dr. G. Nelson Moore, of Pfeiffer College, delivered the morning message. Dinner was served on the grounds at the noon hour. The afternoon service featured special music and a message by Mr. H. B. Simpson, business manager of The Children's Home in Winston-Salem.

The Lowell Methodist Men observed "Ladies' Night" at a supper meeting on August 18. Mr. Gordon L. Goodson of the Boger City Methodist Church, was guest speaker. On Sunday evening, August 31, the men of the church met with the WSCS. Guest speaker was Mrs. John Hoyle, Jr., who gave a report on the St. Louis Conference.

The Rev. Richard A. Lewis, who has been director of Christian Education at Edenton Street Church, Raleigh, since the fall of 1955, is leaving shortly, with his family, to enter the Candler School of Theology, Emory University, in further preparation for work on the mission field. In addition to his student work, Mr. Lewis will be on the staff of Sardis Methodist Church in Atlanta as Minister of Education, and Mrs. Lewis will be on the staff at The Presbyterian Center.

The Rev. R. W. Blanchard, Sr., pastor on the Colliers Circuit, reports an unusually meaningful week beginning on Sunday, August 24. Mr. Blanchard preached on Sunday morning at the Colliers Church, and Dr. J. Elwood Carroll, district superintendent, preached at Cedar Valley. A basket dinner was served following the service. In the evening at Cedar Valley there was a joint missionary rally sponsored by the youth of the church. Slides of the Holy Land were shown. Throughout the following week the Cedar Valley church conducted its Bible School, with Mr. Earl Bradford as director.



RICHARD G. STOCKTON

Chairman of the Executive Committee of the Wachovia Bank and Trust Company, is treasurer of the Higher Education Campaign. President of North Carolina Foundation of Church Related Colleges. President of Carolina's United Community Services. State Chairman of Boys Clubs of America. Active in local and state civic affairs. Resident of Winston-Salem, N. C.

Memorial Methodist Church, Kannapolis, N. C., will observe its 10th anniversary and homecoming on Sunday, September 14. The visiting minister will be a former pastor, the Rev. G. G. Adams, now pastor of the Trinity Methodist Church, Gastonia, N. C. Church school will be at 9:45 with the homecoming service at eleven o'clock. Lunch will be served on the church grounds at the noon hour. All former pastors, members and friends are invited to worship and fellowship at Memorial on this day. The Rev. W. C. Crummett is pastor.



Small deeds done are greater than great deeds planned.—Peter Marshall

NORTH CAROLINA
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 Official Organ of the North Carolina and Western
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 The Methodist Church
 ESTABLISHED 1855

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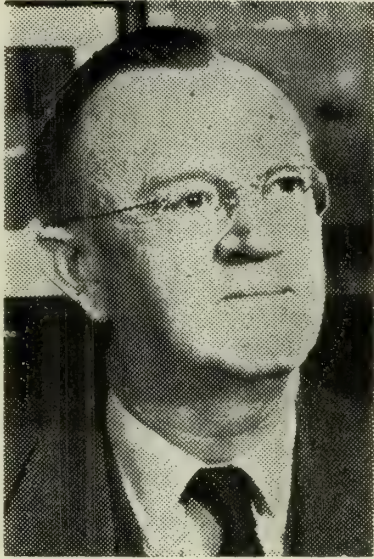
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Mail Form 3579 to P. O. Box 508, Greensboro, N. C.

WNC Educational Rally at Charlotte, Sept. 12



EDWIN L. JONES

President of J. A. Jones Construction Company, Charlotte, N. C. World-wide contractor. Lay Leader of the Western North Carolina Conference. College and University trustee and Board President. Member of numerous denominational Institution Boards and Commissions. Civic leader.

Ministers, laymen, and women from all of western North Carolina's 1,180 Methodist churches will journey to Charlotte, North Carolina, on September 12. There at the Ovens Auditorium, Bishop Nolan B. Harmon and the Conference Commission on Christian Higher Education will open a campaign to raise \$3,000,000 for Methodist Higher Education. The funds raised are to be used for capital improvements at Brevard, Greensboro, and High Point Colleges; Duke University Seminary and the Wesley Foundations at the University of North Carolina, Appalachian State and Western

Carolina Colleges. Personal invitations from the Bishop and the Commission have gone to all ministers and members of the official board of each church.

The Rev. Marvin A. Franklin, resident bishop of the Jackson, Mississippi area and Mr. Milburn P. Akers of Chicago will assist Bishop Harmon and others in presenting the story of the colleges and plans for the campaign in each local church.

Mr. Akers is the executive editor of the Chicago *Sun-Times* and chairman of the National Committee of Church Men for Church Colleges. For many years, he has been one of the outstanding laymen of the Methodist Church in the United States.

Registration at Ovens Auditorium will start at 9:30 a.m. Luncheon will be served at the coliseum, next door to the auditorium. Adjournment is scheduled for 3:30 p.m.

Conference chairmen for the campaign include Bishop Nolan B. Harmon, resident



FLETCHER NELSON, D.D.

Director of Commission on Christian Higher Education of the Western North Carolina Conference of the Methodist Church. President of Lees McRae College, 1949-1957. Formerly pastor at First Church, Rutherfordton, Forest City, Morganton and Dilworth Church, Charlotte. Member of numerous Conferences and Commissions of the Methodist Church.

of the conferences of western North Carolina and South Carolina of the Methodist Church.

Mrs. Cranford, who will head the woman's division is conference president of the Woman's Society of Christian Service. She is a housewife.

Mr. Cowan, advance gifts chairman, is vice chairman of the board of directors of Burlington Industries. He is active in civic

(Continued on page 16)



J. C. COWAN, JR.

Vice-President of the Board of Directors of the Burlington Industries. College Trustee and Board President. Member of numerous denominational organizations. Resident of Greensboro, N. C.

bishop of the Charlotte area, clerical chairman; Edwin L. Jones, of Charlotte, lay chairman; Mrs. Clarence C. Cranford of Asheboro, woman chairman; J. C. Cowan, Jr., of Greensboro, advance gifts chairman; Miss Beatrice Cobb of Morganton, public realtions chairman; and Richard G. Stockton of Winston-Salem, treasurer.

Dr. Wilson O. Weldon of Charlotte is chairman of the sponsoring Commission on Christian Higher Education, and Dr. Fletcher Nelson of Morganton, director.

Mr. Jones, selected as lay chairman, is president of J. A. Jones Construction Company, world-wide contractors of Charlotte. He is lay leader of the Western North Carolina Methodist Conference, college and university trustee and board president, and member of numerous denominational boards and commissions.

Bishop Harmon is a former pastor, chaplain, editor and author. He is now bishop



MRS. CLARENCE C. CRANFORD

President of Women's Society of Christian Service of the Western North Carolina Conference. Housewife and resident of Asheboro, N. C.



WILSON O. WELDON, D.D.

Pastor of Myers Park Methodist Church, Charlotte. Former Pastor at China Grove; First Church, High Point; Memorial Church, Thomasville; and First Church, Gastonia. College Trustee. Delegate to several state, national and international conferences and missions.

Sixty-one Per Cent of Americans Belong to Some Church

Sixty-one per cent of the nation's estimated 170,500,000 people are reported to be members of churches or synagogues.

Membership now stands at 104,189,678 for all faiths—a gain for the year of 964,724 members.

The latest annual compilation of church statistics, covering 255 church bodies in 48 states and the District of Columbia, was announced by the National Council of Churches. The figures will appear in detail in the Yearbook of American Churches, to be published by the Council Sept. 2.

For the first time since World War II, the membership percentage increase was lower than that estimated for the population as a whole. Church membership rose by nine-tenths of one per cent—the population rise was estimated at 1.7 per cent. Last year, when 62 out of every 100 Americans were reported to have church affiliation, the membership rise was 3 per cent, nearly twice that of the estimated population rise. Thus this year's 61 per cent figure is the second highest on record—nearly twice as high as that for the turn of the century.

Increases Noted

Other new figures, covering mainly the church statistical year of 1957, include:

Sunday School Enrollments—up 1.1 per cent for a new total of 40,359,772.

Per member contributions—\$56.74 annually, an increase of 7.3 per cent.

New church construction—at a new all-time high of \$868,000,000, up \$93,000,000 over the previous year, and more than double 1950's \$409,000,000.

The figures are compiled by the Council's Bureau of Research and Survey from reports by the churches themselves. The Yearbook lists a total of 267 church bodies, with 255 reporting on membership. Sunday school statistics were furnished by 230 bodies; contributions by 52 Protestant and Eastern Orthodox church groups; and construction figures were based on reports by U. S. Department of Commerce.

A membership breakdown by major faiths shows there are 59,823,777 Protestants, 35,846,477 Roman Catholics, 5,500,000 members of Jewish congregations, and 2,540,446 Eastern Orthodox in this country.

Left out of the count was the Church of Christ Scientist, whose regulations forbid "the numbering of people and reporting of such statistics for publication." According to the 1936 census of religious bodies, the last one taken by the Federal Government, there were 270,000 Christian Scientists in that year.

The Yearbook points out that membership comparisons between the different faiths—and even among Protestant denominations—are difficult to make because the churches use different methods of counting. The Roman Catholic Church considers all persons who are baptized, including infants, to be members. Most Protestant church bodies, however, count as members only those persons 13 years of age and up, who have sought and attained full membership.

The major exceptions are the Lutheran bodies and the Protestant Episcopal Church which now report all baptized persons as members.

Eighty-two of the 255 reporting church bodies account for over 98 per cent of church members—102,551,623.

Comparative Figures

The largest Protestant body is the Methodist Church, with 9,543,245 members. Next in order among the most numerous Protestant bodies are: the Southern Baptist Convention (8,956,756); National Baptist Convention, U.S.A., Inc. (4,557,416); United Presbyterian Church in the U.S.A. (3,032,977); Protestant Episcopal Church (2,965,137); National Baptist Convention of America (2,668,799); United Lutheran Church in America (2,235,455); United Church of Christ (Congregational Christian Churches; Evangelical and Reformed) (2,192,674); Lutheran Church—Missouri Synod (2,150,230); and the Christian Churches (Disciples of Christ), International Convention (1,943,599).

When Protestants are grouped into "families" of churches, Baptists are by far the most numerous—nearly 20,000,000 members of 27 Baptist denominations. There are 12,059,400 Methodists in 22 Methodist church bodies; 7,529,773 Lutherans in 19 Lutheran bodies; and 4,043,052 Presbyterians in 10 Presbyterian bodies.

A breakdown of the Sunday and Sabbath school figures shows that of the total 40,359,772 enrollment, 37,127,732 are students, and 3,232,040 are teachers and other religious education workers. Of the total, 92.2 per cent are Protestant.

For the first time, the Yearbook analyzes Protestant Sunday school members by age groups. Basing its findings on 1956 figures, the study shows that just as many adults (aged 24 and up) are enrolled in religious education classes in the churches as children (aged 3 to 11 years). Each group numbered over 12,000,000 enrollees. The youth group between totaled 7,000,000. The "cradle roll" totaled 3,000,000. (Adult teachers and officers numbered 3,000,000.)

This study further shows that 13 per cent of all U.S. adults are enrolled in Protestant Sunday schools—nearly 26 per cent of those aged 12-23—over 40 per cent in the 3-11 age bracket—and nearly 28 per cent of America's small fry (to age 2).

Church Giving

Fifty-two major Protestant and Eastern Orthodox church bodies report contributions at \$2,043,741,555. Other bodies do not report on gifts. Comparable totals for the past two years show 9.9 per cent increase in contributions for all purposes. For benevolences (home and foreign missions, etc.) the gain was 7.5 per cent; for congregational expenses the increase was 10.4 per cent.

The average annual contribution per member was \$56.74—up 7.3 per cent from the previous year's \$52.88. Seventh-day Adventists appear to give most generously, on the average—\$202.02 per annum.

The number of constituent church bodies in the National Council of Churches increased during the past year from 30 to 33. These churches have a total of 143,893 of the nation's 306,893 local congregations, embracing 38,392,588 members.

The percentage of Americans having church membership has climbed in a steady upward curve for the past several generations. Today's 61 per cent is three times that of the year 1880. The following table shows the climb, as recorded by decades.

Church Membership As Percentage of Population

1870	18%
1880	20%
1890	22%
1900	36%
1910	43%
1920	43%
1930	47%
1940	49%
1950	57%
1957	61%

Methodists Set Deadline for Education Fund

The North Carolina Conference has set a Dec. 1 deadline for raising \$5,000,000 to help Christian higher education in the state.

The Rev. Paul Carruth of Raleigh, head of the campaign and executive director of the Methodist Commission on Higher Education, said two million dollars each will go to Methodist College at Fayetteville and North Carolina Wesleyan College at Rocky Mount.

Those two new institutions are in the early stages of construction.

Other amounts include \$450,000 for Louisburg College, \$100,000 for Duke University Divinity School and \$150,000 to the various Wesley Foundation chapters at state colleges and universities. The rest of the five million would go to support High Point and Greensboro colleges, and for expenses connected with the campaign.

President L. Stacy Weaver of Methodist College said that two weeks ago the contract was let for the first building on his campus. W. Jasper Smith, vice-president and business manager of North Carolina Wesleyan, said the contract has been let for his college's heating plant, utility mains are being laid and campus roads are being constructed.

Cecil Robbins, president of Louisburg College, said the money earmarked for that college will go toward construction of a larger auditorium and library.

Divinity School facilities will be expanded, Duke President Hollis Edens said.

Bishop Mondol Heads World Association

Bishop Shot K. Mondol of the Delhi, India, Area was elected president of the World Council of Christian Education and Sunday School Association at its 14th convention in Tokyo Aug. 6-13. He succeeds Lord Mackintosh of Halifax, England, and will serve for a four-year term. Delegates from more than 60 countries attended the meeting, which was said to be the largest Christian gathering ever held in Asia. Bishop Mondol is the senior episcopal leader in India.

Groundbreaking Ceremonies Held At College Site

Bishop Paul N. Garber was the main participant in colorful, but wet, ceremonies in Fayetteville which officially launched the construction of a Methodist college.

The presiding bishop of the North Carolina Conference turned the first shovelful of dirt as work began on a \$440,000 classroom building—the first unit of 13 buildings to adorn the scenic campus layout of some 580 acres about three miles north of this city.

Franklin S. Clarke, president of the Fayetteville College Foundation, presided and presented to Bishop Garber a handsome mahogany souvenir chest containing a sampling of the ground he had just broken.

Among the dignitaries attending the groundbreaking ceremony were Dr. William Friday, president of UNC and Dr. Hollis Edens, president of Duke University.

Others taking part in the program included Terry Sanford, chairman of college new college; and Dr. R. L. Pittman, build-trustees; L. Stacy Weaver, president of the ing committee chairman.

Preceding the ceremony there was a luncheon at Hay Street Methodist Church for college trustees and visiting dignitaries.

South Leads in Methodist Church Extension

The Methodist Church has organized at least 1,053 new congregations in the last eight years, an average of 124 a year or about one new church every three days.

That report on church extension is contained in a survey entitled "Methodism's New Churches, 1950-1958" just released by the Division of National Missions of the Methodist Board of Missions.

Based on a questionnaire sent to 560 Methodist district superintendents, the survey was intended not only to determine the number of new churches organized but to gauge the growth of those churches in membership, Christian education and giving. The survey revealed that if church extension is any guide, the South is the fastest growing section in Methodism.

Lester Griffith, Missionary, "Missing" in Algeria

The Rev. Lester E. Griffith, Jr., of Cleveland, Ohio, missionary of the Methodist Church in Algeria, North Africa—where civil war is waging—was reported as "missing" on August 18th while travelling between the cities of Algeria and Fort National. A week later (August 25th) there was no certainty of Mr. Griffith's fate, but it was believed he had been kidnapped by Algerian rebels, and was still alive as their prisoner. One suggestion is that he is being held by the rebels to give medical aid to their wounded.

First news of Mr. Griffith's seizure came when his car was found burned along the lonely bandit-infested highway. Mr. Griffith, whose station is the Methodist mission in Fort National, had gone from there to Les Oudhias, in the Kabylia Mountains, to assist

at the Methodist dispensary there while nurses were on vacation. From there he had taken some children for further treatment in Algiers (on the 18th) and was believed returning either to Fort National or to Les Oudhias when seized by rebels.

Both French authorities in Algeria, and the U.S. State Department are making efforts to learn Mr. Griffith's fate, and to free him if held prisoner.

Meanwhile, Mr. Griffith's wife—Mrs. Janice Griffith—their two sons and their daughter, are reported safe in the mission headquarters in Algeria.

Mr. Griffith, who first went to North Africa as a missionary in 1952, divided his services between Fort National and Algiers. At Fort National, he was director of the mission and of the Methodist Boys' Home and was secretary of the Frank Laubach "each one teach one" literacy program. In Algiers, he worked with refugees from strife-torn rural areas and directed a literacy program in the Casbah.

Methodist Chaplain Discovers Confidence Technique

A Methodist chaplain stationed at a U. S. Air base at Goose Bay, Labrador, in the far north of Canada, has hit upon a unique way to encourage servicemen to confide in him.

Making use of his seminary days as a part-time barber, he cuts their hair and they "let their hair down" while he works.

The chaplain is First Lieut. Carson T. Howes, Jr., a member of the Florida Annual Conference.

In a report to the Methodist Commission on Chaplains, Washington, D. C., Chaplain Howes said:

"Recently, I visited the isolated radar site at Saglek, and here I found that pastoral activities were just a little different.

"My seminary experience in cutting hair and cooking breakfast helped in getting closer to the men. It also showed in the attendance at worship services."

20 Grandmothers Baptized in Seoul, Korea

Twenty grandmothers, including one 102 years old, were baptized in a single day recently at the Old Ladies' Home in Seoul, Korea.

The baptisms brought the number of Christians among the 69 residents of the home from 3 to 23. Most of those baptized were more than 75 years old.

The women were baptized by the Rev. Kim Choo Pyun, youth director of the Korean Methodist Church and a former Crusade scholar, and the Rev. (Mrs.) Maude Jensen, New Cumberland, Pa., the first woman to receive full clergy rights in the Methodist Church (in 1956). The baptisms resulted from visits to the home by two students of the Methodist Theological Seminary in Seoul and by a Methodist missionary.

The Old Ladies' Home is operated by the city of Seoul. The director is a Methodist layman.

Birgitta Ahlberg to Return to Sweden Soon

The condition of Birgitta Ahlberg, of Stockholm, member of the Methodist Youth Caravan who was seriously injured at Greensboro on August 5, has now improved to the point where she will be able to return to Sweden as soon as arrangements can be made for transportation by military transport plane.

Her father, Ernest Ahlberg, who flew from Sweden to be with his daughter, returned home on August 23.

The fund contributed by friends throughout this country and other parts of the world to cover Birgitta's surgical, hospital and transportation expenses, had reached \$6,743.23 as of August 27.

The Methodist Church in Sweden has started a nation-wide fund drive to pay for plastic surgery and rehabilitation that will necessarily continue through several years.

Tor Pytte, another member of the Youth Caravan who acted as companion and interpreter for Mr. Ahlberg during his stay with his daughter, hopes to remain in this country and take advantage of a scholarship offered him by Greensboro College.

Bennett College Expects Capacity Enrollment

All indications point to another capacity enrollment when Bennett College begins its 86th academic year on September 10, the admissions office reported this week.

In addition to a freshman class which is likely to exceed the 168 of last year, and a number of transfer students, it has been noted that a number of former students, who dropped out for various reasons during the past several years, will be returning to swell the enrollment to around 465 students.

Foreign students are expected from Korea, the Bahamas, Nigeria, Liberia and, for the first time since it became an independent power, Ghana is sending a young woman to Bennett. Freshmen will also come from 22 states and the District of Columbia, with one each coming from California, Texas, Missouri, Michigan and Kentucky.

The number of daughters of Bennett graduates enrolling this year will probably be the highest in the history of the college since it became a woman's college in 1926. Miss Edna Partee, of Landis, N. C., has the distinction of representing the third generation of her family to attend Bennett, as her mother, (1937) and grandmother are both graduates of the college.

As usual, there will also be a large number of girls whose sisters are Bennett graduates or are presently enrolled.

Bethel Church Youth Visit Advocate Plant

As a part of their Youth Activities Week, young people of Bethel Church, Greensboro, under the leadership of the pastor, the Rev. C. Moody Smith, and the youth counselor, Mrs. Annie Ozment, visited the ADVOCATE offices and toured the publishing house on August 27. Some thirty boys and girls made the tour as the guests of the editor.



Martin's Chapel Observes 100th Anniversary

Martin's Chapel Methodist Church, Newdale, is 100 years old this year, and the anniversary was observed in a homecoming on Sunday, August 31, when former pastors, members and friends attended services and enjoyed fellowship and a picnic lunch at the church.

Martin's Chapel is named for a circuit rider, the Rev. Mr. Martin, who helped to establish the church. Earliest available records of the church date back to the year 1895, but local residents say that the earliest building was constructed around 1858 and stood near the site of the Young Cemetery. About 1890 a second building was erected on the lot on which the present church stands.

The oldest available register of members lists these family names; Young, Wilson, Simmons, Higgins, Hilliard, Griffith, Gibbs, Laws, Robinson, Woody, Cox, McIntosh, Anglin, Weatherman, Green, Silver, Hall, Dellinger, Murphy.

Until 1911, Martin's Chapel was part of the Burnsville Charge. After it became part of the Micaville Charge, a parsonage was built at Newdale. About 1924, this building, now the residence of Will Presnell, was sold, and an old schoolhouse at Micaville was purchased, remodeled, and used as a parsonage until 1947, when the present parsonage was built on a site donated by the late Homer Young.

Work was started on the present church building in 1948. Although there was only about \$2,000 in the building fund at that time, the people of the church and community and helpful friends gave liberally of their money and labor, and two years later, on July 30, 1950, the present building, valued at that time at more than \$20,000, was dedicated, along with a new seven-room parsonage, built nearby.

Martin's Chapel is now a part of the Newdale Charge, which includes also the Windom and Celo churches. The Rev. J. R. Dawkins is pastor.

WNC Journals Being Mailed; Piedmont Press Sets Record

Setting a record for prompt service, the Piedmont Press, printing department of the Methodist Board of Publication and printers of the *ADVOCATE*, on August 27 began mailing out copies of the 1958 *Journal* of the Western North Carolina Conference.

The largest such publication in the history of the Conference, the 1958 *Journal* contains 364 pages, plus cover, an increase of 14 pages over last year.

Edited by the Rev. Charles D. White of Kannapolis, Conference secretary, the large volume contains a comprehensive survey of the work of all agencies of the church in the WNC Conference, a listing of the names and addresses of all Conference members and officers, committee and board members, and detailed statistics on the work of every individual church in the Conference.

For more than fifty years the printing department of the Methodist Board of Publication printed the minutes of both North Carolina conferences. For the past two years the *Journal* of the N.C. Conference has been printed by a private firm.

In addition to the *WNC Journal*, the press has recently printed leaflets and brochures for the coming Christian Higher Education campaign in the N. C. Conferences, several college catalogues, and hundreds of individual jobs for its regular customers, which include many commercial firms in Greensboro.

The Piedmont Press is a non-profit organization entirely owned and operated by the Methodist Church in North Carolina through its Board of Publication headed by Dr. Charles E. Jordan, vice-president of Duke University. All revenue from printing is used to support the publication of the N. C. *CHRISTIAN ADVOCATE* and to make possible its low subscription price.

Junaluska Building Fund Richer by \$8,283

LAKE JUNALUSKA, N. C.—A special offering here Aug. 10 on "Lake Junaluska Day" netted \$8,283.80 in cash and pledges.

The money will be used to help pay for a new cafeteria opened this year, and the two new lodges at the Shackford Hall educational center.

Bishop John Branscomb, Jacksonville, Fla., presided at the service and directed the offering.

A feature was a cross-country telephone hookup to which the audience "listened in" as Bishop Branscomb talked to Junaluska enthusiasts.

Calls were made to Dr. Roy L. Smith, former Methodist publishing agent and editor of the *Christian Advocate*, who was filling a speaking engagement in Texas; Evangelist Billy Graham at nearby Montreat, N. C.; Bishop and Mrs. Clare Purcell in Birmingham, Ala., and Mr. and Mrs. Sam Banks in Lakeland, Fla., longtime youth counselors at the Lake.

Billy Graham's comment was typical: "I believe that Lake Junaluska has a different spirit than any church assembly I have visited—a spirit of fellowship and meditation—and located in the most beautiful spot I know for Christian re-creation."



Miss Julia Ord King, of Durham, who last January received a license as a local preacher in the N. C. Conference, and a month later received certification as a lay speaker for St. John's Methodist Church in Durham, is now turning her thoughts toward the full-time ministry.

Miss King is an instructor in the Duke University School of Nursing, but has felt a call to full-time Christian service. She is leaving the Duke Medical Center staff at the end of this summer to write her dissertation for the Doctor of Education degree. She had virtually completed requirements for this degree at the University of Florida. Meanwhile, her application is in at the Duke Divinity School where she hopes to study for the ministry beginning next year.

At the age of 41, Miss King looks forward enthusiastically to the beginning of a brand new career.

Well-Driller to Serve As Missionary

In the belief that providing a cup of cold water to drink, and water to cleanse the body, is as much a Christian act as preaching a sermon or teaching a class on the mission field, the World Missions Division of the Methodist Church is now including a well-driller among its missionary personnel.

John L. Wesley, Jr., a driller from Kentucky, represents a type of modern discipleship that is in keen demand. Surprised that his services would be needed on the mission field, he has answered the call of the church, and plans to move from place to place at its direction, digging wells in arid parts of the world, thus making possible the cold drink and the bodily cleansing that go along with the "water of life" and the spiritual cleansing inherent in the gospel message.

In remote mission sectors of Africa, Asia, South America, and even in some parts of Europe, dry seasons bring great hardships. Often water must be carried miles by hand, and may be unfit for use without boiling.

Mr. Wesley has exchanged an \$11,000 salary as a water supply expert for an engineering firm for \$3,100 a year as a missionary well-digger. He and his wife have sailed for Africa where he'll start drilling operations at a mission station at Wembo-Nyama in the Belgian Congo.

Boys and Girls

ELIZABETH WHISNER
Editor



The Little Green Blanket

(Editor's Note: Recently we heard a delightful story that we want to share with the boys and girls.)

Once upon a time in a lovely forest there lived a little elf who was a friend of all the woods folk—the small animals, birds and insects—and also of human beings who believed in fairies, elves, pixies, and the other folk in the world of make-believe.

Now this little elf had heard that on tomorrow morning the King of All the World was going to walk through the forest by a path some distance away. He had walked through many times before, but the elf had never managed to arrive early enough at that part of the forest. He had been so disappointed, for he wanted to see the King of All the World more than anything else. The King always smiled at everyone he saw, and the elf thought that he would be the happiest elf in the forest if only he could see the King smile at him.

So he decided that instead of waiting until morning to fly to the big tree close to the King's pathway, he would go this evening and spend the night in the tree, so that he couldn't possibly miss seeing the King when he passed in the morning.

The sun had gone down when he reached his special tree, and he was just about to settle himself on a branch from which he could see the pathway clearly. Presently he thought he heard footsteps, and looking down, he was surprised to see the Queen of All the World taking her evening walk. She was very beautiful, and her gown shone like silver in the twilight. And on her arm she carried a little green blanket. She walked very slowly along the pathway, with a far-away look in her eyes.

Presently the little green blanket slipped from her arm and fell to the ground, but the Queen didn't notice that she had lost it, and walked on and on into the forest.

The elf saw the blanket lying on the pathway, and as soon as the Queen was out of sight he flew down and picked it up and carried it to the tree branch where he was going to spend the night. A breeze had sprung up and the evening had become chilly, so he wrapped himself in the soft, fleecy blanket, and before you could count three he was sound asleep.

Hour by hour the night passed, and snuggled in the little green blanket the elf was dreaming happy elfin dreams. Finally the soft light of dawn filled the sky, and the birds awoke and began their morning songs.

Then the sun peeped among the trees and the little animals began scurrying around. But the elf was fast asleep, all snug and warm in the green blanket.

Now the time was drawing near for the King of All the World to pass by, and the birds and animals and the other woods folk gathered close to the path so they would be sure to see him. But the elf was still sound asleep.

Presently there was the sound of footsteps, and around the bend in the forest pathway the King walked slowly. His face was kind, his eyes shone like stars, and he

THE TEA PARTY

*I had a little tea party
This afternoon at three;
'Twas very small, three guests in all—
I, myself, and me.
While I ate all the sandwiches,
Myself drank up the tea;
'Twas also I who ate the pie,
And passed the cake to me.*

—Clipped

smiled at each of the woods folk as he passed. He walked on and on into the woods, and soon was out of sight.

About this time the elf began to stretch and turn in the little green blanket, and with one eye open he peeped out, and—"Oh dear," he cried, "it's broad daylight, and must be nearly time for the King of All the World to be coming by."

A Robin on the branch above him heard his exclamation, and said, "My dear little fellow, the king passed by while you were asleep, and you have missed him."

When the elf heard this, he cried as if his heart would break, and nothing could console him in his disappointment.

As he was sobbing quietly, one of his tears fell on the face of a kind old shepherd who was walking through the forest on his way to the sheep pasture. Now the shepherd believed in fairies, elves, pixies and the other folk in the world of make-believe. When he felt the tear on his face he looked up and saw the wee elf, and asked what the trouble was. The elf told him about wanting to see the King of All the World, and about the Queen's little green blanket in which he had slept so soundly that he missed seeing the King.

The shepherd smiled kindly at the unhappy elf, and when he had dried his tears, he said, "Now let me tell you something. You will have another chance to see the King of All the World, but there is something you must do first. You see, you took the blanket that belonged to the Queen, which was a very naughty thing to do. And because of this it kept you asleep so long that you missed seeing the King. Now,

what you must do is to fly as fast as you can to the palace and return the blanket to the Queen, and tell her how sorry you are that you kept it."

The elf thought about this a minute, but he couldn't figure out how returning the blanket to the Queen would help him to see the King. Anyway, he thanked the kind old shepherd, and took off as fast as he could fly straight to the palace.

Very timidly he approached the great door and tapped gently. The door was opened by the Queen herself, who was much surprised to see the wee elf with her blanket in his hands. He doffed his little cap courteously, and then told the Queen how much he had wanted to see the King, and what had happened, and asked her to forgive him for keeping the blanket. She smiled brightly and forgave him at once, and told him she was proud of such an honest little fellow.

Just then who should appear in the doorway but the King himself, for he had heard the elf's story. He smiled the biggest, brightest smile the little fellow had ever seen, and then said, "We've been needing an elf to live in the tall tree nearest the palace. And since you are so courteous and honest, we want you to come and be our little elf." And so it happened that the elf went to live in a tree on the palace grounds, and each day that passed he received a smile from the King of All the World.

—Retold by E.W.

TEAMWORK

Bobby rang the doorbell of a house one day. When the lady came to the door he asked her to buy some greeting cards. When asked what he was going to do with the money, he said he was building a church.

"Alone?" she asked.

"No," he replied, "I'm working with God—and with Jimmy who's ringing bells on the other side of the street."

—Clipped

CHUCKLE

Lady-next-door: "I hear you have a new baby brother."

Little Susie: "Yes, I do."

Laddy: "What's his name?"

Susie: "We don't know yet. He hasn't stopped crying long enough to tell us."

—Copied

Bible Quiz

Where in the Bible are the following found?

1. The Ten Commandments.
2. The Golden Rule.
3. The Sermon on the Mount.
4. The parable of the Good Shepherd.
5. The Lord's Prayer.

Answers to Last Week's Quiz 10 blc C. . .

1. St. Paul.
 2. Peter—Mark 14:66-72.
 3. Jesus—John 10:7-11.
 4. Samson—Judges 16:29-30.
 5. Joshua—Joshua 24:14-15.
- (Be sure to read the Bible References)

Blind Man in a Pub

The Rev. Stanley Johnson of Liverpool, England, is a Methodist preacher with a new slant on his mission. Finding that the church has difficulty meeting men on their own ground, he gives one night a week to "pub visiting."

To understand his decision, one must understand the place that the pub plays in the life of the average English workman—the man who is least interested in the church. The public house is not a saloon; it is a community center, a bar, a hotel, and a place where one can usually get a good meal at a reasonable price. Its customers do not come to get drunk; they come to be with friends and, perhaps, to get away from home.

Mr. Johnson believes that visiting in a pub is a Christian act, and he goes about it as a Christian minister, always identifiable by his clerical collar. He plays darts with the customers, discusses the latest football or cricket game, and inevitably the conversation comes around to religion.

He makes acquaintance with people by interesting himself in them. For instance, says a correspondent in the *Methodist Recorder*, he met a blind man who had never made a habit of going to a pub until he lost his sight. *Then he found the best welcome at the pub.* Mr. Johnson is helping that man get orders for his basketry work business. "I want," said the minister, "for that man to know that the church is concerned about him."

American ministers might well apply his principles to their visiting. They may not find it necessary to do their calling in the bars and taverns, but they may find an entirely new opportunity for service in the drug stores and the community centers of their neighborhood. One pastor of our acquaintance made it a habit to stop each night at the drug store where all the young people congregated and join with them in their conversation. One day he dropped in at the local pool hall (which he definitely did not like) and found some of his straying sheep and lambs. One of the latter protested that a pool hall was not the place for a minister. To which the pastor replied, "If you go there, I must go there, too." The youngster got the point and promised that he wouldn't go if the preacher didn't.

It all depends upon what the minister is after. If he goes to a questionable place for a good time, he has injured his influence. If he goes to help, he is doing his job.

The most important part of the English parson's story is contained in the reference to the blind man who, after his blindness, *found the best welcome in the pub.* What a commentary upon our churches!



Methodist Rules

A few weeks ago, Dr. Harold Roberts, retiring president of British Methodism, to the conference some suggestions as to looked back on his year of office and gave what was most needed in Methodism. He offered a list of eight rules, which he said, ought to be observed by every Methodist.

We reprint those rules from the report of his speech as given in the *Methodist Recorder* (London).

1. Regular attendance at public worship. No Methodist will make his attendance at worship dependent on the mood of the moment, or unless he is infirm, on the state of the weather.

2. Daily prayer and meditation. This includes systematic reading of the Bible, and it is sometimes a help if members of the same congregation are encouraged to use the same readings.

3. Regular observance of the Sacrament of Holy Communion. This should be regarded as an act of obedience and a recognition of the discipline of our Church.

4. Sharing in the fellowship of a particular church by meeting for prayer and conversation with those who are going the Christian way and thus helping to build one another up in our common Faith.

5. The examination of our life and our habits in the light of the perfect love of God revealed in Jesus Christ, and a constant endeavour to seek and promote by a disciplined life world evangelisation, social justice, and international peace.

6. A determination to bring others, in so far as we are able, into the fellowship of the Christian Church.

7. The duty to support financially the work of the Church and to regard our income, be it small or large, as a stewardship.

8. Co-operation with members of other Communions wherever possible in worship and witness and a resolve to pray and work for the realisation of Christian Unity.

"Horror's Hot"

The current boom in horror shows on television and in the movie houses has attracted the attention of the psychologists and social scientists, as well as some ministers (who, no doubt, have heard about them from their teen-age children). In the words of one TV entrepreneur, "Horror's hot."

What is the meaning of this macabre interest in the gruesome antics of synthetic monsters and gibbering ghouls?

One explanation is that people are seeking to flee from the horrors of reality in a world that is, in the words of a Puritan preacher, "hair-hung and breeze-swung over hell." By watching imaginary monsters we can convince ourselves that our fears are not substantial, that, just as the screen

ghoul meets his deserved fate in the end, so too will all our fears dissolve into nothingness when we come into the light of day.

That's one explanation. Another is that we have become children again, seeking a thrill, enjoying being scared to death while realizing that our fears are groundless. One man is said to have explained that he liked horror shows because he could sleep much better after seeing them. The psychologists might explain that his horror binge had satisfied some disturbing urge to violence and permitted him to relax. Going on this supposition, some psychologists have suggested that such shows are a good thing. They said the same thing about horror comics.

But the sobering fact is that minds accustomed to a diet of ghoulish terror lose the capacity to become concerned about actual suffering and beastliness. The children who confined most of their reading to the crime "comics" during their formative years have grown up now and are demanding an ever-increasing diet of thrills and "kicks." How far are we from the days when thousands, gathered in the London streets to watch the condemned felons kick their way into oblivion on the gallows, when death was so common that it became a joke, and drunken men and women vied for a position underneath the scaffold and fought for souvenirs from the victim's clothes? How far, indeed, from the days of mob violence, of burnings and mutilations in our own land?

Will synthetic horror keep us from the actual thing, or will our hearts become hardened to suffering and our souls calloused against all humanitarian impulses?

"Horror's hot" today. And lust and perversity has become popular and respectable. What more is needed to bring us back to times of ancient Rome? What more is lack-for a downfall such as hers?

Do You Need This Service?

The ADVOCATE office has prepared address plates for all the pastors in the two conferences. Boards and agencies can avail themselves of this time-and-money saving help at a very low cost. If you need to mail letters or promotional material, write to the managing editor for prices on addressing and mailing.

Death and destruction? Liquor causes more of it than anything we know. And you don't have to go to some distant state to see its deadly influence. North Carolina has more than its share. Sample: A 17-year-old High Point youth is charged with two murders—his uncle and his older brother. "Whisky is the reason," he said as he told officers he had been drinking it since he was eight years old.—*Charity and Children.*

DEVOTIONAL

"Come Unto Me"

By DERMONT J. REID



Bring me once again, my Father, with all Thy believing people, to the Cross on which the Saviour died. There let me stay, that I may learn afresh the lesson of Thy love. Let that love my heart constrain; let it melt this hard heart into penitence. Let it kindle this cold, dead heart into a living flame of thankful devotion. And let it send me forth with a new consecration, to make that love known to others, and to show that such a love has not been given to me in vain; for the sake of Him who died. Amen.



Sometimes he works himself to death trying to lay up treasure in a currency which is all too current. The gold of this world is no more permanent than the world in which it exists, and man can never quite forget that fact. And so he often worries himself to death over matters such as ill-health or death or bereavement which all his riches cannot control. He is crushed by a fear of the future he can neither see nor fully control. "Daily bread" is the least of his worries; he is "stewing" about months and years . . . or eternity, perchance.

And further, man condemns himself for his failure to respect a moral law which he knows only too well. The "moral grain" is within him, and it hurts to go against it. He ignores it only to hate himself and eventually take his own life . . . slowly or quickly, what's the difference? He is afraid to stay awake and afraid to go to sleep.

In all ages men have sought to protect themselves against the dangers and weapons they had to face. In the days of the Crusades, a certain type of armor was made of metal rings linked together to form a mesh. This type of armor was called "chain mail" or "mail" and offered protection with flexibility. The coats of mail could be worn like a garment and yet they offered considerable protection against the missiles and hand-weapons of that day. At other times solid armor was used, a kind of one-man, form-fitted tank! It finally got to the place where the only way to defeat an armored knight was to unhorse him and beat him to death before he could get out of his "tank"!

And in the same way men have sought protection against other dangers. Today we seek defense against nuclear weapons, long-range bombers, fifth columns, and ICBM's. But even the radar warning systems, the bomb shelters, and civil defense have failed to calm our most fundamental fears. Some have finally realized that they must search the spiritual world for protection from spiritual evils. No earthly defense can give man the confidence to live fully and abundantly in this terrible-wonderful world of ours.

A beautiful parable of a modern writer

describes the fortunate children who are "unceasingly addressed" by their mothers in the formless language of loving care. He calls to mind the picture of children who lie awake in the dark . . . "In the face of the lonely night which threatens to invade, they lie preserved and guarded, invulnerable, clad in the silver mail of trust." (Martin Buber, *Between Man and Man*, p. 98)

The best protection man has ever found is "the silver mail of trust" in God! Like the loving and provident parent, God unceasingly addresses us. Do you remember the story of God's call to Samuel? He had been dedicated by his mother to serve in God's house. One night as he lay awake, he heard a voice call, "Samuel, Samuel!" He ran to the bedside of the old priest Eli, but Eli had not called. After another time or two of the the same thing, Eli suggested that the Lord might be calling; and the next time Samuel heard the voice, he answered, "Speak, Lord, for thy servant hears!"

When this persistent call of God to us becomes a dialogue; that is, when we answer like Samuel, "Speak, Lord, for thy servant hears," we come to know the protection of "the silver mail of trust."

"The silver mail of trust" is a beautiful simile for the faith of the Christian. This faith is essentially the wholehearted recognition of God as the loving heavenly Father who is completely able to care for those he loves. The Christian recognizes God as the supreme fact of the universe. He realizes that he is constantly addressed by God, and he answers with relief and gratitude and dedication. He is relieved to know that he is not alone in the darkness; he is grateful for God's care; and he gives himself joyfully to God's purposes. In this faith the Christian finds the perfect defense against all fears and dangers.

This is a faith for all men, and no one is obliged to lose his life to fear or to destroy his life from guilt.

For the Sake of My Soul

When I am forgotten, or neglected, or purposely set at naught, and I smile inwardly, glorying in the insult or oversight—that is victory.

When my good is evil spoken of, when my wishes are crossed, my taste offended, my advice disregarded, my opinions ridiculed, and I take it all in patient and loving silence—that is victory.

When I am content (as God's will for me) with any food, any raiment, any climate, any society, any solitude, any interruption—that is victory.

When I can bear with any disaster, or irregularity and unpunctuality, any annoyance—that is victory.

When I never care to regard my own works, or to itch after commendation, when I can truly "love to be unknown"—that is victory.

—Adapted from an address,
Keswick Convention.
Keswick, England

The Silver Mail of Trust

By L. A. SCOTT

"He gives to his beloved sleep." Psalm 127:2c

Man's greatest need is some defense against the gnawing fear which robs him of his sleep and peace of mind and threatens to drive him to self-destruction. Modern man is like the child who lies awake at night afraid of the darkness and afraid to go to sleep for fear of nightmares. Many of us can remember nights like that!

But this adult fear which we now have is so deepseated and chronic that it can and does drive man to self-destruction.

THE CROWDED STREET

Today I walked a crowded street
And studied those I chanced to meet.
I think I know the reason why
The gleam was gone from many an eye.

No sacred peace was there to sing—
And life was just an ugly thing.
Their tottering feet just seemed to say,
My tortured life has lost its way.

Perhaps it was some silent fear
Had robbed their joy and given a tear
Or shattered by some hidden loss—
What e'er it was, it counted most.

If they but knew—there is a friend
Who always seeks to give a hand.
To help us through our cluttered way
And bring us to a brighter day.

Children's Home Page

Craftsmen of Note

I was delighted recently to have a call from the local newspaper saying they had received the news on their wires that two of our boys had won places of recognition in the Ford Industrial Arts contest for 1958. Our picture this week shows you these two boys with their projects. Robert Fulton, grade 7, entered a lazy susan in the ceramics division, and Tom Loffin, grade 9, entered a brief case in the leather division. Each boy won honorable mention with a cash award of \$20.00.

We were sorry that Mr. T. G. Hamilton, their teacher, was away when the good news came. He has been attending summer school and will not return to the Home until shortly before the opening of school. Mr. Hamilton is certainly to be congratulated, along with these boys.

We are at present at work on space for a homemaking department in our junior high program. This will precede the home economics program at the senior high level. This program is not so much concerned with the development of skills as it is with the development of attitudes, habits, appreciation and general understanding. We feel that it will be of great value to our young girls.

School Time Is Here Again

Our school bells will begin to ring here again on September 3. If you were to ask our young people how they feel about it, they would probably lament the fact. However, you detect something beneath the surface that says to you they are not really sorry. It is not so hard at all to get back to the classrooms.

The faculty for the year, as assigned by the administration of the Winston-Salem school system is as follows: Primary Department, Mrs. Mildred Marcuson and Mrs. Grethel Folger; grammar grades, Mrs. Emma Russ, Mrs. Mary Ruth Ogburn, and Mrs. Barbara Coley; junior high school, Mrs. Ruth Dinkins, Mr. James McDaniel, Mr. Tom Hamilton, Mr. E. T. Gibson, and Mr. William R. Edwards. Mrs. Dinkins will serve as librarian. The public school music program will be taught by Mrs. Marion Harrah. Mrs. Frances Bruce will handle our homemaking program, and Mr. John Shelton will handle our instrumental music program.

Mr. Edwards, our principal, in a recent article for *The Home Chronicle* pointed out that besides our basic curriculum our students have an opportunity for fine extra-curricular activities. He listed such activities as inter-scholastic athletics, intra-mural athletics, band and piano, Junior Red Cross, Radio and T.V. Council, Children's Theater, scouting, field trips, and excursions.

The following is a quote from this same article, which is most pleasing to all of us: "The wonderful spirit of hard work and co-operation between students and faculty has made ours an excellent school in the past years. We confidently expect that spirit to continue, and we are looking forward

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference
M. T. LAMBETH, Editor
MRS. VIRGINIA WEBSTER, Assistant Editor

to our very best year." I would quickly say to Mr. Edwards that his splendid leadership has been a great factor in our school's continued progress.

Painting and Repairing, A Continuous Process

During the last few months the Duke Building has been repainted, the Gray Building has been completely redecorated; the Administration and Brown Buildings have been repainted outside; the Administration Building is now being repainted inside; and the High Point play and study room has been repainted. Our maintenance man, Hubert Goodson, has been able to do this with the assistance of two young fellows, Marshall Simpson and Robert Brown.

We, too, have equipped a kitchen and dining room at the James A. Gray building, where our older senior high school girls live. They were greatly pleased when they returned from their vacations to find these attractive new facilities. We feel this will give our girls a more complete living experience. It will offer them many opportunities for growth and development so essential to girls at this age. We have been highly pleased with the response of the girls in this respect.

Food Conservation

Despite unfavorable weather conditions at particular times, we have been able to can and freeze a great quantity of food this year. We have frozen peaches, squash, and corn, and have canned large quantities of beans, tomatoes, peaches and corn. This work calls for co-operative action on the part of all of us. We get a real "kick" out of it.

1958 Football Schedule

*September 5	†Asheboro
September 12	†Statesville
*September 19	Gray
September 26	†Lexington
*October 3	†Thomasville
October 10	†Spencer
*October 17	Walkertown
October 24	Waynesville
October 31	†Davie County
*November 7	†Barium Springs

*Home Games
†Conference Games

It is difficult to realize that it is again time for football practice; but if you were to visit our campus any of these afternoons, you would soon become convinced that that time has arrived. Mr. Gibson and Mr. Edwards have thirty-seven of our boys hard at work each afternoon.

We have lost a few good boys from last year's squad, but the prospects for a representative team seem good. The boys have lots of hustle and enthusiasm. We don't seem to have the big boys that are found on many high school teams, but try to make up for this by "hustle" and alertness.

The season will open with a game with Asheboro on September 5 on our field. Our home games will again be played on our Alspaugh Field. This means our home games will be played in the afternoon.

Comparison of Apportionment for 1958-59 with Amount Paid to Children's Home 1957-58

District	Total Paid 1957-58	Apportionment 1958-59
Asheville District	\$ 22,288.56	\$ 21,245.00
Charlotte	46,363.67	49,632.00
Gastonia District	36,456.85	31,859.00
Greensboro District	56,324.17	45,891.00
Marion District	18,381.58	14,735.00
N. Wilkesboro District	10,034.93	6,704.00
Salisbury District	23,164.78	29,234.00
Statesville District	28,472.69	23,383.00
Thomasville District	35,797.08	29,166.00
Waynesville District	17,468.61	11,655.00
Winston-Salem District	38,009.30	32,679.00
Total for conference year	\$337,762.22	\$296,183.00

You will not from this summary that our income for the next year will apparently be reduced by \$41,579.22. The only way this could be prevented would be through many churches exceeding their apportionment figure.





Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Meet Our New Secretary of Promotion

Mrs. S. Ray Lowder of Lincolnton was chosen as Secretary of Promotion of the Woman's Society of Christian Service of the Western North Carolina Conference at the last Annual Meeting held at Lake Junaluska in June.

Mrs. Lowder comes to her office well prepared for any kind of promotional work. She served six years in district work, first as secretary of promotion and then as president. She has served similar offices in her own church, the First Methodist Church of Lincolnton. She is a former Sunday school teacher and organist, and still serves as organist for the Men's Bible Class of her church.

She says, "I have had a wonderful time all of my life and have been blessed in every way—a healthy family, mind and ability to enjoy what we have"—and, one may add, a deep sense of responsibility in sharing what she has with others.

She is a native of Albemarle. She was the former Mae Osborne of that city. She attended Woman's College of the University of North Carolina in Greensboro. She is married to a school executive, the superintendent of the Lincolnton city schools. They have one son, Dr. John A. Lowder, of the United States Naval Aviation Medical Center in Pensacola, Fla.

Her spirit of friendliness will pave the way for a beautiful service, and her deep sense of devotion to her task will enable her to have a successful four-year term.

The Studies

The call of the minaret, the faith of Isaiah, the longing to know and understand other cultures, and becoming acquainted with our own North American neighbors have proved a week of stimulating and challenging study to more than 300 Methodist women of the Western North Carolina Conference in session at their annual School of Missions at Pfeiffer College, August 18-22, 1958. The four courses were taught by the following instructors: Mrs. E. I. Terry, Raleigh, N. C., and Mrs. J. W. Payne, Cherryville, past president of the Western North Carolina Conference WSCS, were instructing in *Christian Concern of Our North American Neighbors*; Dr. Estelle Carver, Massachusetts, a recognized leader of Bible studies and retreats, and Dr. A. J. Walton, Duke University, Durham, N. C., both teaching the Bible study on *Isaiah*; Miss Mary F. Floyd, deaconess, Pfeiffer College, leading *Understanding Other Cultures*; Miss Louise Nichols and Miss Mary E. Bethea, guiding the course on *The Middle East*. Miss Nichols is a field secretary of the Woman's Division of Christian Service and Miss Bethea is dean of women and a deaconess at Pfeiffer College.

Personal interest and real concern was manifested on the part of those partici-

pating in the school. This was evidenced through the zeal and enthusiasm exhibited in class sessions. Pupils were given an opportunity of participation through discussion, reports presented, posters made and displayed, drama and role playing. The collection and display of materials not called for in course guides was another evidence of student interest and concern.

Workshops and Other Activities

Though classes had the spotlight during the week, there were many other parts of the program which held a great deal of interest for those attending the school. On Tuesday evening, in the Henry Pfeiffer Chapel, Dr. Estelle Carver addressed the assembly. On Thursday evening the sacrament of the Holy Communion was observed



MRS. LOWDER

under the direction of the Rev. James A. Clemmer, director of religious activities at Pfeiffer College.

Replacing the workshops of previous years was "A New Approach" to the work of the Woman's Division of Christian Service. The entire membership of the school met in plenary session each morning to hear the work of missions discussed. Among those taking part in these sessions were Mrs. John Hoyle, Jr., member of the Board of Missions who discussed "The Primary Aim of Missions," and Miss Louise Nichols, field worker of the Woman's Division, who spoke on "Changing Missions in a Changing World." "The Role of the Commissioned Workers Today," was discussed by a panel composed of Miss Josephine Abrams, missionary on furlough; Miss Jenny Ball, retired missionary, Miss Mary Floyd and Miss Mary Bethea, deaconesses. Mrs. Carl King was moderator. For the last session, Dr. J. Lem Stokes, II, president of Pfeiffer

College, spoke on "A Fresh Understanding of Our Mission and Commitment." Following the plenary sessions, seven smaller groups assembled for further discussion of these subjects. Group leaders were Mrs. T. E. Frutchey, Mrs. I. L. Sharp, Miss Florence Dixon, Mrs. Garland Stafford, Mrs. Arnold Kirk, Mrs. S. Ray Lowder and Mrs. W. N. Hennessee, Jr. Mrs. Leslie E. Barnhardt was leader of the plenary sessions.

On two afternoons, clinics were held, at which time conference officers met with officers of local societies. During these sessions many ideas were shared and a better understanding of the work was had.

On Monday afternoon, Mrs. James A. Clammer, fellowship chairman, and her committee entertained at an informal tea on the lawn. On Wednesday afternoon, Mrs. J. Lem Stokes II entertained at the traditional reception at the home of the president.

During the business sessions officers for the 1959 School of Missions and Service were elected: Mrs. Gilmer Harris, chairman; Mrs. Van Dillon, Jr., dean; Mrs. James A. Clammer, business manager; Mrs. D. Z. Newton, registrar; and Mrs. S. Ray Lowder, secretary.

Statistical Report

Number attending School, 440; Number attending Spiritual Life Retreat who did not remain for School, 55; Grand total, 495; Increase over 1957, 27.

Number attending a School of Missions for the first time, 100; Number of women who have attended every School of Missions, 4.

◇ ◇ ◇

UNDER OUR VINE AND FIG TREE

It's great to live in this good land

Where we are free to worship God,
And where no one is in command

To lift the tyrant's awful rod
And tell us we are not allowed

To worship God as we desire;
That sacred things, of which we're proud,
Must go into the dust and mire.

It's great to live where ev'ry man

Can have a Bible of his own,
And no dictator has a plan

By which he brings us to his throne
And tells us to reject God's Word,
And turn from Jesus Christ away;
That we shall suffer, though absurd.

If we should humbly kneel and pray.

It's great to live where church bells ring

Each blessed Sabbath of the week;
Where we assemble, pray and sing,
And God's good love and graces seek;
Where we may grasp the Christian's hand
And look into his smiling face,
And know we are a pilgrim band
Each striving here to fill his place.

O how we should appreciate

This goodly land in which we dwell,
And never, never underrate

The things our Master loves so well;
But ever live to do His will
And glorify His holy name,
That underneath His window sill
He may our spirits keep aflame!

Walter E. Isenhour

Taylorsville, N. C.



Memorial gateway, symbolically welding together three great institutions, Weaver College, Rutherford College and Brevard Institute, into Brevard College, frames Taylor Hall, residence for men.

On September 14, Brevard College will open its doors to an estimated four hundred students who, with their parents, have recognized the many advantages of a small church-related junior college.

When parents are faced with the choice of a college in which to further their son's or daughter's education, they usually ask these questions:

1. Why should I consider sending my son or daughter to Brevard College?
2. What advantages does Brevard offer?
3. What are the benefits of a junior college?

Brevard College has three major objectives in its work with young people:

1. To develop a sensitive and vital concern for religious and moral values.
2. To acquaint students more effectively with things of beauty through art, music and literature.
3. To prepare students both for earning a living and making a contribution in life through specific vocations and professions.

What Is the Accreditation of Brevard College?

Brevard College is accredited by the Southern Association of Colleges and Secondary Schools, The University Senate of the Methodist Church, The North Carolina State Department of Education, and the University of North Carolina. It is a member of the North Carolina College Conference, The American Association of Junior Colleges, and the North Carolina Council of Church Related Colleges.

Four-year colleges cultivate Brevard College graduates because their preparation is good. More than seventy-five colleges and universities throughout the country have enrolled Brevard graduates. Many graduates receive scholarships and other financial aid for their future work.

What Is the Quality of the Faculty?

Brevard College has an outstanding faculty, representing more than fifty colleges and universities in this country and abroad in their training and experience. The efficient work of the faculty is greatly facilitated since efforts focus on a concentrated two-year program and are not scattered over a varied four-year program. Thus the time and energy saved provide greater opportunity for personal attention to students.

What Is the Size of the College?

Brevard College has approximately three hundred fifty regular fulltime students and about one hundred special students in art, music, and secretarial science. With this size, students soon know each other and many lasting friendships are made in an atmosphere of Christian fellowship and work. An instructor-student ratio of one to twelve provides personal attention to serious minded students who are away from home for the first time.

What Are the Admission Requirements?

1. Ability as revealed by transcripts of high school work or, in exceptional instances, by examination.
2. Character as certified by at least three references.
3. Purpose as demonstrated by a student's personal history or in interviews with members of the Committee on Admissions of the College.

The procedure for gaining admission is as follows: Regular students, applying by certificate from accredited high schools, must present a transcript for high school work bearing an average grade of "C" for schools having "D" as the passing grade. Students with less than a "C" average, or whose "C" average depends to any considerable extent upon grades earned in areas other than college preparatory courses, are admitted, if at all, only if they demonstrate, through examinations the college requires, an ability to do college-level work—and demonstrate through interviews a serious purpose to work hard.

In What Kind of Community Is the College?

Brevard College is ideally situated in the town of Brevard, just two blocks from the business area. Asheville is thirty-two miles north, while Greenville, S. C., is only forty-five miles south. Located in a beautiful valley surrounded by North Carolina's lovely Blue Ridge Mountains, Brevard enjoys a location long popular with visitors. The entrance to Pisgah National Forest, outstanding for its rivers and waterfalls, and excellent facilities for hiking, picnicking, and mountain climbing, is located only three miles from the campus.

How Well Is the College Equipped?

The campus comprises about one hundred twenty-five acres of choice valley land. There are buildings old and new, with plans on the drawing board for additional ones. The newest is the Campus Centre Building, housing auditorium, cafeteria, college

(Continued on page 15)



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

Second Senior Workshop—Lake Junaluska, N. C.

June 30-July 5, 1958

*"We would see Jesus;
Lo! His star is shining
Above the stable while
the angels sing;
There in a manger on the
hay reclining;
Haste, let us lay our gifts
before the King."*

It was with these words of our theme hymn on our hearts and minds that 292 delegates and staff members began an inspirational week of fellowship, work, good times, and learning together. This was the week of June 30-July 5—the Second Senior Workshop. Representation follows by districts and churches of the 255 youth—199 girls and 56 boys—who attended the workshop.

District	Delegates	Churches
Asheville	16	9
Charlotte	42	15
Castonia	19	9
Greensboro	41	16
Marion	14	7
North Wilkesboro	12	6
Salisbury	20	9
Statesville	24	12
Thomasville	21	7
Waynesville	5	3
Winston-Salem	41	16

The Dean of the Workshop was the Rev. Russell L. Young, Jr., of Mount Pleasant Methodist Church in the Winston-Salem District. Mrs. Young was head counselor. Other counselors were Mrs. J. E. Yountz, the Rev. J. E. Cochran, the Rev. Miles McLean, Miss Eleanor Hanna, the Rev. Orion Hutchinson, the Rev. Don Rollins, the Rev. Clark Cahow, the Rev. and Mrs. Bob Martin, Miss Sarah Leake, Mr. Douglas Franklin, Mrs. Fred Hobson, and the Rev. John H. Barnes. Assisting these persons in the MYF groups were Mrs. J. E. Cochran, Mrs. John H. Barnes, Mrs. T. O. Peoples, Miss Mae Blackwelder, Mrs. Earl Elam, Mrs. C. C. Phillips, Miss Virginia Lowrance, Miss Johanna Foshee, and Miss Foy Ann Culp.

The speaker who led us to worship each morning was the Rev. Brunson Wallace of Central Methodist Church in Asheboro. Our nationals for the week were three members of the Scandinavian Caravan. Tor Pytte of Lillestrom, Norway; Birgitta Ahlberg from Stockholm, Sweden; and their counselor, Miss Liisa Kaijaia from Finland added much to the workshop. Another very important member of the staff was our nurse, Mrs. Preston Burns of Wadesboro.

Bill Spake, as presiding officer, headed up the youth council members of the workshop staff. Bill is from Asheville and High Point College. Alice Hobson from Yadkinville served as associate secretary for the week. The conference MYF treasurer, Mrs. Elwood Hayworth, and the program area

chairmen completed the staff roster. Barbara Patton from Canton was Christian Outreach chairman. The chairmanship of the Witness area was filled by Mary Stowe of Cramerton. Rachel Jessup from Greensboro served as Faith chairman, and Wallace Avett of Hudson was chairman of Fellowship. Freddy Anderson from Rutherfordton was Citizenship chairman.

Between 7:00 and 8:30 each morning the delegates rose and ate breakfast in the lovely new cafeteria. At 8:45 with the playing of a hymn, each youth went to his favorite spot beside the lake to spend fifteen minutes in meditation with God. Following this period was the morning worship service.

Around 9:40 a.m. every day, the local MYF groups began their first workshops. These workshops were organized as ideal local MYFs with about 20 youth in each group.

Assembly, a fifty-minute period of singing, business, and announcements began each day at 11:25. Good fellowship singing led by Miss Lowrance, our song leader, was always first on the assembly agenda. The business session was then called to order and the minutes of the previous meeting were read and approved.

Tuesday, district meetings were held; their purpose being to elect one person from each district to serve as a representative on the Conference Nominating Committee which met on Tuesday, Wednesday and Thursday. Two of the committee's nominees for the offices of second vice-president and second associate secretary were elected by the delegates Thursday in the business session of assembly. Freddy Anderson, who was Citizenship chairman at our workshop, was chosen to be the presiding officer for next summer's Second Senior Workshop. Freddy, 17 years old, is from Rutherfordton where he is a member of the First Methodist Church. He is a high school senior and a former subdistrict MYF president.

Selected by the delegates as second associate secretary was Mary Stowe from Cramerton. Next summer will be the second time Mary has served on the staff for a senior workshop—she was Witness chairman for our week at Junaluska. Mary, a talented musician, is 17 and a rising high school senior.

The Rev. Paul H. Duckwall, Conference director of Youth York, the new vice-president and associate secretary, selected five program area chairmen for the 1958-59 conference year. The persons chosen to fill these positions are: Bill Moore, Christian Outreach, Canton; Joe Sam Routh, Christian Witness, Franklinville; Mike Carrington, Christian Fellowship, North Wilkesboro; Metaleen Morgan, Christian Citizenship, Hickory; Harriet Austin, Christian Faith, High Point.

The new officers and program area chairmen automatically become members of the conference youth council and will be expected to attend the Conference Council Meeting at Camp Tekoa, August 19-22.

Beginning Wednesday, meetings of the subdistrict council were held at 12:15 in the cafeteria. Local MYF presidents, youth staff members, the dean, and head counselor belonged to this council. Ideas for improving the MYFs and the total workshop program were shared and discussed. This council also decided what would be done with the Communion offering. They chose to use it as the First Senior Workshop had done—give half for a public address system and half to the Scandinavian Caravan.

After lunch there followed a rest period; then at 2:30 the delegates again climbed the hill to Shackford Hall where all of our meetings were held. While the group was gathering, we enjoyed fellowship singing under Miss Lowrance's direction. One afternoon a staff member entertained us with his new recording. Doug Franklin of Concord, backed by the Charlotteens of Charlotte and Pfeiffer College, sang his popular hit, "My Lucky Love." The Charlotteens then further entertained us with several numbers of their own.

Afternoon workshops met from 2:45 to 3:30. Following that, delegates had free time until 6 p.m. However, some became involved in voluntary interest groups—one of the most popular being choir.

From 6:00 until 7:00—supper, after which we had fellowship singing and vespers on a beautiful spot near the lake. One of the vesper highlights was the presenting of a program by our nationals. Each of them gave an impressive testimony of the meaning of Christ in their lives.

The last workshop of the day was held from 7:30 until 8:30. Then came one of the best events of the day—4-Way Recreation. Delegates were divided into four groups, each going a different night to the Fun Fest, Campfire, Cross Hike and the Boat Ride.

All delegates were to be in their dormitories at 10:15 for preparation for bed. The last twenty minutes of the day was spent in sharing groups. Until 11 p.m., groups talked about the day of living and sharing together, then closed with a brief devotional.

The workshop program varied somewhat with the observance of Holy Communion on Friday night. The service, conducted by Mr. Wallace and Mr. Young, began at nine o'clock. They were assisted by other ministers and the choir. As each person communed he had an opportunity to leave his offering and commitment card at the altar. As the recessional began, the group marched silently out of Shackford Hall and on to their dormitories—not to speak until the next morning.

From the balcony window, we in the choir watched the delegates as, in a trail of silence, they went down the walk from Shackford. It was truly an impressive sight. Our prayer was that all of us, on leaving Junaluska the next day, might take this mountain-top experience we had had down into the valley to share with other youth.

—Alice Hobson,
Second Associate Secretary
Bill Spake,
Second Vice-President

Justice in Daily Work

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Exodus 20:9-10; Ecclesiastes 9:10; Ephesians 4:28; Colossians 3:22 through 4:1.

This lesson deals with several aspects of work. It includes the Sabbath, the value of work, the need of work, and the attitude we should take toward our work.

We have only to read the first chapter of Genesis, the climax of which is found in Genesis 2:3, to see where the ancient Hebrews placed the Sabbath. So important was it to them that they traced its origin back to God himself who is represented as resting from his labors of creation on the first Sabbath day. For the Jew, the Sabbath begins on Friday at sunset. People who say there is no verse in the Bible which authorizes the change from Saturday to Sunday as the day of the week to observe the Sabbath are quite right. The early church changed the day to the first day of the week to celebrate Jesus' resurrection. To them, this supremely important event out-ranked the Jewish Sabbath in importance.

The book of Ecclesiastes is one of the least inspiring of all the books in the Bible, but its author heartily believed in the dignity and value of work. "Whatever your hand finds to do, do it with your might, for there is no work or thought or knowledge or wisdom in Sheol, to which you are going." Sheol was the realm of the dead, a place that offered no attractions to the Jew. But while life lasts, says the author of Ecclesiastes (see ch. 2, verse 24) there is nothing better than to work and enjoy the fruits of your labor. The writer recalls a statement by the late Professor W. I. Cranford of Trinity College to the effect that there are fewer greater joys in life than the realization of a day's work well done.

It may seem strange to the reader to find the book of Ephesians (which is addressed to "the saints which are at Ephesus") referring to some person in the church as a thief. But we have to remember that in the early church there were many who had been brought in from a life of crime. Perhaps some of these people had not completely overcome their criminal tendencies. In any case, there is a strong exhortation to work "So that he may be able to give to those in need"; not necessarily to accumulate wealth for himself.

In the selections from Colossians there is no attempt to criticize slavery. It was accepted as part of the way of life in the ancient world. But there is advice given to both slaves and their masters regarding their mutual obligations.

Since the question of labor was not dealt with in last Sunday's lesson (the Sunday nearest Labor Day), it might be a good time to discuss the question of the church and the workers. Charles P. Taft, Mayor of Cincinnati and prominent business man, has written: "First, Christians must continue to be concerned over the lack of emphasis on Christian vocation. Secondly, the churches must share spiritually with the workers in today's world." What is Christian vocation? It means that our daily work must be dedicated to God, and a share of its results given to the advancement of His Kingdom. What does it mean for the church to "share spiritually with the worker in today's world?" It means that the church of Christ (when it is truly such) can never be a class church. Its fellowship must transcend all levels of economic and social position if it is to be a real Christian fellowship. A poor man once went to King's Chapel to worship. He sang so loudly an usher called him down. The man said: "But isn't this the house of God?" "No," said the usher, "this is King's Chapel!" All men ought to feel welcome in the church of Christ.

Graham Campaign at Lake Junaluska in 1960


LAKE JUNALUSKA, N. C.—Evangelist Billy Graham has made a tentative date to come to the Methodist Church's southeastern summer assembly here in 1960 to lead a two-week evangelistic crusade.

The announcement was made Aug 11 by the Rev. James W. Fowler, Jr., assembly superintendent, following a two-day appearance by the noted evangelist.

He said that Dr. Graham had agreed to come, "if at all possible," for the last week of August and the first week of September in 1960. "He plans to bring his team with him," the Rev. Mr. Fowler said.

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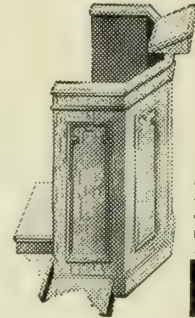
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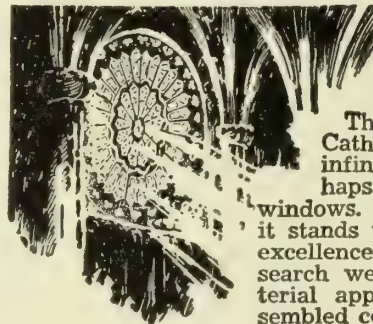
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Methodism's Opportunity in Town and Country Churches

LAKE JUNALUSKA, N. C.—The Methodist Church has a distinct and unique message for the small towns and rural communities," ministers and laymen of the Southeastern Jurisdiction were told here August 22 at a Town and Country Conference.

"Methodism is inevitably connected with community-mindedness," said the Rev. M. Wilson Nesbitt, who was recently named assistant professor of Rural Church Work at the Duke University Divinity School.

Previously, he was executive secretary of the Commission on Town and Country Work in the Western North Carolina Conference. He is president of the jurisdictional commission, and presided at the five-day conference here.

The Rev. Mr. Nesbitt said, "One of the reasons that there is so much frustration on the part of rural ministers and laymen is that they are not able to develop patterns of operation for circuit churches." He recommended this program for circuit churches:

(1) The pastor and his people know what is happening in the community—where people live, how they make a living, where they go to church.

(2) Regular meetings of the pastor and members of the Official Board and the four commissions.

(3) Regular meetings of the pastor and church school officers and teachers.

(4) Emphasis on a church-centered and family-oriented program, linked to regular home visitation.

(5) A program focused beyond the local community, including church extension, establishment of outpost Sunday schools, and participation in Methodism's program of missions.

Italian Methodist Clergyman Honored

The Rev. Riccardo Santi, 87-year-old Italian Methodist clergyman who has devoted his life to caring for 9,000 orphans in the Naples area, was honored with the second annual International Humanitarian Award of the American Overseas Association.

The ceremony took place in Casa Materna, the orphanage founded by Mr. Santi 53 years ago. James Henderson, American consul general, made the presentation. Attending, in addition to local authorities, were U. S. Navy Protestant, Roman Catholic and Jewish chaplains.

The award is intended to honor "human kindness, benevolence and self-sacrifice," rather than service in the political, scientific or educational fields," although not disregarding the latter.

Mr. Santi, who himself grew up in an orphanage, believes that the greatest gift anyone can give a child is love.

The American Overseas Association comprises persons who have worked outside the United States for the American Red Cross.

Catherine Marshall Gets 'Christian Herald' Post

Catherine Marshall, author of best-selling Christian one-fiction books and magazine articles, has joined the staff of *Christian Herald* as woman's editor, it was announced by Dr. Daniel A. Poling, editor of the interdenominational religious monthly.

Mrs. Marshall is the widow of the late Peter Marshall, pastor of the New York Avenue Presbyterian Church of Washington, D. C., and chaplain of the United States Senate.

Mrs. Marshall has written three best-sellers: *To Live Again*; *Mr. Jones, Meet the Master*, and *A Man Called Peter*.

Brevard College Opens Sept. 14

(Continued from page 12)

store, post office, student and faculty lounges, and executive offices. Green Hall, a dormitory for men is also new, as is the Annabel Jones dormitory for women. Other buildings are Taylor Hall, dormitory for men; Durham Hall, the classroom and faculty office building; the infirmary, science building, library (containing the largest number of books of any Junior College of comparable size in the state). Recreational facilities include "The Barn," a gymnasium and an athletic field.

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5. Work on the college annual or newspaper for the journalist.

6. Early experience as officers in Student Government Association, campus clubs and various organizations.

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Colors in Church

Our good friend, Jim Potter, sent us a letter the other day which contained, as usual, a bit of mental chewing gum.

Jim says that he visited a manufacturing plant in a certain Southern city which had gone in for extensive use of color in its shops. Various machines were painted in different colors, and the floors and walls likewise. Jim asked about this and was told that it was done deliberately and with calculated purpose. Some colors would warn of danger, some would rest the eyes, and some, by their very hideousness would effectively prevent loafing on the job.

The most amazing use of color psychology, reports Jim, was in the smoking rooms, where, by the use of a horrible combination of black and white checks, the languid loafers were literally pushed back on the job. No one could relax in peace amid such surroundings, and the loss in time was cut down appreciably.

Now that gives me an idea. Why not get some of these paint psychologists to make a study of our churches and recommend the sort of colors which will re-inforce our sermons? Perhaps one trouble with modern churches is that the subdued greens and blues remind us of a summer sky and a rolling hillside—with the result that we relax into a state of innocuous desuetude. It's good to find release from tensions but a relaxed church is seldom very much alive. Maybe we need some shocking pink and a dash of crimson, a shaft of golden yellow and a purple patch or two. Life is like that, and so is religion. It isn't all smooth sailing and a fair wind home.

Come to think of it, the preachers might be helped a bit themselves if they could get away from so much restfulness. A congregation full of tranquilizers has no need of soothing syrup; they need a shot of adrenalin, instead.

Seriously, though, there is another side to this matter. There is a place in the church for beauty, and it occurs to me that one reason those young people were so reverent and worshipful in Duke Chapel was that they were helped to be quiet by the atmosphere of mystery and awe which permeates a Gothic-type building.

Churches should be worshipful. They should be painted in colors that do not clash; there should be no harsh, glaring sources of illumination, no gleaming varnish to reflect the light. They should make it easy to worship, but not too easy to fall asleep.

Did you ever wonder what happened to the Methodists when they took away the kneeling stools and put in cushioned pews? That marked the beginning of a new era, the end of "Amen" and the beginning of "Oh yeah."

Do You Remember?

When Aunt Lucy always wore a sunbonnet to church and sat in the "amen corner?" Or do you remember what an "amen corner" was?

When Uncle John always ended his testi-

mony with the singsong tag line, "I praise God for religion that keeps me 365 1/4 days in the year?"

When Miss Annie's pet cat came to church and took a bath right in front of the pulpit?

When the water bucket and tin dipper was always placed on the back pew on the right-hand side of the church?

When the preacher had to act as janitor and take time out during the song service to pump up the gasoline lamp?

When there were always two doors in front of the church; one for men and big boys and the other for women and small children. And when it was a sign of serious intentions for a young man to be seen sitting on the women's side with his sweetheart?

When no one ever served the preacher anything but "yellow-legged chicken?" And when the visiting parson usually went home with his buggy loaded down with hams and side-meat?

That Good Old Ham

Speaking of ham reminds me that I have been enjoying life since coming to North Carolina—especially the Sundays I visit around among the churches. Never since I was a boy have I eaten so much good old country ham. Up in Pennsylvania, I had about decided that hogs didn't have hind legs any more. But they sure do have them down here, and when they're smoked just right and cooked down to a crisp condition they melt in your mouth.

Did you know that ham-biscuits are unknown in many parts of the world—including most of this country? Why, I can't imagine. I wouldn't swap one for Lobster Newburg.

And that reminds me. How long will a quart of Belhaven oysters keep in a deep freeze? I just found one which I had put in nearly two years ago and forgot about. Maybe I had better make another trip to Belhaven Church and get a new supply.

But I started out to tell you about Brother Crow (that really was his name) who "pastored" around in western Kentucky when I was a boy. Brother Crow liked to eat, and the good cooks of his circuit doted upon him for that reason. No use cooking up a passel of food, if no one had an appetite. As a result of such dedication to the pleasures of the table, the old man got to be so fat that, it was said, it took two horses to pull him.

One night he visited in the home of a village doctor and dined well but not wisely on boiled ham and all the trimmings. After he had retired, the doctor was called out to see a sick man and, before he left, he said to his wife, "I know the preacher is going to be sick after eating all that ham; so I'm going to leave this medicine on the table. If you hear him get up in the night, just give him this and it will fix him up."

Sure enough, along about two o'clock in the morning, Brother Crow was heard coming downstairs. The doctor's wife poked her head out of the bedroom door and said, "Can I get you anything, Brother Crow?"

Somewhat embarrassed, the old man paused on his way to the dining room. "Well, now, Sister," he said with a guilty look, "I wonder if you have any more of that good old ham?"

Odds and Ends

My friend, Jim Potter, who livens things up every once in a while by his comments on various matters, is an active member of Myer's Park Church, Charlotte, and on occasion writes material for the bulletin of his class. Sometimes he gets serious, as he did recently, when he wrote the following:

"Did you ever have the feeling that someone was listening in while you were talking to someone, and yet you could not identify the fellow traveler? The Emmaus road is one we all travel. It is a difficult road and very tiring. But there is always a fellow-traveler on the road—Jesus Christ. Our faith in God assures the companionship of Jesus as we travel on our own road to Emmaus."

But Jim believes that he can make a point by the use of humor, and he sends us these gems from a trade paper:

This country wouldn't be in such a fix today, if the aborigines of Manhattan had enforced more stringent immigration laws.

A Texan arriving at his eternal home remarked, "I never imagined Heaven would be so much like Texas." The gatekeeper corrected him. He said, "Son, this isn't heaven."

And this one might apply to the writers of In Passing: *"In most conversations the 'I's' are too close together."*

WNC Educational Rally

(Continued from page 3)

and industrial organizations and member of numerous Methodist boards and commissions, including the positions of college trustee and board president.

Treasurer Stockton, who is chairman of the executive committee of the Wachovia Bank and Trust Company, is also president of the N. C. Foundations of Church Related Colleges. He has served as president of Carolinas United Community Services and State chairman of Boys Clubs of America.

Miss Cobb, public relations chairman, is publisher of *The News Herald* at Morganton. She is secretary of the North Carolina Press Association.

Dr. Weldon, who is chairman of the Commission on Christian Higher Education, is pastor of the Myers Park Methodist Church of Charlotte. A college trustee, he has served as delegate to several state, national and international conferences and missions. He has occupied pastorates at China Grove, High Point, Thomasville and Gastonia.

Dr. Nelson, picked to serve as the commission's director, was president of Lees McRae College at Banner Elk from 1949 to 1957. He was formerly pastor of Dilworth Church at Charlotte and served churches at Morganton, Forest City, and Rutherfordton.

Following the meeting at Charlotte, Mobilization Meetings will be held in each of the eleven districts of the Conference. They are scheduled to be held between September 21 and October 5. The intensive campaign in the local churches is scheduled for the period November 7 to 17.

♦ ♦ ♦

Enthusiasm is the greatest asset in the world. It beats money and power and influence.—*Henry Chester*

NORTH CAROLINA

Christian Advocate

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DURHAM, N. C.

September 11, 1958

Volume 103

Number 36

Photo by Max Tharpe, Statesville, N. C.



News Briefs about Methodists and Methodism

The annual board meeting of the Methodist Retirement Home, Durham, will be held on September 16.

The Rev. R. Delbert Byrum, minister of Education at Grace Church, Greensboro, was guest minister at College Place Church of that city on Sunday, August 31.

Dr. John W. Moore, retired minister of the W.N.C. Conference, is a patient at Hugh Chatham Memorial Hospital, Elkin. It is reported that he is progressing nicely.

Miss Julia Ord King, a licensed local preacher of St. John's Methodist Church in Durham, supplied the pulpit of that church three Sundays during August while the pastor was on vacation.

The Rev. Grady Wilson, associate evangelist with the Billy Graham Crusade which will open at the Coliseum in Charlotte on September 21, will be guest minister at Hawthorne Lane Church on that Sunday.

The Rev. and Mrs. Edwin A. Hackney, who are preparing to go as missionaries to India, were guests of Wesley Memorial Church, High Point, on Sunday, August 24. The church is assuming half of their salary support.

Trinity Methodist Church, Charlotte, will observe its annual homecoming on Sunday, September 21. The Rev. D. Edwin Bailey will preach at eleven o'clock. A picnic lunch will be served on the church lawn following the morning service. All former pastors and members are extended a cordial invitation to be present.

The Cover Picture

HOW DO YOU KNOW WHEN AUTUMN COMES?

Have you ever wondered just how it is that you know when fall is on the way? You sense it in the air, you get the feeling, but just how do you know?

Well, it's autumn when the shadows lean a little farther across the field, when the breeze that comes down from the hills has a spicy tang and a coolness that speaks of winter's snows; when the Cardinals dash hither and thither on mysterious errands in the brush and the nesting place in the old oak tree is deserted; when the sound of children playing in the streets is gone and their voices come only in the early morning and late in the afternoon; when the school bell rings across the street and the downtown streets are empty of boys and girls; when the cantaloups grow scarce in the market and the watermelons are not cheap any more.

It's autumn when the crops are harvested and the farmer leans upon the fence and dreams of next year's planting, and the crows gather in the trees and talk over old times in raucous shouts; when the maple leaves begin to turn, and the sumach goes from green to scarlet.

Then it's autumn and the year has turned the corner.

The Rev. H. C. Witter, pastor of the Bethel and Azalea Methodist churches in the Asheville District, was married on Sunday, August 24, to Miss Joy Lee Ferguson, in the sanctuary of St. Paul's Church, Asheville.

Dr. and Mrs. Morris L. Husted of St. John's Church in Durham, recently returned from their vacation spent with their son and family in Rochester, Minnesota, and in touring Ohio, Pennsylvania, and West Virginia, where they visited former pastorates and friends.

Miss Rubie Plant, a native of Albany, Georgia, has been appointed Dean of Women at Brevard College. Prior to her new appointment, Miss Plant had served as director of Christian Education at Methodist churches in several States, including four years at First Church, Salisbury.

The Rev. and Mrs. James H. Miller, Jr., of Snow Hill, announce the birth of a daughter, Patricia McLaughon, on August 26, at Lenoir Memorial Hospital in Kinston. Mr. Miller is the son of the Rev. and Mrs. J. H. Miller of Calvary Church, Durham, and Mrs. Miller is the former Susan Alice Waller of Kinston.

The Rev. and Mrs. William Bobbitt, Jr., of Long's Chapel Methodist Church, Lake Junaluska, announce the birth of a son, Donald Reid, on August 10. The Bobbitts have two other children; Brown, age five, and Wesley, age three. Mrs. Bobbitt is the former Margaret Bennett of Roanoke Rapids.

High Point College, High Point, will officially open its 1958-1959 term on September 19. According to Dr. Dennis H. Cooke, president, a full registration of approximately 1,000 students, the largest in the school's thirty-five year history, is expected. A new women's dormitory has just been completed to meet the increased enrollment.

Pleasant Grove Church, in the Oakdale section of Charlotte, will observe its annual homecoming on Sunday, September 14. The Rev. Jack Cook, a former minister, will preach at the 11 o'clock service. Picnic lunch will be served at 1 o'clock at the church Hut and Memorial Park across from the cemetery. The afternoon program will consist of music and introduction of former pastors and friends.

The Rev. Paul Fendt, pastor of the Walstonburg Charge of the North Carolina Conference, was the guest preacher at the St. John's Methodist Church in Durham, Sunday, August 31. The Rev. Fendt was formerly a member of the Calicoon (N. Y.) Church where Dr. Morris L. Husted served as pastor in 1946-1949. He is now enrolled as a student at Duke Divinity School, having completed his college work at Taylor University in Indiana.

The Rev. and Mrs. Donald E. MacInnis and family, missionaries to Formosa sponsored by Centenary Church, Winston-Salem,

were guests of the church on Sunday, August 31. Mr. MacInnis spoke at the morning service, after speaking at 10 o'clock at Memorial Auditorium. Mrs. MacInnis spoke to several Sunday school classes.

Methodist Information states as of August 29 that no further trace has been found of the Rev. Lester Griffith, Methodist missionary to Algeria, who was reported "missing" on August 23, and is believed to have been kidnapped by Algerian nationalist rebels.

Red Oak Church, in the Rocky Mount District, observed homecoming on Sunday, September 7. The Rev. D. M. Sharpe, a former pastor of the church and a retired member of the N. C. Conference, was guest speaker at the morning service. Picnic dinner was served on the grounds. At 2 o'clock the new parsonage was dedicated by Mr. Sharpe and the present pastor, the Rev. Robert L. Baldrige. Open house followed this service. The annual revival services began at 7:30 and continued through the week. The Rev. L. P. Jackson, pastor of St. Paul's Church in Rocky Mount, was the guest minister.

Birgitta Ahlberg Goes Home to Sweden

Birgitta Ahlberg, young Swedish student who was injured in a plane accident in Greensboro, while visiting Methodist churches and youth groups in North Carolina, flew by a special U.S. Army plane to her home in Stockholm last Thursday. She had spent a month in a Greensboro hospital, following the accident which resulted in the loss of an arm and severe chest and face injuries.

The trip home came too late to give her a chance to see her mother. Mrs. Gerda Ahlberg died August 30, after a long illness. Birgitta's father recently visited her in Greensboro and then returned home to be with his dying wife.

Birgitta has been made an honorary citizen of Greensboro, and won the interest of all North Carolina. More than \$8,000 was donated by individuals and organizations to help pay her hospital expenses.

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A Look at the Middle East

By O. KELLY INGRAM*

As you well understand, we were a little apprehensive about going into the Middle East. In order to get to Jordan where the majority of the sacred Christian shrines are located, it is now necessary to go by way of Beirut, Lebanon. There is no other way. We spent about eight hours in the airport at Beirut and were hardly conscious of the fact that we were in a country torn by civil war.

We managed to get into Jordan, a pathetic little nation, hopelessly surrounded by hostile neighbors. On the west is Israel, poised to grab the remaining portion of Palestine at the first opportunity. On the north is Syria, whose government closed its borders to Jordan just before we entered. On the west is Iraq which had just undergone a revolution in which the cousin of Jordan's King Hussein was killed and into which Hussein wanted to carry his Arab Legion to restore the old order. On the South is Saudi Arabia whose King Saud has closed the border to Jordan in order to please Nasser and the United Arab Republic. If you will consult your map of the Middle East, you will see that Jordan has only one outlet to the rest of the world, and that is by the Gulf of Aqaba. But Nasser will not permit any goods bound to or from Jordan to pass through the Suez. No wonder gasoline was \$1.00 a gallon, and imports prohibitively expensive.

Jordan is a nation that depends on tourists, and there were not more than a half dozen American tourists there. The Jordanians treated us royally in the expressed hope that we would plead their cause in America, and that I intend to do. I could write on and on about how shoddily we have treated these people because our foreign policy is biased in favor of Israel, but I shall leave that matter for a later date.

I have made voluminous notes on our travels through the Holy Land but cannot go into any detail here. Suffice it to say, the experience of tracing the steps of the Master is an education in Bible understanding that one can only get by visiting Palestine. For instance, I could never understand why the Old Testament patriarchs were always fighting over water holes, but, when one sees the unimaginably arid desert that stretches over hundreds of miles of rugged, uninhabitable mountains, it is clear why a little water spring is the most important thing in the world. Even today, wherever there is a spring, one sees hundreds of Arabs gathered round it, washing clothes and fetching water for household use.

Or take the case of Satan carrying Jesus to the Pinnacle of the Temple and tempting Him to leap in a spectacular bid for fame. I had always thought the Pinnacle was a tower of some kind. Actually it is that corner of the wall surrounding the Temple area that rises several hundred feet above the Kidron Valley on the east. Unconsciously we form in our imaginations pictures of

these Biblical scenes, and all too often these imaginary pictures are wrong. So much that we saw in the Holy Land was valuable in that it corrected my incorrect imaginary pictures.

We went, of course, into Israel, one of the youngest nations in the world, where the Jews are making a homeland for themselves—to a large extent at the expense of the Arabs. *I am not opposed to Israel or the Israelis*, but we of the West need not expect to resolve the Middle East tensions until we are willing to incur the ire of a rabid pro-Israeli Jewry in America. The Arabs will never stop flocking to Nasser—or some other strong leader who offers to

unite them—until the U.N. steps in and forces Israel back to its 1947 borders and arranges for the compensation of 1,000,000 dispossessed Arabs who are living as refugees in Jordan and Egypt.

The Christian minister who goes into Israel to visit places of significance for his religion is in for a hard time. The Israelis have one primary aim in all their tours—to show off the accomplishments of the young nation. Fortunately we steered clear of most of their bus tours and saw Galilee and Nazareth on our own. We visited the carpenter shop where Jesus helped Joseph and stood on the mountain where the Sermon on the Mount was delivered. On an unbearably hot day we sat looking out over the Sea of Galilee as the sun slowly sank behind the cliffs of Gennesaret which overlook the scene of the feeding of the five thousand, and our souls too were fed by Him who is the Bread of Life.

Thirty-seven Years with the Children

By RALPH L. BULLA

A woman who felt a definite call to work with children is Mrs. L. Q. Yow, of Route 2, Randleman, who recently rounded out twenty years of working with the small children of the Sunday school of First Methodist Church, Asheboro.

Really, however, Mrs. Yow has been working with children much longer than that, as she actually began teaching the children nearly 37 years ago at the Methodist Church in Gibsonville.

Mrs. Yow joined First Methodist Church on October 3, 1937, and for a few months after uniting with the church she did not hold a position with the children's division of the Sunday school work. This was the first time since November 21, 1921, that she had not been associated with the children in her church work and Mrs. Yow was miserable because of it.

However, she did not let this condition deter her, and she organized classes of children from the community in which she lived and taught them at her home.

Her husband, a veteran employee of the county school system, died May 25, 1956, but for many years before his death a familiar sight to the residents along the highway from their home beyond Central Falls to Asheboro was that of Mr. and Mrs. Yow going to church Sunday morning, Sunday evening and to prayer service on Wednesday evening.

Mrs. Yow gives much of the credit to her husband, who took her to church and waited many times for her to attend workers council meetings, and says that she could not have maintained her work with the children through the years without his faithfulness. Mr. and Mrs. Yow had no children of their own, but both of them loved children, and Mrs. Yow says, "I felt a definite call to work with them."

On that first Sunday back in 1921, when Mrs. Yow became superintendent of the Cradle Roll department at the Gibsonville church, she went out that same Sunday afternoon and enrolled 19 babies, including the pastor's daughter, who was born on

that day. That same little baby, Louise Clay, daughter of the Rev. and Mrs. G. W. Clay, is now Mrs. Robert Powell, of Guilford College.

Mrs. Yow also had a beginner's class at Gibsonville and she continued her work with the children of that church until she and Mr. Yow moved to Greensboro in 1930. They affiliated with what was then Park Place Methodist Church of that city, and Mrs. Yow became a teacher of a class of primary children.

The Yows moved to the Central Falls vicinity, and on October 3, 1931, they united with the Central Falls Methodist Church, with Mrs. Yow becoming identified with the beginner and primary classes of the Sunday school. It was from the Central Falls Church that they came to the Asheboro Church in 1937.

She has also been identified with the work of the Woman's Society of Christian Service of the Central Falls Methodist Church, is a charter member of the society and also holds a life membership in the group.

The former Lillie Mae Brown, Mrs. Yow was a daughter of the late Mr. and Mrs. O. P. Brown and was born at Worthville on March 18, 1891. Her family lived at various places during her girlhood days but Mrs. Yow herself was living at Gibsonville at the time of her marriage to Mr. Yow on March 12, 1911.

Mrs. Yow was converted at the age of 14 in a revival meeting at the Main Street Methodist Church in Thomasville and she says, "I have never seen a day since that I didn't want to be a Christian."

Thousands of children have passed through her classes since she began her work with children nearly 37 years ago. Many of the children in her earliest classes have, in turn, later brought their own children to sit under her guidance and teaching. But Mrs. Yow, loyal to the memory of one to whom she was very devoted, says "I couldn't have done it without my husband."

*Mr. Ingram is pastor of First Church, Elizabeth City, and secretary of the Methodist Board of Publication.

What Makes TEEN-AGERS TICK?

BY MARGARET G. HADDEN*

First of a Series of Two Articles

A very wise parent once said, "I am certainly glad we reared our children before everybody (including the children) knew so much about teenagers!" Then he sighed, solemnly shook his head, and said in a hoarse whisper, "I really don't know what this younger generation is coming to! Now when I was a boy we never dreamed of doing such things!"

Can't you picture Adam and Eve sitting in front of their tent after Adam had had a tough tussle with some very stubborn weeds and Eve had finally gotten supper over and the children put to bed? No doubt they talked about their young offsprings (as all parents do!) and could not understand why Cain and Abel quarreled so much. Probably Eve said to Adam, "I just don't know what to do about these boys." To which Adam replied with exasperation, "What do you suppose is going to become of this younger generation?" (Remember, now, Adam and Eve are the only parents who could not compare their children's behavior in a very disparaging way with their own, forgetting how it felt when they were at that awkward age making mountains out of molehills and staying in a continual state of confusion.)

As far back as records go, people have been declaring that the younger generation is surely "going to the dogs." Sometimes the very people who say it loudest are the ones who stumbled worst as they went up "Fool's Hill." But there are some who remember the pitfalls and are anxious to lend a real helping hand and an understanding ear to those mixed up kids who are suffering with acute growing pains, both physical and mental.

In this news-thirsty, thrill-searching publicity age in which we live, much space—in fact, too much space and time is given to news articles, stage, radio and TV shows that depict the terrible things that teenagers think and want to do! They have many ideas put into their minds, when heaven knows, they have enough of their own! These Bobby Soxers and Teenagers of the 50's have the same urges, emotions, dreams, and ambitions that the Flappers and the Tea Hounds of the 20's had. We thought Rudolph Valentino was too, too divine; and, when Rudy Vallee began to croon, we went into ecstasies. Today it's Rock Hudson and Elvis Presley!

It is because times are progressive and the tempo of living speeds up with each generation that some people, who do not keep pace and rather retreat from what is going on, always think the younger generation is hopeless. We are prone to forget that each age level has problems that

are very real and very important, whether it is the four-year-old who is forbidden to leave the yard; the fourteen-year-old who thinks her future happiness depends on getting a new dress; or the forty-year-old who is sure he does not get a raise because the boss "has it in for him."

The fact that I have taught for a long time and have children of my own makes parents think I have all the answers to teenage problems filed under various categories.

A distraught mother called me one night and in a frantic tone asked me, "What am I to do with my fourteen-year-old Johnny? He's about to drive me crazy! He's too old to spank and too young to have any sense and judgment. He's too sophisticated to play with the younger children in the neighborhood and he's a pain-in-the-neck to his older sisters and brothers!" Many of us know from first-hand experience that the teenager is hard on parents, teachers, club sponsors, and employers as well as on himself.

I could not help but laugh as I told this completely baffled mother, "Perhaps the most painless way would be to chloroform Johnny until he is twenty-one; but everybody would miss a lot of fun and satisfaction and nobody would develop any character."

If you were asked to define "teenage," what would you say? One of my pupils explains it something like this; "It is a combination of many different lives: going to school, slaving over books, rushing to get ready to go somewhere with the gang, monopolizing the telephone. The teenager is hard to get to bed and almost impossible to get up in the mornings. His day begins with a rushed breakfast, (if he gets up in time) lost books, wrong homework papers, day-dreaming in class, and sometimes even a hard day's work started about 3:30. In an average day he frustrates his parents, irritates his brothers and sisters, puzzles his teachers, and, in the process, *thoroughly confuses himself*. In spite of it all, he has enthusiasm for almost everything: rock and roll music, clothes, sports, cokes, making more spending money, the opposite sex, and the 'Sky Castle.' Where you need them, you never can find them; and, when you don't need them, they are always under foot, *wanting something*."

Teenagers love to complain. They can't stand anything about their teachers; coaches are slave drivers, nosey parents are forever asking questions, and friends act like "drips." They are unique in other ways too. Nobody else can promise to do so much in so short a time and then forget what to do. No one has been "chewed out" quite so often nor praised so much. Their emotions are right on the surface; tears or tantrums come and go like April showers. To them everything

is the most—it's either fabulous or just terrible! They crave the spotlight; want to be loved; and are sure grown-ups don't understand them. And yet who can be more lovable and more charming or make their parents and teachers' hearts swell with pride more often than a teenager? They never really mean to do otherwise and are ashamed when they do. They dream of the future and make fantastic plans for what they will do tomorrow; then they put off beginning today!—But never forget that these wonderful, crazy, mixed-up kids are the future leaders of America.

PART II

Teenagers have such big problems to carry on such young shoulders. They are often as completely confused as the man who had played poker with the fellows down at the club—and then he took one last "one for the road" before starting home. When he got to the street corner, he couldn't remember where he had left his car, so he stumbled into a phone booth and called a taxi something like this: "I wanta go home. My car ish loscht and I can't find my housh. Come get me. If I knew where I am, my car wouldn't be loscht—I'm on the corner—wait til I go see—" He wove his way to the street signs, staggered back to the booth and triumphantly shouted into the phone, "I'm on the corner of Walk and Don't Walk. Hurry and come get me." Then he hung up the receiver.

So many of our teenagers are on that same corner and they don't know whether to "walk" or "don't walk" or *when*. They are at the end of the question and answer age. At four they knew all the questions; and at seventeen they are sure of the answers! The only trouble is that they can't put them together. Many of their problems are of their own making; some they inherited; and in others they are the victims of their parents' mistakes—but the only thing to do is help them learn to face the problem with the right attitude, remembering that it is not what happens to a person but what he lets it do to him that really counts.

You have heard more about the successful boys and girls at Senior—the scholarship winners, the outstanding athletes, or you have listened to those entertaining musicians who captivate your hearts with their songs and fun. At an hour and a half long assembly program on Tuesday, these talented students received scholarships, cups, prizes, and honorable mention for their outstanding achievements, while the rest of the huge student body looked on with mingled interest, disappointment, envy, boredom, and disgust. Some had not tried at all; many knew that they, too, could have been winners if they had just tried a little harder; others had tried so very hard and could not make the grade. There was one girl in particular who is an example of "keeping on keeping on." She won four second places and a \$200 scholarship. There will be first places for her one day, I'm sure, because she has the ability to persevere. Unfortunately, however, there are so many who become discouraged and give up!

I would like for you to look with me at some of the students I've known through the years and examine their records in the light of their circumstances. One rarely

*Co-ordinator of Distributive Education, Greensboro City Schools.

knows what is going on behind the mask these teenagers put on when they come to school, hoping their teachers and friends *won't* know what is going on in their minds and what aches there are in their hearts. It is well to remember that tea kettles have spouts to let out the steam, or else they would explode; so would these youngsters if they did not express their emotions. But what ways they choose to express them! The real story comes out when they can come into my office and *shut the door*. It is easier with those who can cry. Sometimes I am in danger of being washed away by the torrential tears; but, when the storm subsides, or the resentment lessens, the story comes out. It may be failed subjects, conflicts with other teachers, a lost job, a court summons, breaking up with the boy friend or girl friend (and that is REAL tragedy), parent trouble, not being asked to a party, being the victim of gossips, a secret marriage—you name it, and we have had one like it!

Sometimes these kids really want help; sometimes a sympathetic ear; but there are occasions when, like their elders, they are not as sorry for their mistakes as they are for being caught by them. What they really want is advice on how to get out of the jam they are in without too much effort on their part.

Let's look at Ronnie who has created his own situation in spite of constant warning. His story has such a sad, yet such a familiar ring! He failed two subjects at mid term,

not because he could not learn, but because he was too lazy to put forth the effort. He was so sorry he had failed and promised faithfully that he would study every night during the next semester. But promises are a dime a dozen (how well some of us know that fact!), and habits bind like chains, especially bad study habits. Ronnie slipped back into the old rut, and began acquiring new, very obnoxious habits—excessive smoking (the kind that bears the ear marks of a “show-off”; loud, boisterous talking; butting in on everybody's conversations; “goofing” on his job; and, according to his mother's reports, becoming very impudent and insolent at home. (His father is away on his job much of the time.)

There were some pretty stormy sessions behind my office door. I knew there was but one thing to do: plainly review his case; try to make him see himself as others see him; encourage him to want to do something about his situation enough to really do it; and then lay the responsibility squarely on his shoulders. It was almost too late, but Ronnie really plugged and managed to pass by the skin of his teeth. He is on probation on his job; but, somehow, I believe he has gotten over this very rough hump on Fool's Hill and will develop into a fine man. The battle is far from won; however, he will continue to fight, and his parents, his employer and I will bring up the reinforcements of patience, understanding, encouragement, and praise whenever he improves.

(Continued next week)

by your money, being sorted and distributed in the name of Christ “without regard to race or creed.” Vitamin tablets, and dried milk, and multi-purpose foods, these are merely *things* as I name them. But in truth they are *you* insofar as you gave money for them and sent up prayers to God to add power to your gifts.

I will see you again, shortly before you open your hearts and purses on World-wide Communion Sunday, see you in the unspeakably crowded and pestilent squatter quarters of Hong Kong. Hundreds of thousands of refugees from Communism on mainland China are still living in abject misery on rooftops and in shacks made of tin and scrounged boards and even cardboard, along the sides of open sewers. Among such sights and smells of horror, I will see Christians in the name of M.C.O.R. or of Church World Service establishing milk-bars for little children, and also small and inadequate—but crowded—play areas and kindergartens. I will see you, through your money and your missionaries and your Chinese Christian colleagues, building Wesley Villages. Here in clean, sanitary, inexpensive quarters some hundreds of refugees have moved up a long, long step toward rehabilitation. A school is there. A church is being born and nurtured. A Woman's Society of Christian Service is ministering to other Chinese in need. *You* are at work there.

I will see you at work in another area. On Formosa—Taiwan as it is properly called—a horde of refugees live in a crowded center where, since their evacuation from Communist threatened islands, they have been given land and a chance to breathe free air. No medical care—except that which is given by you Methodists from your M.C.O.R. contributions and which was administered, when I was there, by a frail yet devoted missionary. In steaming heat, or winter's cold rains, in fair weather or typhoons, he went twice each week to help *you* at your work.

In Sarawak, Borneo, I will see you at work through cattle sent out by you through the Heifer Project, and in other areas I will see you farmers at work in CROP—the Christian Rural Overseas Project—in which many Methodists participate.

And as I kneel with brown-skinned friends and partake of Holy Communion on October 5th, and as we make our offerings over there, I will in imagination see you at work in still other lands—India and Pakistan, Kenya and other areas of need in Africa, and in European countries where refugees are not a mere “problem” to be faced but thousands of otherwise homeless, hungry brothers and sisters.

Yes, I will see you at work; and once again I will thank the loving Father for our Methodist Committee for Overseas Relief and for Church World Service. And even above organizations, I will thank Him for *you*, individuals who in remembrance of Christ pour out your prayers and your gifts on World-wide Communion Sunday.

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Money can't buy character—character is what we are when we are alone with ourselves in the dark.

I Will See You at Work

BY FRANK C. CARTWRIGHT*

By “you” I mean individual Methodists who on World-wide Communion Sunday, October 5th, will kneel at your church altars. You will there join Christians of many races and nations in Holy Communion. Many of you will make special offerings of money to our Lord in the Fellowship of Suffering and Service. A goodly share of that giving will, through the Methodist Committee for Overseas Relief, go to work in your stead in meeting human misery.

While you are partaking of bread and wine here in the United States, I expect to do the same with brown-skinned Christians and Dutch missionaries some place in Indonesia. But between now and that date, and for four weeks after it, I will see you at work through your money given previously through communion offerings, your money administered by missionaries and national Christians.

Often and in many places have I already seen you at work—and my heart has thrilled at the sight. A year and a half ago in a dozen Asian lands, also as in 1953, and back in the immediate postwar period (1945) in China and in other lands scattered over Asia, I saw you at work. You Methodists have worked in our own church program, but you have been much broader

in interest than that. For example, you have given largely of money through this same offering to Church World Service through which Christians of many denominations minister to appalling human need among Arab refugees, among Europeans scattered and hungry and almost helpless because of the ravages of the war and of postwar military action. Yes, I saw you at work. And I thanked God for you.

For example—

In 14 countries in Asia, in 10 countries in Europe, and 6 countries in Africa and the Near East, in the name and spirit of our Lord, you have been busy.

Korean amputees, victims of the war and—even more to be pitied—children who stumbled upon land-mines unexploded during the war, are being fitted with inexpensive artificial legs or arms and are being taught to earn a living.

In that land some of the widows and orphans blighted by war have been gathered by you into homes where they are being rehabilitated and taught. In Indonesia I saw a splendidly run institution where not only orphaned children but poverty stricken old men and women are lovingly cared for—not through your gifts or money but by Indonesian Christians who feel the contagion of your example and that of your missionaries.

Great heaps of surplus foods from America have been seen by me partly provided

*Dr. Frank C. Cartwright is associate secretary of the United Board for Christian Higher Education in Asia and executive secretary of the Board of Founders of Nanking Theological Seminary.

WNC Secretary Thankful for Fast Journal Job

The Rev. Charles D. White, secretary of the WNC Conference, in a letter to R. R. Mitchell, superintendent of printing for the Piedmont Press, expressed his appreciation for the "quick and excellent job which you did on the 1958 *Journal*."

"This is a record, I think," said Mr. White. "I get copies of the other journals in our Jurisdiction and, as yet, I have not received a one, so it looks like you really set a time record. I notice that I received my copy this year three weeks earlier than in 1957."

Mr. Mitchell and his staff received the bouquet with becoming modesty, and undisguised delight, for printing the *Journals* has been one of the regular jobs of the Piedmont Press for many years, and Mr. Mitchell, himself, has supervised the printing of every WNC *Journal* for more than thirty years and had a part in their production as far back as 1911, when he began work in the shop as a boy.

"The *Journal* has been my hobby," says Mitchell, and those who know him understand the truth of that statement. Countless hours of preparation precede the setting of type and proofing of pages. O. D. Park, managing editor of the *ADVOCATE*, was responsible for getting the statistical tables into type by a new process. Instead of setting the type on the linotype machine, the tables were made up on the typewriter and printed from line engravings, resulting in more readable figures.

Each year the problems of Mr. White, the editor, multiply, for each year the *Journal* increases in size. Next year the inclusion of an historical section, as ordered by the Conference, will add many more pages, unless the size of the type is reduced.



BISHOP KAUNG

Bishop Z. T. Kaung Dies in Peiping

Bishop Z. T. Kaung, administrator of the Peiping (China) Area of the Methodist Church, and the clergyman who baptized Generalissimo Chiang Kai-shek as a Christian, died on August 23, in Peiping. He was 72 years of age.

Bishop Kaung had a remarkable career both within the Methodist Church and in the field of religious education. Though born into a well-to-do non-Christian family, he early attended mission primary schools in Shanghai, and at the age of fifteen he became interested in Christianity. When nineteen, he was baptized despite the objections of his father and mother, and the persecution of his community. Later his mother and other members of the family were received into the Methodist Church.

While a student in the Anglo-Chinese College of the Methodist Church in Shanghai, he was licensed as a local preacher, and soon became superintendent of the Sunday school in Shanghai's famous Moore Memorial Church. This experience sent him to study theology at Soochow University and the Nanking Theological Seminary. Graduating with honors, he was appointed assistant pastor of the Moore Memorial Church, and joined the East China Annual Conference of the denomination. Later he was pastor in Huchow, presiding elder in Soochow, chaplain of Soochow University.

Then followed the nine years of ministry at the Allen Memorial Church in Shanghai, during which period he baptized Generalissimo Chiang. Madame Chiang was also a member of this church. He was again at Moore Memorial Church, as the pastor, when elected a bishop in 1941.

He leaves a daughter, Mitsung Kaung, a physician in Hong Kong.

Success at Seagrove

By A. I. FERREE

In June 1956 the Rev. Herbert T. Penry was assigned to the Seagrove Charge, composed of the churches at Seagrove, Pleasant Hill and Mt. Zion. Young Penry rolled up his sleeves, put plenty of gasoline in his second-hand car, and began to preach the gospel and visit the people; holding two revivals in each church a year and doing his own preaching.

Penry's optimism, perseverance and absolute refusal to accept defeat paid off. In June, 1958, just two years after his Seagrove Charge assignment, Mt. Zion Church's membership had doubled from 47 to 94. The Sunday school enrollment had increased from approximately 42 to 106. A new church was built, with new pews and pulpit furniture, with Sunday school facilities added, at a cost of \$17,000.00, paid for and now ready for dedication. In addition, Mt. Zion dug a new well, secured an additional acre of land, bought a new Hammond organ, and had an average evening attendance at the last revival held by Pastor Penry of 200.

During the same two years Penry by no means let Seagrove or Pleasant Hill fall too far behind. The Seagrove Church, 19 miles from Mt. Zion, built a new \$15,000.00 parsonage with the aid of \$1,000.00 from the Pleasant Hill Church, had a good increase in both church and Sunday school enrollment and general attendance. Pleasant Hill's membership increased from approximately 50 to 149. Church school enrollment grew from 133 to 196. The church has been remodeled and they recently bought and paid for a \$900.00 piano.

The church and Sunday school enrollment for the three churches and the value of the church property has more than doubled since young Penry was first assigned to the charge in June 1956.

During the two years time Penry, incidentally, held revivals, attended school at High Point College and Duke University (making well above average grades), commuting daily from his home at Seagrove where he has the strong support of a beautiful, smart and energetic young wife.



Ground was broken for a new educational building at Haywood Street Methodist Church, Asheville, on Sunday, August 24th. The Reverend Robert G. Tuttle, Superintendent of the Asheville District, preached at the eleven o'clock worship and led the ground-breaking service which followed.

The new building will be three stories high. It will contain 13 classrooms, modern kitchen, and rest-room facilities, together with administrative offices and ample storage space.

The building will be erected immediately to the rear of the present sanctuary and educational building on a lot donated to the church by Mrs. M. B. Haynes and her son, M. B. Haynes, Jr.

Participants, as pictured, taking part in the ground-breaking ceremony were (l. to r.): Wells Green, finance commission chairman; J. T. Knight, official board chairman; Luther B. Anderson, building committee chairman; the Reverend Robert G. Tuttle, District Superintendent; Mrs. Irene P. Berry, children's division superintendent, and the Reverend John R. Hamilton, pastor.—(Photo by Don Hunter, Asheville-Citizen).

Boys and Girls

ELIZABETH WHISNER
Editor



Alfred's Slingshot

Alfred had always lived in the city. One summer, when he was ten years old, Uncle John invited him to spend a month with his cousins on the farm.

The boy thought it would be lots of fun to hunt and terrify the timid little creatures that lived in the fields and woods near by.

He had heard his father tell about hunting deer. His big brother was always talking about the big fish he had caught. So Alfred thought that he, too, must catch and kill something.

The very next morning after coming to the farm, he went out into the garden. He had a slingshot in his pocket which he had brought from the city, and his head was full of thoughts of hunting and killing.

Aunt Mary was in the garden, picking currants. As Alfred stood watching her, he heard a bird singing in the bushes. Never had he heard a more beautiful song. Suddenly it stopped and he heard a cry like that of an angry cat.

"What's that?" he asked, looking up.

"Oh, it's a catbird," answered Aunt Mary.

"A catbird? Where is it?"

"There, in that cherry tree. It's scolding us for being too near its nest."

Alfred was ready with his slingshot. He sent a smooth pebble straight to the head of the little songster. It fell fluttering to the ground.

"Hold on there! What are you doing?" cried Uncle John, who had just come into the garden. "Don't you know that boys with slingshots and men with guns are not allowed on this farm?"

"It's only a catbird, Uncle," said Alfred. "It was going to eat your cherries."

"Never mind the cherries," replied Uncle John. "You have done a very foolish and cruel thing."

He picked up the little bird, which was only stunned, and held it in his hand.

"But, Uncle John," asked Alfred, "don't the birds eat fruit and grain?"

"Yes, they do. But they eat no more than is their share. And in the spring they kill thousands of worms and insects that if left alive, would destroy all our fruit and grain. We could not raise much on the farm if the birds didn't help us."

Just then the bird opened its eyes and began to move its wings.

"I'm glad I didn't kill it," said Alfred; for he was really kind at heart.

The bird fluttered a little and then flew up into the tree.

"Fly away, little fellow," said Uncle John.

"Come again tomorrow morning, and scold as much as you please."

The first thing Alfred did, after going into the house, was to tear his slingshot to pieces and throw it away. —Selected

FINDING GOD

*I helped a little child to see
That God had made a willow tree,
And He became more real to me.
I tried to lead a child through play
To grow more Christ-like every day,
And as we bowed in worship there
I felt anew God's loving care.*

*Lord, keep us ever quick to see
By guiding children we find Thee.*

—Mabel Niedermeyer

IT WAS WORTH WHILE

"Despise not one of these little ones," Jesus once said, and His words were remembered years ago in a distant part of Wales.

A little boy lay dangerously ill. His widowed mother walked five miles through drenching rain to get a doctor, and when he was told of her need he hesitated over making the unpleasant journey to the little sufferer's side. It was unlikely, he thought, that he would ever be paid for his services; and even if he were successful in saving the child's life, was it worth while to put himself to so great inconvenience for one who would probably live to become only a poor laborer?

However, his professional duty and his love for suffering children conquered, and the little life was saved. Years after, when this same child, whose name was David Lloyd George, had come to greatness, the doctor said, "I never dreamed that in saving the life of that child on the farm I was saving the life of the future leader of England."

And no one ever knows how much he is doing when he makes the little ones his care, for none can ever measure their worth and possibilities.

—Methodist Recorder

TALL TALES

The best way to deal with the teller of "tall tales" is to tell one just a little "taller."

A man from Africa was heard to say that he once avoided being devoured by a lion by taking its upper jaw in one hand

and the lower jaw in the other, and keeping its mouth open till it starved to death.

"I had a worse experience than that," said another man who didn't believe a word of the first tall tale. "A lion kept coming nearer and nearer to me, and at last, with a great bound, it reached me. Well, I just put my hand down its throat, caught hold of its tail, and pulled the beast inside out. But then its mate came along, and I was done for."

"What happened?" asked the first man.

"Oh, it ate me," said the other.

CHUCKLES

On Teddy's birthday his father took him to the pet shop to select a puppy. The boy spent more than an hour looking over the assorted dogs on display.

"I'll take this one," he finally decided.

"Which one?" asked his father.

Teddy pointed to mongrel with its tail wagging eagerly, and said, "The one with the happy ending."

• • •

Mother: Susie, you're a naughty girl. You can just go to bed without your supper.

Susie: Well, Mommy, what about the medicine I'm supposed to take after meals?

• • •

"It's the little things that tell," said the teen-ager as she yanked her kid brother from under the couch.

• • •

A man six feet eight inches tall applied for a job as a lifeguard.

"Can you swim?" asked the official.

"No, but I can wade like everything."

• • •

A LITTLE CHILD AND GOD

Dear God, I'm very young, and can't pray like Mom and Dad, but I like to talk with You. Seems like I can feel Your hand on my head while you listen. And sometimes I hear You say loving things to me. Thank you, dear God, for our little visits together. AMEN.

Bible Quiz

1. What boy was laid on an altar by his father, ready to be sacrificed?_____
2. In one of Jesus' parables, what was it that a woman lost and swept the floor to find it? _____
3. What animal did Aaron make out of gold?_____
4. Who was the first person in the Bible who said "I was afraid"?_____
5. What young woman became queen in a foreign land?_____

Answers to Last Week's Quiz

1. Exodus 20:1-17
2. Matthew 7:12
3. Matthew 5, 6 and 7
4. John 10:7-18
5. Matthew 6:9-13

What Can We Do With Bayonets?

Someone has said that one can do many things with bayonets, but one cannot sit on them.

That is certainly true, but our government is bravely trying to do just that. Instead of negotiating for peace, we are ringing the world with bayonets; instead of pouring cool water on seething caldrons of unrest, we are startling the world with off-the-cuff announcements of what we will do in the event of war, and then backing down when the time comes for action.

What did we accomplish in Lebanon? What can we do in Jordan?

Nothing, it seems, except to make threatening noises and then beat a retreat. Like little boys, we shout defiance over the fence and then run for cover.

The prophet Micah envisioned a time when nations would beat their swords into plowshares and their spears into pruning hooks. That time hasn't come, and it will not come until we learn to negotiate rather than fight, to practice peace instead of war.

The Vanity Press

Last week this magazine ordered the discontinuance of all advertisements from the so-called "vanity press." These are the firms which specialize in printing books which no one else will publish, and who advertise for book manuscripts with the implied assurance that they will help the budding author to make money out of his writing. In the past, we, along with many other magazines, have carried these advertisements on the assumption that the firms in question were honest printers and would fulfill their part of the bargain. This we still believe.

But there is an area of misunderstanding which has provided many a heartache to those who have sent in manuscripts in response to those advertisements. They do not actually promise more than they deliver, but they are so worded as to leave a loophole which the average writer does not see. And the sad truth is that the would-be author who accepts the invitation to send in his cherished production finds himself on the end of a promotion scheme which nearly always results in the loss of all the money he has put into it.

All that most "vanity publishers" promise could be done by any good printer. This sort of "publisher" does the printing, at a price which is more than that usually charged by a printer, but which is usually not exorbitant. What he fails to do is to promote the book in such a way as to sell it. The writer puts up the money, gets a certain number of copies to gloat over, but has no assurance that his book will be sold

in any bookstore or will be advertised in such a way as to succeed.

When you see the intriguing advertisement, "Book Manuscripts Wanted," or anything like that, just remember that no reputable publisher ever advertises for manuscripts; they get too many as it is. If your book is worth publishing, it will be handled by any of the reputable houses at no cost to you. They will pay you for it.

If you have a book that you think is worth publishing, send it to a well-known publishing house. If their editor thinks it will sell, he will buy it and promote it. He will spend thousands of dollars in advertising your book, send salesmen to the bookstores, and in every way try to make it a success. If it sells a million, you will make plenty of money out of your royalties of something like ten cents a copy. But if it does not sell, the publisher is the loser, not you.

If you have tried your brain-child on several reputable publishers and they have turned it down, then there is another way to gain the satisfaction of seeing your name on the cover. You can send the manuscript to a good book printer, such as the Piedmont Press, or some other printing concern, and get their estimate on how much it will cost you to have it printed. They will do the job, send you the books, and charge you for them. It will be up to you to sell them. It is unlikely that you will make any money, but you may break even, and you will have fun.

How Fast Can We Go?

Arguing against the proposed delay in the integration of schools, a prominent attorney recently asked a question which is hard to answer. How long, he wanted to know, would it take to effect integration at the speed we are now going? His reply to his own question was that it would take at least 100 years.

There is no doubt that the proponents of integration in the public schools are becoming impatient, and with reason, but there is also no doubt that haste will not accomplish the impossible. Education under armed guards is not the American way, nor is it a practical way.

The President has clearly implied that he is not in favor of rushing (if that word can be used in connection with a program which has moved at a snail's pace in most Southern states and halted completely in others) toward complete school integration. He knows too well the dangers which await. But he is bound by his oath to uphold the Constitution and he sees no

way to avoid trouble if the Supreme Court decides to give no easement to the situation.

Thus, at home, as well as abroad, our country is caught in a dilemma of tragic proportions. With most of the South unready and unwilling to yield at this point, and with the insistence of politicians and well-meaning, but unrealistic, good people for immediate action, the stage is set for internal dissension which could wreck our nation.

The solution is in the hands of nine men, who, if they would, could provide a delay in execution, or even reverse their stand. The Supreme Court is not infallible. It reversed itself when it promulgated the fateful decision in favor of integration, and has done so on other occasions. It can back up again.

The Art of Making Martyrs

In 1908 a comparatively unknown East Indian lawyer decided to give the rest of his life to fighting for the rights of his people, who were being discriminated against by the British government. Adopting the ascetic life, he gave up his lucrative law practice and began to preach civil disobedience. Not many people paid much attention, but soon the government took notice and clapped him in jail.

Today, as a result of the harsh treatment of Gandhi long ago, the vast British Empire is no more, and India is a free nation, holding the balance of power in many a diplomatic situation. The little man in a loin cloth became a martyr and a saint. But the shortsighted policies of the British made him what he was by meeting passive resistance with force.

Several years ago the Rev. Martin Luther King of Montgomery, Ala., spearheaded a movement among his people, asking for equal treatment under the law and the abolishment of segregated bus transportation. Adopting Gandhi's policy, he counseled moderation and non-violence, holding in check forces which might have erupted into racial war, but winning, in large measure, his fight for recognition of his cause.

Last week he was arrested on a technical charge of loitering, thrown in jail and, as he says, mistreated by the police. He has now joined his hero in the role of martyrdom and by that shortsighted action on the part of Montgomery police, Alabama has opened the gates to violence which has only been avoided by the efforts of the man whom they have jailed.

Thus are martyrs made and thus are empires lost.

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Former president Herbert Hoover knows what to do with his \$25,000-a-year pension. He is going to give the money, after taxes, to charitable causes.

DEVOTIONAL

Ye Blind

BY A. G. GRANT

A little way out of Swanage the road to Corfe Castle divides, and one can either continue on the main road or, forking to the left, take the old road which climbs up through the village of Langton Matravers and, still mounting steadily, reach the range of hills the lower and directer route avoids. Eventually one makes a sharp and comparatively exciting descent to join the main road again just outside Corfe.

But although, on the occasion of which I am writing, we took the road which climbs up through Langton, and on which its stone-built houses are threaded like a crazy necklace, my wife and I did it to stop in the middle of the village at the graveyard where an old uncle and aunt of mine have been laid to rest.

Leaving the car by the roadside, we walked down to the far end where the falling ground opens to the surrounding hills and gives their resting place its lovely setting. There we found their changless grave, and memory, for an instant, rolled away the stone.

As we were walking back to the car my wife asked me if I had noticed a little headstone which she had seen as we were coming in. She said that it was near the entrance, on the lefthand side, and could easily be missed. So we returned the way we had entered and, after a little search, she found it again.

The inscription runs something like this: "In loving memory of BLIND GEORGE, who died in 1908"—it gives the month, which I forget, and his age, eighty-four. And that is all, except the epitaph, which reads:—

Ye blind, behold your Saviour come.

Although I marvelled to see such gracious words on so humble a tomb, and hazarded, that, even if I were unable to place them, they had a quality not unfamiliar to the people called Methodists; it was the inspiration of applying them here which held me. And suddenly, unexpectedly, joy overflowed from the little grave, and wonder was abroad in the land.

Yet what I am speaking of happened as naturally as when a man who fancies that he will never get to sleep is awakened by the morning sun shining through his bedroom window. For as we gazed at the inscription, not only was the hopelessness of the pathetic little grave set against a tender Galilean background, but as we resumed our journey each wayside scene shone in the self-same light. Men at their work, women at their gossip, children at their play—hills, valleys, sea; birds, trees, flowers—were no longer actors, stage, and scenery in a brief tragedy played for the entertainment of the gods, but were invested, each in the light of that great Adventure, in an eternal significance.

And only after the miracle had spent its immediate force did we reflect that in that moment we had seen—like one caught up incredibly on the far side of Jordan—hori-

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A Prayer

For Power

Almighty Father, who art the strength of them that put their trust in thee, we beseech thee to arm us with thy power. With quietness and confidence refresh our souls, when our steps are slow and our fingers are slack, quicken us afresh with thy Spirit. Make us equal to life's most strenuous demands. We ask in the name of him who overcame the world, even Jesus Christ our Saviour. Amen.



zons beyond the range of prophets' search or the dread wastage of the years:—

Ye blind, behold your Saviour come.

That night we spent with a bachelor friend whose Somerset home is so full of memories that to enter it is to sense a saint on every landing looking down the years to see into what sort of old men little boys have grown. But the returning visitor is not dependent on memory alone—there are the Wesley engravings in the dining room (all, that is, except the exciting fire scene at Epworth, now unhappily, missing); books at the bedside selected for the soul's refreshment by hands long still, and texts on the walls as a constant reminder of the foundation on which the house was built.

Even the massive marble clock with its exposed escapement wheel—controlled by a little beam-engine affair that held it, released it, and held it again second by second tirelessly—still exerted its boyhood spell and told remorseless seconds that built up into reproachful hours long after my wife had gone to bed.

My friend and I discussed the little grave she had found that morning, and in searching for the author of the epitaph I tried to describe how deeply it had moved us. He thought the line familiar; although he, too, was unable to place it exactly. But in a house so steeped in Methodism I welcomed his moral support, and on that hopeful note we eventually wished each other good-night.

When I got upstairs and tip-toed guiltily to bed, I found, among the Lives of Saints, Sermons, Journals, and Meditations, an ancient Methodist hymn-book. It was none of your modern editions, but among its exhaustive cross-references had an index to every line of every hymn. After that it was easy work, and I found my line, the whole verse reading:—

*Hear Him, ye deaf; His praise ye dumb,
Your loosen'd tongues employ;
Ye blind, behold your Saviour come,
And leap, ye lame, for joy.*

I found, too, that this was no obscure quotation, but was from the sixth verse of the first hymn in our book, Charles Wes-

ley's tremendous opening call, "O for a thousand tongues to sing"—a hymn I had been compelled to learn as a boy, and yet had failed to recognise in the lightning-flash of this line. On this unexpected note of humiliation I composed my mind for the night and went to sleep. But in the morning, when I picked up a hymn-book from the piano downstairs to show the reference to my friend, we could not find the glorious verse. It had been omitted from the present edition.

—Methodist Recorder (London)

Inasmuch

BY ELIZABETH WHISNER

During a severe battle, two wounded soldiers were awaiting the arrival of the ambulance. One of them, who was "going west" more rapidly than the other, said, "Buddy, I'm so cold!" His friend, in extreme pain and weakness and barely able to move, took off his coat and wrapped it around his dying comrade. When the ambulance arrived the first soldier had passed on, and the other was taken to the hospital and made as comfortable as possible.

The nurse, one of the many angels of mercy, heard him say in almost a whisper, "Look! He's coming!"

The words died out, and he lay quietly a few moments. Again he opened his eyes, and raising his voice slightly, said, "Look! He's coming! He's coming!"

He sank back on the pillow, and his strength seemed all but gone. Finally, with supreme effort he raised himself on his elbow, and with arm outstretched and eyes looking eagerly into the distance, he cried, "Look! He's coming! It's Jesus! And He's got on—my—old—coat!"

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me," said Jesus as He commended His followers for showing kindness to Him in His need and rebuked them for the times when they failed to minister unto Him. They did not understand and failed to comprehend that human suffering is borne also in the heart of the Master, and as pain and distress are lovingly ministered to, His heart is comforted.

This blessed thought adds glory to the doing of the countless small deeds of kindness and lays a benediction on any sacrifice made for others. The cup of cold water held to thirsty lips, food shared with one who is hungry, the word of encouragement spoken to some troubled one, or the friendly touch upon one who is lonely.

Kindness is one of the finest attributes that Jesus requires of His followers, and for which He pays the richest rewards. And He sanctifies each kindly deed by saying, "Ye have done it unto Me."

—Reprinted from WAR CRY

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The Stuff of Eternity

Spires outlast spears. Altars are more lasting than armament. Freedom, truth, love are invincible. They belong to the stuff of eternity.

—DR. JOSEPH R. SIZOO



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

School Bells Have Rung

During certain hours of the day, our cottages and campus are unfamiliarly deserted and quiet lately. Gone are the voices of summer and vacation playtime, empty are the swings and fields, and unruffled the water in the swimming pool. For school bells have rung again for another year.

And if our halls echo with emptiness, not so those at Myrtle Underwood School on Glenwood Avenue nearby, where most of our population reported on September 3. There new experiences are awaiting, as our young folk attune themselves to classes off-campus for the first time. What eager reports poured into the housemother's ears last week as the exciting happenings of "first days back" were recounted.

While our elementary school students were adjusting into their new rooms, new desks and new acquaintances, the junior high school members were falling into their more familiar routine of class schedules at Hugh Morson Junior High, and the extra-curricular activities of the fall season. And the senior high students were settling down to their work at Needham Broughton Senior High School.

Once more our study halls are filled, and study hours for homework finds heads bent over books and papers—we hope intent on readin', 'ritin' and 'rithmetic—and not on those carefree summer days behind.

Kindergarten on Campus

One area of our campus is *not* deserted! This is at Makepeace Cottage, where Miss Mary Ferree opened the doors to the Methodist Home Kindergarten for the fifth consecutive year. While this year marks her 5th year of service in that department, it marks her 42nd year of teaching in our Home. For thirty-seven years she taught our first and second grades, imparting a wealth of knowledge to hundreds of children.

Miss Mary had been busy planning her program for the year from the day of her return from vacation, and all of the equipment (junior grade) was made ready well in advance of the opening session. The "housekeeping corner," the educational toy tables, and the playthings were all awaiting the active fingers and eager minds of the little tots.

A bronze plaque on the door of the kindergarten states: The Rooms in the Kindergarten Have Been Furnished as a Memorial to John C. Fuller by His Wife Mrs. John C. Fuller, of Lumberton, North Carolina. This memorial to a fine man is one of our finest gifts, as it continues to serve our wee boys and girls as they begin their school life in such a splendid atmosphere.

Circle No. 2 of Edenton Street Methodist Church has also furnished many of the "extras" for this group, serving in the past

almost as Room Mothers to the kindergarten class. Miss Mary has been able to do many special little things for the children, thanks to the interest of this group, as well as to the many other contributors whose donations have furnished games, toys and books.

Among the especially interesting articles in the rooms are curtains made of unbleached muslin, on which children of former classes have crayoned pictures and designs of their own invention. And an assortment of blocks, which Miss Mary has "requisitioned" from various construction and repair jobs around the campus.

But kindergarten is far from all play. Learning to print their names is one of the achievements the boys and girls work towards, as well as acquiring a knowledge of life in general from books and conversation. Learning to play together harmoniously, how to share and how to work together—these are the basic goals for which we all strive, and the foundations towards which Miss Mary lends much of her teaching talent in her program.

Introducing—Kindergarten Class of 1958-59

Proud members of the kindergarten class this year are Gene Boyd, Dail Boykin, Edgar Brigman, Billy Ellis, Mike Futch,



Tommy Johnson, Diane Boyd, Mary Faircloth, Matilda Faircloth, Betty Jean Parrish and Mary Catherine Trotter.

In our picture, as they waited for school to start, are: Matilda Faircloth, Mike Futch, Betty Jean Parrish, Dail Boykin and Mary Faircloth.

Picnic at Camp Kanata

One of the last pre-school activities was arranged for late in August by Mr. Walter Biggs of Durham. This was a day-long picnic held at Durham Y.M.C.A. Camp, Camp Kanata.

Mr. Biggs, who spent twelve years at our Home, and now serves as a trustee, is very interested in Y.M.C.A. work, and planned this special event for our children. Two bus-loads of our young folks, and twelve adults, descended upon Camp Kanata early in the forenoon of the 19th, and enjoyed an active day of playing and eating. The lake was kept filled with our "fishes," who couldn't stay out of the water. The swimming pool is fine, but fresh water swimming was a real treat for a change.

During the afternoon, each one enjoyed a quarter of a watermelon, during a respite



from bathing and playing. Our picture shows Mr. Biggs surrounded by some of his guests, as they took a "breather" on a bench.

We can only report that a weary but happy throng rolled into bed that night and that they extend their thanks to Mr. Biggs, who met the bus and shared his entire day with our group.

A.A.U. Awards

Marking the end of the summer recreational program, Mr. William Harrington presented nearly 100 of our youngsters with Certificates of Award from the Amateur Athletic Union of the United States, on August 28. These were based on their successfully passing certain physical fitness tests as set up by the A.A.U., to encourage the promotion of physical fitness in our young Americans.

We feel indebted to Mr. Harrington for his deep interest in the physical well-being of our boys and girls, and for the fine job he has done in planning an interesting and beneficial program to fit their needs throughout the summer.

Guests at Our Home

We were delighted to have the Junior Class of Goldsboro Pine Forest Church visit us recently. The class members and chaperones, with Mrs. S. S. Collins as leader, had a sunny pleasant day in which to tour the grounds, and visit some of the cottages.

Ruth Ann Salmon of Atwater Cottage was selected as their particular "friend" here, and they hope to become better acquainted with her during the year.

The group joined Mr. Nicks, the staff and children for lunch in our dining hall and left a generous donation as they toured the offices. It was our pleasure to have this group with us, and we hope that they, and others, will call upon us again.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Retreat, School Note Success

"'Prepare Ye the Way' for better study, better programs, better work in the Woman's Society of Christian Service in helping to bring in the Kingdom of God." Thus Mrs. Sam A. Dunn, conference secretary of Missionary education and service cited the purpose of the Annual School of Missions and Christian Service held at Duke University, August 18-22. The school had for its theme, "Prepare Ye the Way."

Spiritual Life Retreat

During the two days preceding the opening of the School of Missions, August 16-17, 176 women—seekers for a more spirit-filled life—were in attendance at the four sessions of the Spiritual Life Retreat, under the leadership of Miss Janet Robinson, of Charlotte, with Mrs. R. L. Jerome, conference secretary of Spiritual Life, presiding.

Miss Robinson used as her theme, "The Fruit of the Spirit." An early Sunday morning service of Holy Communion in the Duke Chapel was also a feature of the Retreat. The Retreatants attended the 11 o'clock worship service in the Duke Chapel, with Dr. Creighton Lacy as the preacher.

The School of Missions

Registration for the School of Missions began on Monday morning, August 18. Following a brief orientation period the first class sessions convened. Subsequent classes on the current courses of study were held each morning, Tuesday through Friday. These and their instructors were, "The Middle East," Dr. William F. Stinespring, Duke University, and Dr. Evelyn Berry, Paine College, Augusta, Ga.; "Christian Concerns for North American Neighbors," Mrs. Chester B. Knapp, assistant secretary of Missionary Education, Woman's Division of Christian Service; "Isaiah," Dr. Clyde L. Manschreck, and Dr. Durwood Foster, both of Duke University; and "Understanding Other Cultures," Mrs. O. D. Thomas, secretary of Student Work, Southeastern Jurisdiction Woman's Society of Christian Service.

Group Experience: A New Approach

The former workshop sessions at the school of missions have given place to "A New Approach to the Work of the Woman's Division of Christian Service." Meeting in seven groups, the women discussed various lines of work of the woman's society, as well as some work of the Woman's Division in both home and foreign fields. The leaders for the Group Experiences included Mrs. R. L. Jerome, Mrs. C. H. Boyd, Mrs. A. C. Lee, Mrs. Taylor Long, Mrs. W. I. McLamb, Mrs. P. F. Newton, and Miss Juanita Stott. An additional helpful feature was a panel discussion in a general assembly on Tuesday morning. The panelists were Mrs. Chester B. Knapp,

Mrs. O. D. Thomas, Dr. Evelyn Berry, and Miss Ethelynde Ballance, with Mrs. Sam Dunn as the moderator.

On Tuesday and Wednesday afternoons, Clinics of Officer Training were held for presidents, vice-presidents, secretaries of promotion, missionary education and service, Christian social relations, spiritual life, Wesleyan Service Guild, literature and publications, missionary personnel, student work, and youth work. The clinics were conducted by the conference officers of the respective lines of work.

Evening Assemblies

The Monday and Tuesday evening assemblies featured "Echoes from the Fifth Assembly of the Woman's Division of Christian Service," held in St. Louis, Mo., last May. On Monday evening a pageant, "Our Mission," was enacted by seven of the sixteen delegates from the N. C. Conference to the Assembly, and a group of local young people and children, secured by Miss Lizzie Gray Chandler. The delegates participating were Mrs. Shelton Boyd, Mrs. Frank Houser, Mrs. Donald Edman, Mrs. H. C. Turlington, Mrs. D. H. Sutton, Mrs. W. E. Brown, Miss Ethelynde Ballance, with Mrs. James M. Harper as narrator and Mrs. Pierce Johnson as reader. Also participating on the program Monday evening were a group of singers.

On Tuesday evening a play, "Into Life," was presented. The author, James M. Warren, is a former student at East Carolina College and currently on the staff at Scarritt College, Nashville, Tenn. The four scenes, titled "Release from Ignorance," "Release from Fear," and "Release from Isolation," and "Release from Loneliness," gave graphic descriptions of the work of the Woman's Division in making life more abundant for peoples around the world. The actors included Mrs. S. W. Anderson, Mrs. E. H. Measamer, Mrs. Frances Townsend, Mrs. Terry Sanford, Mrs. Wahab Edwards, Miss Anne Coble, Miss Judy Cooke, Stan Coble, Demp Craig, Dick Craig, Harry Ward. Also, Mrs. H. C. Turlington, Miss Ethelynde Ballance, Miss Virginia Turlington, Mrs. C. K. Wright, Mrs. Shelton Boyd, Mrs. Ralph Lewis, Mrs. W. D. Kornegay, Jr., and four local children. The entire programs for Monday and Tuesday evenings were arranged and directed by Mrs. James M. Harper.

On Wednesday evening, Dr. Manschreck helpfully reviewed the Book of Isaiah, and on Thursday evening Miss Margaret Potts, of Sussex, England, described the work at Lay Community Center, at which she serves as a member of the staff. At each of the four evening assemblies Mrs. Pierce Johnson gave the meditations based upon the Bible study, "The Gospel of John," given by Dr. Georgia Harkness at the Assembly in St. Louis. The four topics were "The Word Made Flesh," "Ye Must Be Born Again," "Living Water," and "That They May Be One." During each

meditation, lights turned low, a projected picture of Christ was shown on a screen.

Other Significant Highlights

The spiritual atmosphere of the School of Missions which began with the Retreat and continued with the evening meditations by Mrs. Johnson, was further enhanced by the arrangement of a prayer room in one of the dormitories, the privilege of a period of prayer and meditation in the Duke Chapel as the women wended their way to their respective class sessions, and the distribution of copies of helpful prayers in the dining room each day.

Registration for the school totaled 346—the largest number in its history. Also sixty visitors were in attendance.

One of the more popular places on the campus during the School of Missions was the literature room. Mrs. P. F. Newton, conference secretary of literature and publications, and her assistant in the literature room, Mrs. Eugene Koonce, report sales totaling more than \$1,000, which is, of course, an encouraging indication of increased interest in study and in the work of the woman's society.

An example of the high rate of interest and enthusiasm of one local society is the case of the Hookerton Society, which was represented at the School of Missions by nine members, eight of whom came at their own expenses.

On Tuesday evening members of the Bethany society were hostesses at an informal party in the ballroom of Union Building.

One woman attending the school significantly commented: "Coming to the School of Missions is like a homecoming. You see so many of the friends who come from year to year."

Church Conferences Scheduled

Mrs. S. W. Anderson, conference secretary of Christian Social Relations, is calling attention of two major church-wide conferences to be held next month.

The First National Methodist Conference on the Christian's Economic Responsibility in an Industrial Age, will be held in Cincinnati, Ohio, Oct. 20-Nov. 2. The conference is under the joint sponsorship of the Board of Social and Economic Relations, the Woman's Division of Christian Service, the Board of Education, the Board of Lay Activities and other agencies of the church.

The National Methodist Conference on Family Life is scheduled for October 17-19 at the Conrad Hilton Hotel, Chicago, Ill.

Also, an opportunity for local women to combine a good United Nations session experience with some purposeful sightseeing and pleasure in New York is offered in a U.N. Seminar, October 5-8. The registration fee, \$18.50, includes a guided tour of the United Nations, packet of materials, theatre tickets, "cultural" tour of New York, three meals.

The popular columnist, Hal Boyle, wrote recently: "If the United Nations is going to work, it has to be known and supported by individuals. We will be doing something worthwhile for peace if we make the U.N. symbol as familiar around the world as the Coca Cola sign."

For further information concerning these three meetings write Mrs. S. W. Anderson, Whitakers.

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Report of Family Camps

"The association with other families who are working for enrichment of their Christian family living is extremely satisfying. I have much to carry home for thought."

"We like the time allowance for everything, especially the family playtime together. The discussion groups have proved so helpful. We appreciated the informality of meeting other families and learning from them."

"I enjoyed the freedom from planning and cooking meals, and washing dishes."

"The friendliness of the people in general, has made for a wonderful fellowship . . . We shall long remember this time in a Christian Camp and try to return again. The lectures have been very inspiring and helpful."

"The fellowship, worship, recreation, and food were excellent."

"I like the schedule. We have time for study and prayer, and enough time to relax so that it really becomes a vacation."

"I like best—fishing; beautiful surroundings; no phones, mail, newspapers, TV, radio; spiritual life; and the efficient staff. Suggested improvements—let well enough alone!"

"Most valuable experience I have had since becoming a mother—I have felt the nearness to God that we all need periodically in being a member of a team."

"I feel that many families in the local churches do not have enough information about the summer camps—and don't know what they're missing."

These are random statements from the evaluation sheets turned in by each adult in each Family Camp held at Camp Don-Lee, August 17-20 and 20-23.

A measure of the increasing interest in family camping is the growth of our session from one 3-day camp with eight families in 1956, to one 3-day camp with twenty families each in 1958. Repeated requests are made for more and longer Family

Camps, and plans are being made to honor these requests.

Following is a typical day's schedule:

First Day

- 2:30 Registration, recreation (swimming, etc.)
- 5:30 Supper and Orientation
- 7:00 Fellowship Hour—get acquainted time, games, singing
- 8:00 Learning Together
- 8:45 Worship
- 9:00 Good Night

Second Day

- 7:45 Family Devotions
- 8:00 Breakfast
- 8:45 Cabin and Camp Clean Up
- 9:30 Study Groups: Nursery, Kindergarten, Primary, Junior, Intermediate, Adults
- 11:00 Family Recreation
- 12:30 Lunch
- 1:30 Rest
- 2:00 Instruction for non-swimmers
- 2:30 Free Time—swimming, fishing, canoeing, hiking, ping-pong, etc.
- 5:30 Supper (beach cook-out if desired)
- 7:30 Fellowship Singing
- 7:15 Worship
- 7:30 Movie or other educational experience
- 8:00 Fellowship Hour
- 9:00 Good Night

Third Day (same as second day, except cook-out)

Fourth Day (same morning schedule)

- 11:00-11:15 Evaluation Session
- 1:30 Check-out, free time for swimming, etc.

Family devotions were from the August issue of *Christian Home*. Additional resource material was Elton Trueblood's *Finding God in the Redemptive Fellowship*.

Each family shared in some clean-up detail, on a rotating schedule.

Study groups were led by the following persons:

Wesley Brogan, Ava Smith and Myra Morris;

Kindergarten: Mrs. J. H. Waldrop, Jr., Miss Mary Harris;

Primary: Mrs. W. L. Freeman, Miss Celia Stallings, and Nell Harris;

Junior: The Rev. Wesley Brogan;

Intermediates: Mrs. Wayne Wegwart;

Adults: The Rev. Jesse Lanning. As resource leaders for the adult group, the Rev. W. L. Freeman spoke on "Understanding Each Other"; the Rev. H. H. Waldrop, Jr., spoke on "Communication within the Family"; and the Rev. Wayne Wegwart spoke on "Living as a Team."

Among the interesting activities for the children's groups were a puppet show, a playlet, leaf plaster casts, pine straw table mats, nature hikes, and even learning to use paste and paper alone in the nursery.

Several children caught their first fish, some learned the rudiments of canoeing, and some non-swimmers passed tests after instruction, permitting them to swim in the "second pool"—four to five feet deep.

Very enjoyable fellowship singing was led by Mrs. Herb Waldrop and Nell Harris. Under the leadership of Wesley Brogan, worship was planned and led by Milton Warren, Dee Waldrop, and Vince Colombo, for Camp I, and Ty Simpson, Margaret Sutton, and Jean Harris, for Camp II. The Recreation Committee for Camp I consisted of the Rev. Kelly Wilson, Bill Egerton, and Bill and Louise Hube; for Camp II, Tom Barnes, C. F. Lewis, and Bill Des Vergers.

Interest in tent camping by families was stimulated by a talk and discussion led by Wayne Wegwart. Movies shown were "Preface to a Life," "Family Affair," and "This Charming Couple," and the filmstrip, "Is Your Home Fun?"

The accompanying photos, courtesy of the Rev. J. H. Lanning.

♦ ♦ ♦

The five themes of magazine articles which today have the broadest appeal—physical and mental health, education for youth and adults, religion, the pocketbook, and how people live and are meeting and solving their problems—have replaced the themes of sex, sensation, and superstition.

—WILLIAM I. NICHOLS, Editor.



Buzz session during Adult Study Group—I. to r. Mack McDonald, Lillington; the Rev. Rufus Stark, Burlington; Mrs. C. F. Lewis, Goldsboro; Mrs. R. R. Blankenhorn, Kinston; Mrs. Fred Whitaker, Kinston; Mrs. R. L. Bame, Southern Pines.



Balloon Relay during evening Fellowship Hour, led by C. F. Lewis, front center.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

"Your young men shall see visions."—
Joel II, 28

Hub-bub from ACS has at last subsided; schools and colleges throughout the state have re-opened their doors; the wheels of Methodism in the North Carolina Conference are beginning to grind into another year.

From all sectors of the conference, activities are popping faster than the CHRISTIAN ADVOCATE and its staff can keep a tab on them. If you have any news from your church, subdistrict, or district of which you wish to inform the conference, write Conference Director of Youth Work, the Rev. Robert McKenzie, Jr., at Box 6667, College Station, Durham, or Publicity Superintendent David Gergen at 2803 Nation Ave., Durham.

Your activities and worship services may inspire other Methodists and spawn ideas beneficial to another church and its members!

Officers Report Progress

In wake of elections and appointments at the recent Annual Conference Session, new officers of the conference assembled August 28-30 at Camp Don-Lee on the outer banks of the Neuse River.

The group, meeting to orientate themselves in their new positions, become acquainted with fellow officers, and plan for the coming year, experienced "terrific success," according to president Francis Bradshaw.

Establishing themes for assemblies and meeting for next summer required much of the meeting time.

Among themes decided upon were "Seek Ye the Lord" during the initial two weeks of the Louisburg Assemblies next summer, "Confronted by Christ" for the third week at Louisburg, and "The Courage to Be" for next year's ACS. Officers strove for continuity in creating the topics.

Miss Joe Carole McDaniel, Christian Fellowship chairman, will head the first two Louisburg weeks, and Al Thompson, Christian Citizenship chairman, the third week.

Treasurer Howard Garner will chairman the ACS program.

Miss McDaniel hails from New Bern, Thompson from Hamlet, and Garner from Greenville.

During their three-day stay, officers also considered and studied area reports submitted at ACS plus viewing a special report on the conference level of district and tri-district activities.

Site of the Tri-District Witness Mission in April '59 is undecided. Rocky Mount, New Bern, and Elizabeth City are participating in the movement and one will likely snag the position of host.

Conference members interested in the model United Nations assembly proposed at ACS can rest assured action is forthcoming. Officers set up a work committee, of which Al Thompson is chairman, for the project.

In another business action, the Don-Lee group selected assistants and advisors for program areas of the conference.

President: Francis Bradshaw
2000 Cedar Street, Durham, or
Box 5010, Duke Sta., Durham
Publicity Superintendent: David Gergen
2803 Nation Ave., Durham
Director of Youth Work: Robert McKenzie, Jr.
Box 6667, College Sta., Durham

The conference council decided to convene again Nov. 21 and 22 in Durham.

Elsewhere around the conference, activities are at a high pitch.

Durham District Elects Officers

Ronnie Lewis of Durham captured presidential honors of the Durham District in its annual planning retreat Aug. 30 and 31 and Camp Kanata.

While electing Lewis president, 63 delegates, representing 80 churches and five counties, cast the majority of other votes for Pete Range, Chapel Hill, as vice-president; Day Heusner, Chapel Hill, as secretary; Bill Graham, Chapel Hill, as treasurer; and Diana Whitt, Roxboro, as publicity chairman.

Selected Program Area chairmen are Judy Cooke, Durham, Faith; Patricia Parrish, Creedmoor, Witness; Dora Jeffreys, Durham, Citizenship; Ann Coble, Durham, Outreach; and Anne Stuart Barnette, Roxboro, Fellowship.

Until Durham District Supt. Dr. C. D. Barclift of Durham appoints a minister to serve as director of youth work, W. A. Graham of Chapel Hill and Horace Mansfield of Durham will handle co-lay advisor duties.

"Does It Pay to Be Good?" was the theme of the Rev. E. Clifford Shoaf's Sunday address to the retreat group. Shoaf is Minister of Education at Duke Memorial Church of Durham.

The new Durham District officers met Sunday, Sept. 7, at Duke Memorial Church

to plan a fall rally for 3,000 youths in the district.

Durham Subdistrict Offers Meares

Renowned recreation leader, John Meares, led the Durham Subdistrict in a recreation workshop Aug. 28-30 at Asbury Methodist Church. Meares also stayed over for the district retreat that weekend.

New Bern, Goldsboro Subdistricts Plan

With the launching of a new school year, two North Carolina subdistricts beat a hasty retreat from the schoolyard to sub-district planning retreat during the ensuing weekend., Sept. 6 and 7. The groups met separately.

Queen Street, Kinston, Records Success

Queen Street Methodist Church of Kinston, at the climax of its Youth Activities Week August 25-29, wrote the names of eight new members into its church roll. Theme for the week was "To Dare to Do to Be for Christ."

Three Local MYFs Stage Planning Retreats

Planning retreats were the main order of business for three churches within the conference area in late August and September.

Trinity Methodist Church of Durham trekked to Camp New Hope Sept. 6-7 for its annual planning session. With Russell Richey presiding, the group met all day Saturday and until 2 p.m. Sunday.

Seniors and Older Youth of Centenary Methodist Church in New Bern went to Camp Don-Lee for their retreat Aug. 30 and 31.

Lumberton's MYF conducted its planning retreat for seniors Aug. 21.

Before the retreat, the MYF had its Youth Activities Week Aug. 18-20 with former conference vice-president, Ken Crutchfield, doing a "bang-up job" of speaking and

(Continued on page 16)



North Carolina Conference's newly elected officers: (left to right) Francis C. Bradshaw, Durham, president; David F. Harper, Rocky Mount, vice-president; Mary Ross Henley, Pittsboro, secretary; Howard Garner, Greenville, treasurer; David R. Gergen, Durham, publicity superintendent. (Photo courtesy Durham Herald-Sun Papers—By Jim Sparks)

Justice in Economic Life

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Exodus 20:15; Amos 8:4-7; James 5:1-5; I Peter 4:10-11

Here are a group of scripture passages from both testaments. While they differ greatly in the time and circumstances of their writing, they all are related to the question of what is just and fair in economic relations.

"You shall not steal" is the first of the quotations to consider. At first glance this may appear to be an extremely simple statement. In an early form of life, such as the ancient Hebrews knew, it probably meant only the taking of some object belonging to another. In our highly complicated economic system it may mean a number of things. Thanks to government regulations, weights and measures have been standardized, and inspectors provided to see that these laws are observed. But there are other methods of stealing that are more refined. Such things as unfair competition, granting of special favors to irresponsible firms by government, dodging taxes, "influence peddling," and many others. We need to think of these larger meanings.

In another lesson recently we were concerned with the prophet Amos. In the passage above cited we see him denouncing the economic practices of Israel. They resent the Sabbath, and can scarcely wait for it to end so they can resume their cheating in the market place. They cheat by falsifying weights and measures and by selling the sweepings from the threshing floor for good wheat. Such practices, declares Amos, the Lord will not forget.

From the book of James comes a blistering sermon against the rich who have made their gains in a dishonest manner. The cries of those whom they have cheated have been heard by the Lord of Hosts; consequently the hoarders of wealth suffer for the selfishness. In these selections from both the Old Testament prophet and the New Testament preacher God is pictured as the champion of the oppressed. This is another way of saying that, in the long run of the years, right and truth will win over wrong and error.

In the last selection the emphasis is put on the positive side. Instead of denouncing evil, an appeal is made to use the gifts God has made to us for the best interests of all—"as each has received a gift, employ it for one another, as good stewards of God's varied grace." All of us do not have the same gifts, but we have the same obligation to use whatever gifts we have "in order that everything may be glorified through Jesus Christ" (verse 11).

In conclusion, it may be of interest to quote from the Methodist Social Creed those parts which apply to the subject of this lesson. This creed has been adopted by the general conference of our church, and appears in the Discipline.

1. *On Poverty and Unemployment*: "We believe it is our Christian duty to provide for all men opportunity to earn an adequate livelihood."

2. *On Wealth*: "As Christians we must examine earnestly before God both our personal and business practices, lest we unwittingly adopt the standards and assumptions of a materialistic society to the exclusion of our Christian stewardship."

3. *Working Conditions*: "We urge the protection of the worker from dangerous and unsanitary working conditions, and from occupational diseases. We stand for reasonable hours of labor, for just wages, for a fair day's work, for a fair day's wage, for periods of leisure, and for equitable division of the product of industry."

4. *The Right to Organize*: "We stand for the right of employees and employers alike to organize

for collective bargaining; protection of both in the exercise of their right; the obligation of both to work for the public good."

Announcement

The loan committee of the W. N. C. Conference Credit Union will meet in Charlotte on September 12 at the Charlotte Coliseum immediately after the lunch hour of the Educational Mobilization Meeting. The committee will be happy to accept applications and talk with people desiring loans.

W. B. A. Culp, Chr.,
Credit Committee,
WNCC Credit Union

Letters

From the Shackfords

Dear friends;

Our deep and abiding gratitude goes out for the tender sympathy and gentle love expressed in prayers in many visible ways by friends of North Carolina Methodism, in the deep sorrow occasioned by the death of our son Jody. Love of friends has proved a window through the heavy overcast, showing forth the Father's care so often recommended, and now so sorely needed.

Thanks be to our Saviour. Our enduring love and appreciation.

Joe and Virginia Shackford
and the children

• • •

She's Used to Us By Now

To the Editor:

Please renew my subscription for another year. I am 62 years old and I have been used to the *Advocate* all my life, and I have been reading it ever since I began to read. My grandmother, Mrs. Mary E. Pope, took it when she lived with us. She died in 1913 and it was renewed in my name, Maggie Pope, and I have been getting it ever since.

I have always looked forward to the *Advocate*. I have a few really old copies . . . I have always loved the *Advocate* and I expect to take it as long as I live.

Mrs. Stedman Matthews
Teachey, N. C.

NOTICE TO CORRESPONDENTS

The editors receive dozens of unsolicited manuscripts each week, many of which cannot be used because of lack of space. We would like to return these to the senders, and will do so if a self-addressed stamped envelope is enclosed with the manuscript.

With the increase in postage now in effect, we cannot afford to return unsuitable manuscripts unless the above procedure is followed.

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Kilgo to Dedicate Building Sunday, Sept. 14

Sunday, September 14, the Education Building of Kilgo Church, Charlotte, will be dedicated. Dr. Walter Miller, D.S., will be the speaker.

One of the most lovely spots in Charlotte was chosen for the location of Kilgo Methodist Church which is celebrating its fifteenth anniversary. Kilgo Church was organized September 5, 1943, with only 37 members, and was named for Bishop John Carlysle Kilgo.

Sunday morning services and Sunday school were held, during the first 15 months of its existence, in the Midwood School Auditorium. Evening services and other church activities were held at the parsonage, 2121 Belvedere Ave.

Through the farsightedness of the Charlotte Mission Society of the Methodist Church the T. C. McNeil House at 2101 Belvedere Ave., was purchased on August 25, 1944, and presented to the membership of Kilgo. By January 1945, this residence had been converted to a church home for Kilgo Methodist.

Ground was broken for the Fellowship Building in March 1948, and it was first occupied a few months later.

Then on February 14, 1954, the congregation met and broke ground for the new Educational Building. By March 21 it was time to place the cornerstone, so a brief service for the laying of the cornerstone was held between Sunday school and the worship service. The Educational Building was completed at the total cost of \$106,430.23 and on October 15 was formally accepted by the church. "Open House" was held Sunday, October 24. By December 1957, the Educational Building was paid for.

For 15 years Kilgo has grown steadily under the leadership of three outstanding pastors—John R. Hamilton, Sherrill B. Biggers, and J. Chalmus Grose, under whose effective ministry the Educational Building was built and paid for. Ivan A. Stephens, the present pastor, was appointed to Kilgo in June.

Louisburg College Opens with Large Enrollment

Louisburg College, at Louisburg, opened its 1958-59 session on September 9, with an enrollment of around 400 students.

The first formal event of the year was the faculty workshop-retreat September 5 and 6 with visiting speakers including Dr. Charles Bernard, dean of admissions at the University of North Carolina; the Rev. W. M. Howard, Jr., pastor of the Jarvis Memorial Methodist Church, Greenville; and the Rev. G. S. Eubank, superintendent of the Raleigh District. Student officers held their retreat on the campus September 7 and 8.

New members of the faculty include Miss Mary Douglas Finch of Richmond, Virginia, former missionary to Japan, who will teach Bible and English, and Mrs. Felton R. Nease of Louisburg, who will be part-time instructor in biology. Two new house directors for the boys' dormitories are Mrs. Bessie Dail Mitchell of Goldsboro and Mrs. Helen Grant Stephenson of Severn.

It is expected that the new student union-cafeteria building will be ready for use around November 1.

Board of Temperance to Launch Program to Help Alcoholics

An intensive, churchwide program aimed at increasing local church help for alcoholics will be launched this fall by the Board of Temperance, Washington, D. C. Rehabilitation of the alcoholic has always been a part of the church's temperance program, it was emphasized by the Rev. Dr. Caradine R. Hooton, general secretary. Dr. Hooton pointed out that there are more than 4,700,000 alcoholics in the U. S., while the worldwide membership of Alcoholics Anonymous is only 200,000. "AA cannot do the job alone," he said. "The church has a Christian responsibility to help all persons in trouble, and this includes alcoholics and their families."

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Ardmore Methodist Church, 630 S. Hawthorne Road, Winston-Salem, N. C., is seeking a Director of Christian Education, experienced person preferred. If interested, please contact W. Harold Groce, Minister, at above address.

For Sale: 25 oak pews, 6 straight, 10 ft. 2 inches long. 19 curved from 5 to 21 ft. 2 pulpit chairs, 1 lectern. Write Dewey Jones, Oscar Jones or, Earl Moore, Route 3, Roxboro, N. C.

Director of Christian Education wanted at First Methodist Church, Morehead City, N. C. Contact J. F. Herbert, Pastor.

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Maybe It Isn't So Bad

Many of our troubles aren't as bad as we think they are.

Just as I started the day in my office, one of our staff came in with a new story which brightened the day considerably. A man, he said, was suffering from a peculiar malady which baffled four doctors. No matter what remedies they prescribed the trouble continued. One took out his gall bladder, another removed his appendix, and the third extracted his eye-teeth. But still his eyes bugged out and his head swelled.

"There's no use in my operating or taking your money," said the fourth. "You're in a bad fix, and I might as well tell you that you won't live another six months."

Shocked, the poor man went home, but after a few days, he got used to the idea and decided to enjoy life for the remaining months. One thing he had always wanted and never had; now he would satisfy his desire for fine clothes.

The tailor took his measurements. "Collar size, 15½," he repeated, "No," said the sick man, "not 15½—just 15." The tailor argued the matter, but the customer protested, "I have always worn a 15 and that's what I want."

"All right," said the tailor, "but it'll make your head swell and your eyes bug out."

• • •

And that reminds me of the true story of a certain clergyman who suffered from a slight nervous condition. He went to several doctors who examined him carefully and found nothing seriously wrong, but he was still worried, for there was one symptom which was extremely annoying and he feared to tell them about it. Each time he took a long breath he could hear a squeaking sound which seemed to come from the depths of his chest.

After a few weeks of tranquilizers, he got to where he didn't worry about the squeak, but he still wondered if he had contracted some disease of the lungs or if his internal mechanism had gone completely haywire.

And then one day he discovered the source of the trouble.

He had a squeaking belt.

• • •

And here's one which I heard over the radio this morning:

Suffering from a peculiar twinge in his back muscles, a man went to a chiropractor for a treatment. After a few minutes, he got complete relief and sighed happily. "That does it," he said gratefully. "You did the trick. But what was wrong? Was it my sacro-iliac?"

"No," said the honest doctor. "Your suspenders were twisted."

• • •

Wilkesboro Revisited

Nearly three years ago I accepted the invitation of W. W. Blanton to visit Wilkesboro Church. I found there a hearty welcome, and I looked forward to a return some day. That time came recently when

I preached at the morning service for Blanton's successor, J. L. Johnson.

It was a hot day, during the Labor Day weekend, but a fine congregation greeted me and seemed not to mind the weather. Two full choirs occupied their places on each side of the chancel and sang beautifully under the leadership of a very fine choir director and organist, who has the rare ability to play hymns with intelligence and spirit.

This is another of my favorite church buildings. This one pleases me because it has a steeple which dominates the whole town. Inside, a lovely altar and divided choir space adds to the worshipful atmosphere.

Like many of our churches, Wilkesboro suffers from the effects of the little faith of those who originally built it, for they bought only enough ground for their needs a long time ago, and now the building is hemmed in so that it cannot be enlarged on any side. But the resourceful officials and pastor have solved the problem for a time, at least. They are beginning to dig out a basement underneath the sanctuary which will eventually give them space for several class-rooms.

Sunday dinner with the Johnsons was a happy time, with three youngsters who are certainly the best behaved children in the state. The seven-year-old daughter is an enthusiastic *ADVOCATE* reader, and proved it by telling me about many things which she had read in our columns. And Edgar, the 11-year-old son, who doesn't care much about reading, gave undivided attention to the editor's stories of life in Florida.

Wilkesboro Church is on the Every-family plan and, what is more, the people read the paper. Several teachers and mothers told me how much they enjoy the children's page, a compliment which I passed on to Miss Whisner.

See you next week, in passing.

Youth in Action

(Continued from page 13)

directing the Lumberton youth in their worship.

President of the Lumberton MYF, Harold Goodyear, reports the Methodists, Presbyterians, and Episcopalians of Lumberton joined forces during the summer month because several members of each denomination were vacationing. "It worked quit well," states Harold, Conference Outreach chairman. He suggests the plan for other churches.

President Bradshaw Finally Unpacks

Newly elected president of the conference, Francis Bradshaw, heaved a sigh of relief upon reaching home after the officers' meeting at Don-Lee Aug. 28-30. Francis has not been home almost all summer, dashing back and forth across the conference with engagements.

A fine and capable president, Francis carried the banner of the conference to the National Methodist Youth Conference in Indiana at the conclusion of ACS. He represented 26,000 North Carolina MYFers at the convention Aug. 18-20.

Birgitta and Brotherhood

As a practical demonstration in Brotherhood—and international relations—the Birgitta Ahlberg story ranks among the best.

Here was a talented, attractive Swedish girl brought to the edge of death by a tragic encounter with a spinning airplane propeller, confined to a hospital thousands of miles from home, a stranger in a foreign land.

Enter her father, Ernest Ahlberg. Leaving a critically ill wife in Stockholm, he flew to his daughter's bedside in Greensboro, not even sure she would be alive when he arrived.

Add to that the warm heart of Americans everywhere who rallied with financial help and personal messages to ease the plight of these people, caught up in a web of tragedy. In Greensboro a fund to help pay Birgitta's medical and hospital expenses soared to \$4,850. In Sweden the Methodist Church, of which the Ahlbergs are members, launched a nationwide campaign for additional funds.

Meanwhile Birgitta herself, who had lost part of one arm and suffered deep face and chest wounds, remained on the critical list for 15 days. Having held her own for two weeks, on Thursday the young Swedish medical student came off the critical list. Her doctors promised she would be able to return to Sweden shortly, but faced a long series of plastic surgery operations.

As the darkness began to lift, Ernest Ahlberg prepared to return to Sweden where his stricken wife required his attention. He could not leave, however, without expressing his appreciation to the people who had helped his daughter and this he did through an interpreter, in these words: "I want to . . . express my humble thanks for the great help you have given my dear daughter . . ."

"The American people have, through this, shown practical Christianity as Christ teaches when He says that, 'I was sick and you visited me.' And, 'Do unto others as you would have them do unto you.' I will always remember these days with a warm heart. When I think of you, I am grateful and proud that I am a Methodist and a Christian."

And as an added fillip, Ernest Ahlberg's interpreter, young Tor Pytte, hopes to remain in this country and accept a scholarship offered him by Greensboro College.

Thus the hands of friends are extended across oceans and continents to destroy barriers and make man a little prouder to be called man.

—Greensboro Daily News

NORTH CAROLINA

Christian Advocate

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September 18, 1958

Volume 103

Number 37

—H. Armstrong Roberts Photo



News Briefs about Methodists and Methodism

Bishop Nolan B. Harmon will be guest speaker at Central Church, Mount Airy, on Sunday morning, September 21.

Myers Park Parsonage, Charlotte, has recently undergone extensive improvements, including cleaning, painting, papering, additional furniture, and a modernized kitchen.

Thomas C. Hoyle, a faithful member of Bethel Church, Greensboro, recently celebrated his 90th birthday. Mr. Hoyle, an attorney, is still active, and says that he is "shooting for a hundred."

Franklinville Methodist Church will observe its annual homecoming on Sunday, September 21. Mr. M. T. Lambeth, superintendent of the Children's Home in Winston-Salem, will be guest speaker.

The Rev. Frank E. Wier of Burlington has been named assistant editor in the Editorial Division of the General Board of Education, Nashville, Tenn., as announced by Dr. Henry M. Bullock, editor of Methodist church school publications.

Newlyn Street Methodist Church, Greensboro, observed homecoming on Sunday, September 14. The morning message was delivered by the pastor, the Rev. A. A. Kyles. Lunch was served at 12:30 on the church grounds, followed by fellowship and group singing.

St. Paul Methodist Church, Durham, observed homecoming on Sunday, September 14. The Rev. D. E. Earnhardt, pastor of McMannen Chapel in Durham, was speaker at the morning worship service. Dinner was served on the grounds.

The Rev. and Mrs. J. Robert Regan, Jr., of Washington, D. C., announce the birth of a son, Curtis Randall, on August 30. Mr. Regan is with the headquarters office of the Methodist Board of Temperance in Washington.

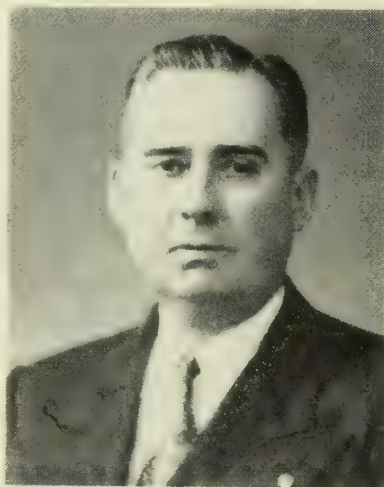
Jonesville Methodist Church will observe homecoming on Sunday, September 28. The Rev. Garland Stafford, a former pastor, will be the guest minister. Dinner will be served at 12:30. All former pastors, members and friends of the church are invited to be present.

St. John Methodist Church (now known as West End Methodist Church), in the Hunter Hills section of Greensboro, will begin construction on its education building in about 2½ months. This unit, to cost \$90,000 to \$100,000, will house all activities of the church, including worship services in the fellowship hall, until the new sanctuary is constructed later.

Friendship Methodist Church at Plyler, in Stanly County, has recently completed a cement block building to be used as a church hut. It will be used for fellowship and church and community activities. This is the second new building completed at Friendship in recent years, and the next step is the construction of a new sanctuary. The Rev. Johnny Hall is pastor.

Charles Phillips Bowles, son of Dr. C. P. Bowles, pastor of West Market Street Church, Greensboro, was married on Saturday, September 6, to Miss Anne Marie White, daughter of Mrs. Claybert C. White, of that city. The marriage ceremony was performed by the groom's father.

Mayodan Methodist Church observed its annual homecoming on Sunday, September 14. The Rev. R. Delbert Byrum, a former pastor, who is now minister of education at Grace Church, Greensboro, was speaker at the morning worship service. Dinner was served on the grounds.



The Reverend Glen Willard Bruner, Methodist missionary, has been elected vice-president for Financial Affairs of the International Christian University in Japan. He assumed his new post on September 1, 1958.

Diplomat with twenty-three years of foreign service in Japan under the State Department of the United States, an army officer with the rank of Major during World War II, graduate engineer, ordained minister of The Methodist Church (Rocky Mountain Conference), and missionary of the Division of World Missions, Mr. Bruner brings to his new post a wealth of experience.

Mr. and Mrs. Bruner are supported by Queen Street Methodist Church, Kinston, N. C., and Centenary Methodist Church, Richmond, Virginia. They are now located at 1500 Osawa, Mitaka, Tokyo, Japan.

The Rev. R. Jerry Faulkner has been appointed as director of Christian Education at Central Church, Albemarle. Mr. Faulkner is a native of Mecklenburg County where he began work in the Methodist Church, and in 1953 received his local preacher's license. He was graduated from Pfeiffer College in June, where he majored in Christian Education.

Wesley Heights Church in Charlotte heard two of its sons Sunday, September 7. At the morning service Paul Bowers, son of Mr. and Mrs. Paul C. Bowers, Sr., brought the message. He will be returning soon to Union Theological Seminary to complete his senior year's work. At the 7:30 service Bob Sigmon, son of Mr. and Mrs. R. L. Sigmon, was the speaker. Bob will leave the latter part of this month for Pakistan under the direction of the Board of Missions.

Coburn Memorial Church, Salisbury, observed its annual homecoming on Sunday, September 14, with the pastor, the Rev. Harold R. Simpson, preaching at the morning service. Picnic dinner followed on the church lawn. The Rev. Earl H. Brendall, a former pastor, preached at the evening service.

Dr. R. Moorman Parker, of the Board of Missions of the West Virginia Conference, was guest speaker at the morning service of Dilworth Methodist Church, Charlotte, on Sunday, September 7. Dr. Parker is assisting the church in its Forward Step Campaign to raise a \$150,000 Building Fund.

St. Paul's Methodist Church at Carolina Beach has begun tearing down its old buildings in preparation for the construction of larger quarters which will cost approximately \$50,000. The pastor, the Rev. C. D. Roetter, states that the congregation expects to occupy the new church by early next summer.

Braxton Harris, son of the Rev. and Mrs. W. Reid Harris of Hickory, has been named to the faculty of the department of education of Appalachian State Teachers College. Mr. Harris received his A.B. degree from Lenoir-Rhyne College and his master's from Appalachian in 1956. He has recently returned from Indiana University where he has been working toward his doctor's degree in secondary education and administration. Mrs. Harris is the former Trudy Lawrence of Hickory.

Pierce's Campground Church, on the Halifax Charge, will celebrate its annual homecoming on Sunday, September 28. The homecoming message will be delivered at the 11 o'clock service, followed by lunch on the church grounds. Revival services will begin on Monday evening, September 29, with the Rev. Donald Lee Harris of Garysburg doing the preaching. The pastors, the Rev. John Smith, and the congregation extend an invitation to all former pastors, members and friends to attend the homecoming and revival services.

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The Work of the Commission on Chaplains

By JOHN R. McLAUGHLIN

General Secretary, Commission on Chaplains

Sometime ago a letter came to my office containing a very frank question, "What do you do to deserve the right to ask support by the church?"

Although it has been some time since the letter came and was answered, it will long be remembered by our staff. The wording was frank and challenging and it left two impressions with me. First—every person and agency receiving support from the offerings might well ask the question, "What do we do—or I do—to deserve the support of the church?" Secondly—it convinced us that others in the church are equally unaware of the mission of the Commission on Chaplains. It is to explain this that these words are being written.

Put in the legal language of *The Discipline*, paragraph 1571 says: "There shall be a Commission on Chaplains which shall represent The Methodist Church in the recruitment, endorsement and general oversight of all Methodist ministers serving as chaplains in the Armed Forces, Veterans Administration and other Federal agencies; in industry and in State and local public and private institutions, other than those of The Methodist Church. The Commission shall render such other services to these chaplains as may be referred to it by the Council of Bishops."

The basic reason for the church to support our work is to be found in the fact that we help provide one of the essential ministries of the church. Defined more accurately, the Commission, through the chaplains on duty, extends the ministry of The Methodist Church to thousands of persons who are displaced by reason of military necessity in the Armed Forces, for crimes and misdemeanors in our correctional institutions and by illness in our hospitals (except those served by our own Board of Hospitals and Homes).

It is in the definition of the terms that the complications become more apparent.

"Recruiting" is not a term properly descriptive of the process of filling the chaplaincy positions open to Methodists. It has connotations of pressment and other types of persuasion tending to compel a man into some unwanted predicament. "Discovery" is a more apt term.

Fortunately, every member of the staff has had experience as the pastor of a local church; two have been district superintendents and one served in the administration of one of our colleges.

We think we know the manpower needs of the church and in our work try to help each man to find his place in one of the many facets of the ministry. Some have gifts fitting them for the local pastorate, or for urban work, some the rural ministry, some, teaching or administration. Happy is the day when we find one whose bearing has the marks of a good chaplain. It is a discovery worth the voyage. And through your contribution to our agency, you are there.

Endorsement is the certification of the worthiness of a minister to represent The Methodist Church in the chaplaincy, which is a cutting edge of the Ecumenical Church. This endorsement comes only as a result of as careful a screening as we can develop.

The term "supervision," interpreted by the present staff, does not carry the same connotation of authority given to the superintendent of a civilian district.

A chaplain is under appointment by his bishop. He is a member of an Annual Conference and subject to the same rules and regulations laid down for pastors of local churches.

Having been "made a minister" and appointed to a chaplaincy, he then takes an added responsibility to the regulations and authorities of the agency he serves, be it civilian or military.

The Commission and its staff stand in a liaison relationship between these two authorities, protecting the chaplain's rights, reminding him of his responsibilities, counseling him in his perplexities and trying to be as a pastor to him. We try to interpret the church to the agency and the agency to the church.

In order to function in an orderly fashion, the Commission on Chaplains maintains an office in the Methodist Building at 100 Maryland Avenue, N.E., in Washington, D. C. Being in the nation's capital, we keep in close contact with the various headquarters of the Armed Forces and Veterans Administration, in which organizations we have the greatest number of men.

Again, as any pastor, we are required to visit our flock. Many of these men are serving in places of isolation, away from the regular contact with the church and, in some instances, other ministers. The ideal is for one visit per year with those who are in the continental United States and every other year for those abroad.

In the fall of 1957, a visit was made to the Far East, Alaska, and the islands of the Pacific. In 1958, trips will be made to the Middle East, North Africa, and Europe. We were unable to visit the man at the South Pole and those in the far north and, so far, the Caribbean. The importance of this phase of the work becomes apparent in its entirety when one participates in it. Those who have served in isolated spots will be able to imagine it more fully than others.

The Pensions

Most chaplains are appointed "without annuity" in their Conferences. On the other hand, few agencies, including the Armed Forces, provide pensions until after a certain number of years of service have passed. It is incumbent upon the Commission on Chaplains, through the Board of Pensions, to co-operate with the man to provide a pension for these uncertain years. This is done on a very inadequate basis at the present time, through a joint contributory

fund—the chaplain and the Commission paying equal amounts into the fund year by year. Over a fifth of our budget goes into this fund. More will probably be needed if these pensions are to be brought up to the level of their brethren in home Conferences.

Interdenominational Work

This is an ecumenical ministry and we help to maintain the General Commission on Chaplains in order that Protestants might speak as a united voice. Participating in this on the basis of our size as a denomination, another sizable portion of our budget (about 8%) goes to this cause.

Retreats

This year we initiated a program of Retreats for our men. Bishops Oxnam, Kennedy and Tippet gave us a spiritual feast at Oiso, Japan, for the chaplains in the Far East. Three such gatherings were held in the United States in 1958. We plan to repeat these from year to year, co-ordinating our program with interdenominational groups.

What Do We Do?

These are our activities and this is our work. Why is it important and why do we ask for support from the church? In order that the gospel might be preached to those who are sick and in prison and to those who are caught up in national responsibilities across the face of the earth. To provide church school training for the young, counseling for those in trouble, and the sacraments of the church to those who desire them. To create an atmosphere conducive to Christian living for those far away from home. To evangelize those who would otherwise be lost for the lack of our efforts and to help these ministers to live among their people lives of sacrificial service, secure in the knowledge that wherever they may go, the church and its good people are with them.

Negro Theological Center Under Construction

Construction of the buildings of the projected interdenominational theological center for Negroes on a new campus adjacent to Atlanta University is expected to begin immediately with a recent \$1,500,000 building-fund grant from the Sealantic Fund.

The Interdenominational Theological Center will combine the educational functions of Gammon Theological Seminary, Atlanta, (Methodist); the graduate faculty of religion at Morris Brown College, Atlanta, (African Methodist Episcopal); the graduate program in religion at Morehouse College, Atlanta, (Baptist); and the seminary at Phillips School of Theology, Jackson, Tenn., (Christian Methodist Episcopal).

Classes are expected to begin in the fall of 1959.

The Rev. Dr. Harry V. Richardson, who has been president of Gammon, was recently elected president of the Interdenominational Theological Center. However, Gammon will continue to operate as a residence hall and center of Methodist instruction.

What Makes TEEN-AGERS TICK?

By MARGARET G. HADDEN

Continued from last week)

And then there's Jane. She was secretly married during the spring of her Junior year and had to drop out of school early in her Senior year to have a baby. Her husband would not support her, so she went back home. The next year she came back to school, and enrolled in a co-operative class. By working on a training job she was able to help support herself and the baby. Now she has graduated with honors and was an award winner for her outstanding work. She has a good job and is well on her way to a successful career with every chance of overcoming her mistakes.

Mona really gave me headaches that aspirin would not cure. When she came into my class, I was sure she would be a splendid addition to the group. She was attractive and friendly and started out well on her training job. She was popular with her classmates—in fact, so popular that they elected her treasurer. Mona kept accurate records of the dues paid to her and everyone was pleased. Then came the day when her cash drawer was short; then her counter-inventory was short. Though her employer was not sure Mona was at fault, since others used the same cash register, he asked me to find her another job. I did and explained to her new employer as fairly as I could, and cautioned Mona to be very careful on this new job. Mona could always explain away so convincingly anything that might arouse suspicion! Then the class needed money to pay a big bill and Mona was to get it out of the bank and bring it to school. Several days passed, each with an excuse as to why she had not brought the fifty dollars. About that time her new employer called for me to come to his office at once. Mona's department was short, though he could not be sure it was Mona's fault. I finally contacted the mother, who worked on the third shift and then usually stayed at her sister's during the day because she and her husband could not get along. The mother and I talked for hours on several different occasions. We talked with Mona separately and together. It finally developed that Mona was a kleptomaniac!

I have never felt worse over a student. The mother's story of her own life with a drunken father who abused his family and would not provide for them; her very early and unhappy marriage to a man much older than she just to get away from home; the constant friction between them, much of the time over Mona; the drunken old father accidentally killed a few weeks prior to our conference; the old mother, who had idolized and almost raised Mona, suddenly dropped dead, and Mona found her! Friction, poverty, grief, neglect—"unto the third and fourth generation!"

Mona left school; lost her job because the shortages continued, and dropped out of sight. I have never ceased to think about how unhappy and mixed up she was and

I couldn't help her. It was another case of knowing "why," but not being able to solve the problem.

Let's look at Dick, a pupil of many years ago. He was a complete "rake" in school. He ran the whole gamut of emotions; and, finally, he and one of his buddies stole two Bibles from his own church "just for kicks" and gave them to each other. One night Dick staggered home from a wild evening of drinking and carousing to find his family grief-stricken over the death of his little niece. Dick told me how he went to his room and crawled into bed but sleep would not come. He began to ask himself, "What would happen if I had died instead of little Mary?" He tossed for hours; and then finally he turned on the light and reached for that stolen Bible which lay on his bedside table. It must have been the "Hand of Providence," he assured me, that made the Bible fall open to the passage, "Believe on the Lord Jesus and thou shalt be saved." To make a long story short, Dick changed his way of living, went to Bible school for two years to learn to be a better layman. You can only imagine my pride and joy when I was invited to a luncheon given to honor Dick for being top salesman for his company.

Joan's problem was partially inherited. She is the oldest of five children, ranging in ages down to three years. Her father is a hopeless invalid; her mother works in a factory to try to support the family. Joan worked on a part-time job and gave most of her money to her mother; but she is an attractive girl and wanted the pretty clothes and good times that the other girls had. And, too, living at home was not pleasant, because her father was bitter over his plight (is it any wonder?) and made life miserable for his family. There was Joan's boy friend who kept urging her to marry him and "get away from it all."

Joan's problem was very heavy for her seventeen years. Should she stay at home and help her mother or was she justified in "leading her own life?" She, too, had many sessions behind my office doors; she wept many tears, and we prayed many prayers. She became moody; sometimes overly vivacious; sometimes sullen; at other times, very depressed. Finally, she made her decision—to stay with her family for a few more years.

Rachel's father is a veteran, suffering from shell shock. At times he goes absolutely "berserk," flies into a rage and beats his children for no valid reason. Rachel finally confided in me that she wore long sleeved sweaters to hide the marks made by the belt buckle! She was an honor roll student and one of the finest trainees we have ever had, in spite of her miserable situation. That girl had real character!

David's mother died when he was a tiny boy. The bereaved father, a textile worker, took his three small children and went to live with his parents, who were deaf and dumb. Dave loved and respected his grand-

parents and did all he could to be obedient and helpful. He made a wonderful record in school, was a leader among his classmates, and received an award for his outstanding work. He became a store manager for a well-known company and is often pointed out as a young man who will undoubtedly "go places." It is interesting to compare his record with that of many boys who have had everything made easy for them.

Nancy's father is an alcoholic. Her mother thought that, under the circumstances, it was best for her to leave home. She took an apartment with a girl friend and entirely supported herself with the money earned on her training job. Her grades remained above average, she advanced on her job; and there has never been a word of criticism about her conduct. —(And we think grownups are the only ones who have problems!)

John's parents certainly laid the framework for his trouble. They were married when they were sixteen and seventeen and never really matured. Both were likeable people but they quarreled continually, often aiming their displeasure at John. There were times when he could do nothing right; though, occasionally, he was the "fair-haired child." The tension rose to such a pitch that John almost failed his Senior year. He had been trying for a certain four-year scholarship, but his grades dropped so low that he became ineligible. His parents would never understand how anything they did could possibly have upset their son. For weeks, John almost lived in my office because mine was about the only sympathetic ear he could find, and he needed encouragement. After graduation he joined the Armed Forces. Time will solve his problem as he learns more self-discipline.

These stories could go on for hours. Each of these young people in his way wants to be successful and happy. He yearns to be respected and looked up to by his friends and fellow citizens. Few will achieve fame or fortune, but each is learning to carry his own responsibility.

Dr. Franklin McNutt tells a favorite story about a young ditch digger who lived in his home town. This fellow was a fine specimen, who walked proudly with his head held high because his services were always in demand. He knew how to dig straight ditches that drained just right and he took pride in doing his job better than anyone else. This man was a success according to the best definition I ever heard. It goes like this: "He who with due regard for the good of others and to the glory of God makes the most of his circumstances and himself is a success."

I like the story about Mary who was helping her grandmother plant the garden. "O, Granny, just think about the vegetables we will soon be gathering," she said as she put the tiny seed into the furrow. The grandmother, a veteran gardener, explained to the little girl, "Seeds are like promises and the conditions must be met if they develop into fruitful plants. They must be buried in the soil, exposed to the rain, sun, and wind, and often pruned severely."

Teenagers are like these seeds. They must have the will to do, the desire to succeed, and the endurance to learn self-discipline. Sometimes the learning is so hard! To the

plants the little, fine hair roots are all important to growth; equally important to the youngster is to feel that he is really loved, that he is important, and that those whom he respects understand him and are willing to take the time to help him solve his perplexing problems.

A local business was advertising over one of the radio stations: "Do it yourself. Construct your own silver-lined dreams." Teenagers are sure they can do it, but they will do much better if they are properly guided and instructed. According to their own standards they want to "mature" which means to them, "learn to face problems instead of running away from them." If the day ever comes when I can buy these youngsters for what they are worth, there will be no need to worry about whether the Legislature votes raises for teachers. I could retire and live in ease the rest of my life; and so could all of you! But, if we hold our stock until their "silver dreams" really come true—and many of them will!—we could pay off the national debt.

From the teenage point of view, they could publish in the want ad column: Wanted: a common ground of understanding between us and you. We want so much to know that you, our parents, teachers, and employers love us, and that you will listen sympathetically to our problems without telling us we are crazy, mixed-up kids. We wish you would be more patient with us and more constructive in your criticisms instead of chewing us out all the time. Explain to us what we have done wrong and show us how to improve. Please set us better examples and help us to find a worthy standard of values to live by."

Nathan Hale said, "I regret that I have but one life to give to my country." Those of us who work with these young people often wish we were twins and each twin had nine lives like the proverbial cat. We wish, too, that we had the patience of Job and the wisdom of Solomon. Even these qualifications would not be adequate if we are really to help these teenagers "build their silver-lined dreams."



Doctor James Cannon, dean of the Duke University Divinity School since 1951, has resigned effective October 1 for health reasons.

President Hollis Edens stated that Dean Cannon's successor, who may be named in an acting capacity, will be appointed by the first of next month.

Dean Cannon is currently rounding out 39 years of distinguished service both as a teacher and administrator at Duke University and its predecessor, Trinity College. He joined the Trinity faculty in 1919 as assistant professor of Biblical Literature and has been Ivey Professor of History of Religion and Missions since 1926, when the Duke Divinity School was opened.

Although relinquishing the deanship, he will continue as an active member of the Divinity School faculty.

Dean Cannon succeeded Dr. Harold A. Bosley as head of the Divinity School in March, 1951. Progress of the School during Dean Cannon's administration has included strengthening the divinity faculty and student body; renovation of classrooms and other facilities; and expansion of the Divinity School Library.

President Edens states "James Cannon in his own person symbolizes the strength of the Divinity School. During his seven years as dean, his wise and courageous leadership has been fruitful for the School and for the University. His rare integrity has become a part of the institution. We shall miss his strong hand more than we can say."

Dr. Marcus Hobbs New Duke University Dean

DURHAM—Dr. Marcus Hobbs, Dean of the Duke University Graduate School, has been named Dean of the University, President Hollis Edens has announced.

The appointment makes possible an additional top-level position in the university's academic area and in the general administration. The action was taken at the request of Dr. Paul M. Gross, who has served since 1949 as vice-president in the division of education and since June 1952 as dean of the University. Dr. Gross will retain the vice-presidency and thus will be able to devote more time to long-range planning and to broad policy considerations within his area, Dr. Edens stated.

A successor to Dean Hobbs as graduate dean will be announced later. In the meantime, Dr. Hobbs will continue to administer the graduate school.

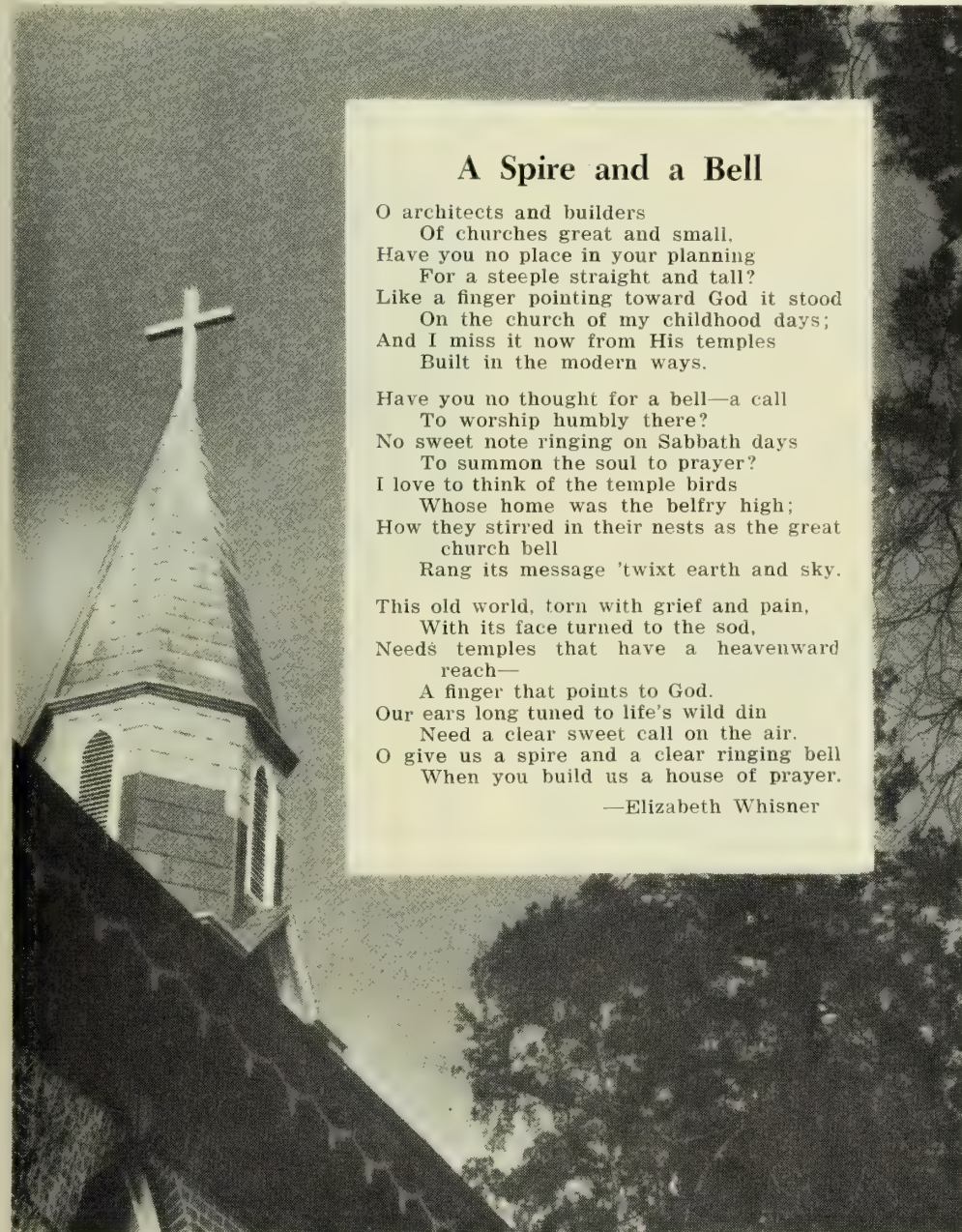
A Spire and a Bell

O architects and builders
Of churches great and small,
Have you no place in your planning
For a steeple straight and tall?
Like a finger pointing toward God it stood
On the church of my childhood days;
And I miss it now from His temples
Built in the modern ways.

Have you no thought for a bell—a call
To worship humbly there?
No sweet note ringing on Sabbath days
To summon the soul to prayer?
I love to think of the temple birds
Whose home was the belfry high;
How they stirred in their nests as the great
church bell
Rang its message 'twixt earth and sky.

This old world, torn with grief and pain,
With its face turned to the sod,
Needs temples that have a heavenward
reach—
A finger that points to God.
Our ears long tuned to life's wild din
Need a clear sweet call on the air.
O give us a spire and a clear ringing bell
When you build us a house of prayer.

—Elizabeth Whisner



WNC Laymen Hold Successful Conference

In his sermon to the laymen in the Memorial Chapel at Lake Junaluska on August 31, Dr. Z. T. Johnson, president of Asbury College, made the prediction: "If the same spirit demonstrated at this Laymen's Conference is maintained, five years from now there will be 500 laymen here instead of slightly over the one hundred this morning."

Attendance and interest exceeded the fondest expectations of those who planned this conference. Over one hundred laymen and their families were registered by shortly after noon Saturday.

Four workshops were conducted on each of the following: Certified Lay Speaker, Paul R. Ervin; Methodist Men's Clubs, G. L. (Shine) Goodson and Frank Benfield; Stewardship & Every Member Canvass, Robert M. (Bob) Smith; Lay Evangelism, Dr. Wilson Weldon and Dr. Z. T. Johnson. Community singing was conducted by T. M. (Tom) Little and J. W. (Jim) Fowler.

The over-all program was under the capable leadership of Conference Lay Leader Edwin L. Jones.

The conference started with a luncheon at 12:00 Saturday, followed by community singing. Two periods of the workshops were held during the afternoon, one Saturday night, and the final one Sunday morning.

The highlight of the conference was the sermon delivered Sunday morning by Dr. Johnson. The service was concluded by communion.

The conference was closed after a delicious dinner Sunday noon in the new cafeteria. Brother Jones asked the question, "How many of you here want to have a similar conference at about the same time next year? Vote by a show of hands." Every hand went up!

E. M. Dudley, lay leader of the Statesville District, in his report to the *ADVOCATE* says, "Our message to the laymen is, Be sure to make plans to attend next year."

Pastoral Exchanges Achieve Understanding

Exchanges of British and American pastors during the last 10 years has been "valuable in achieving closer understanding and removing mutual prejudices," said Dr. Karl K. Quimby, American Methodist clergyman, at the annual meeting of the Methodist Conference of Great Britain held at Newcastle-upon-Tyne.

Former director of missionary education, Board of Missions of The Methodist Church, Dr. Quimby had been secretary of the program of exchanging pastorates. He is joint secretary of the World Methodist Council.

Duke Gets Lilly Endowment Grant

Duke University, Durham, has been awarded a \$10,000 grant from the Lilly Endowment, Inc., for 1958-59 scholarships and fellowships to exceptionally able doctoral candidates who are preparing to become teachers of religion, especially in theological schools.

Dr. H. Shelton Smith of Duke's Graduate Department of Religion, said, "This . . . gives great promise of strengthening and advancing religious and theological studies."

Methodist Seminaries to Receive Tape Libraries

The Protestant Radio and TV Center announced this week at the annual meeting of denominational executives the establishment of the Susan V. Russell Tape Libraries. These tape recorded libraries of religious material, principally sermons, are being given to theological schools across America by Mr. Harlow M. Russell, of Boothbay Harbor, Maine, in memory of Mrs. Susan V. Russell.

Mr. Russell has assigned to the PRTVC

the opportunity of surveying the seminaries, building the libraries and supplying the tapes. Each seminary will receive an initial gift of 100 recorded sermons in September. Other recordings will be received weekly for at least one year.

According to the wishes of Mr. Russell, these libraries are given to encourage the seminaries to develop greater programs in the total field of electronic communication. The plan involves a 3-way co-operative effort. Mr. Russell will underwrite the major expense of providing the tapes, the PRTVC will assemble, produce, and distribute them, and each seminary will establish its own program of use.

Those seminaries participating in the program as of now are: Candler School of Theology, Emory University; Columbia Theological School, Decatur, Ga.; Lutheran Theological Southern Seminary, Columbia, S. C.; Andover-Newton, Newton Centre, Mass.; University of the South, Sewanee, Tenn.; and Union Theological Seminary, N. Y. Candler Theological School will receive its tapes this month, and many other Methodist seminaries are presently being considered for this new tape library program.



Dr. H. E. Myers, whose retirement from the Duke University faculty became effective August 31, is shown with his wife at their home, 141 Pinecrest Rd., Durham. Mrs. Myers, the former Rosa Warren, has long been known as a vocalist.

Dr. Myers pioneered in the establishment of the Department of Undergraduate Religion at Duke, of which he has been chairman since 1926.

Duke University is one of the few institutions to have a course in Biblical Literature since its founding. Dr. Myers expanded this beginning into a functional department with a well-equipped faculty and worked untiringly in its interest.

In addition to his work at the University, Dr. Myers has found time for many professional, civic, church and honorary organizations. Among them are the National Association of Biblical Instructors, the Society of Biblical Literature and Exegesis, and the American Association of University Professors. In 1948 he was president of the N. C. Teachers of Religion. He is also the author of articles which have appeared in various religious periodicals.

Dr. Myers has been named in: "Who's Who in the South and Southwest"; "Who's Who in the Clergy"; and "Religious Leaders of America."



On Sunday morning, August 24, ground was broken for the new educational building of Grace Methodist Church, Asheville.

Shown in forefront above are those participating in the ceremony. Left to right: David Ball, chairman of Commission on Education; the Rev. Jerry D. Murray, minister; the Rev. T. A. Groce, pastor emeritus and founder of the church; Tom Dabney, chairman of building committee; J. L. Hipple, Jack Baber (architect), Hugh Stevens, McKinley Cook, and Hubert Kanipe, members of building committee.

Boys and Girls

ELIZABETH WHISNER
Editor



Willie's Prayer Answered

One cold morning a poor, ragged boy stood at the corner of a street in the great city of London. A gentleman passing by noticed his hungry look and cold, lonely appearance. After a few questions he promised the lad food and shelter if he would consent to attend a religious school near by. The boy had never tried to learn. He did not know a mother's love, and his father was a drunkard.

The story of Jesus at the school was a new and wonderful thing. He listened carefully, began to pray, and soon became one of Jesus' little ones. He had such a happy heart that he could not keep from singing and even his miserable home seemed brighter.

One evening he sat singing to himself, "I am so glad that Jesus loves me," when "Stop that!" roared his father. Willie became silent, but soon, with the forgetfulness of childhood, he was singing again, "I am so glad . . ." This time he was ordered to bed, but his father could not forget the words, and in the middle of the night Willie was awakened by hearing his name called. "Willie, Willie, sing that again." Could it be a dream? No, there sat his father by the bedside, so Willie sat up and sang the song all through.

"It is true, father. Jesus died for you and me, so He must love us."

"O Willie, could you pray for me?" asked his father.

"I don't know quite what to say, Father."

"Say I'm the biggest sinner on earth, but I want Jesus to love me and make me good."

So Willie, with his arms around his father's neck, prayed, "Dear God, this is my father, and he says he is very wicked, but he wants to be good. Dear God, make him fit to live with Thee in heaven, and teach him to love Thee."

Little Willie's prayer was heard and answered. God forgave his father's sins for Jesus' sake, and helped him to be a fine and happy man.

—M.T.R.



TWO WORDS THAT PAID OFF

A prosperous-looking citizen, on a downtown corner in Boston, bought a newspaper from an alert little newsboy, who made change instantly, without speaking a word.

But the man lingered. "How many papers do you sell here at night?" he asked.

"About fifty," said the newsie.

"What is your name?"

"Tim Manning," replied the youngster. "Listen, Tim," said the man. "When I was your age I had this corner for a stand. I sold 200 papers a night, and I did it by carefully saying 'Thank You' to every person who bought a paper. And I said it so they would be sure to hear it."

Three evenings later the man came by again and bought another paper from the little chap on the corner.

"Thank you!" said Tim, not recognizing him.

"How's business?" asked the man.

Then Tim knew him. "I'm selling 75 papers very night now, sir," he said with pride. "I'm never going to forget what you told me, either," and he grinned all over his honest, freckled face.—Clipped from *Exchange*



WHAT IS GOD LIKE?

A college professor tells the story of a little girl who came to her mother one day with the age-old question, "Mother, what is God like?"

The mother hesitated in the presence of so great a question, and finally said, "Dear, ask your daddy."

So the little girl went to her father with her search after God. "Daddy, what is God like?"

And he, too, hesitated.

Later on, among her childish possessions was found a slip of paper with a bit of verse written on it. It went something like this:

"I asked my mother what God was like,
And she didn't know.
I asked my teacher what God was like,
And she didn't know.
Then I asked my father, who knows more
Than anyone else in the whole world,
What God was like,
And he didn't know.
I think if I had lived as long as
My mother, or my father,
Or my teacher,
I would know something about God."

—Selected



BACK-TO-SCHOOL CHUCKLES

Emily had been to school for the first time.

"Well, darling," asked her mother when she came home, "what did you learn today?"

"Nuffin'," sighed the little girl. "I's gotta go back tomorrow."

. . .

Mother: "Why don't you want to go back to school today, Mary?"

Mary: "Because the teacher's gone mad."

Mother: "Gone mad? What do you mean?"

Mary: "Well, last week she told us four and one make five, and today she told us three and two make five."

. . .

Jackie, age eight, went off to school looking very grown up in a new blouse and skirt. When she came home her mother asked if anyone had said anything about her new outfit.

"Yes, the teacher did," said Jackie. "She said as long as I was dressed like a lady, why didn't I act like one."



LITTLE STORIES IN VERSE

THE BULL FROG

I tip-toed to a shady nook
Where ferns grew close beside the brook,
For there a bull-frog, big and fat,
Came every day and sat, and sat
Upon a big round stone.
I couldn't make a bit of noise,
(I guess he was afraid of boys),
Or 'fore you'd even bat a lash
He'd jump right in and go KERSPLASH!

—Edna Morris Roberts

BUNNY'S CAT IS DEAD

My next door neighbor's little girl,

Just after school today,
Came running over to my house

Excitedly, to say:

"Have you all heard the awful news?"

"What news?" I quickly said;

And then she spoke, with saddened face,

"Well, Bunny's cat is dead."

And then I asked, with deep concern,

Just when it died, and why;

And as the child began to tell,

It seemed as if she'd cry.

Oh, what a tragedy it was!

How bad her girl friend's luck!

She'd lost her cat by accident—

Run over by a truck!

And then from house to house she went,

Or called by telephone,

To contact all her neighbor friends

And let the news be known.

That child was very beautiful,

With sympathy so real;

And since she felt so keenly hurt,

That's how we all now feel.

—Ernest C. Durham



Bible Quiz

(For several weeks we will be running an alphabetical quiz. You will want to follow all the way through the alphabet.)

1. A is the a — — — who kept Abraham from sacrificing Isaac on the altar.
2. B is the b — — — who sat at the rich man's gate.
3. C is the c — — — which Rahab used to free the spies.
4. D is the d — — into which Daniel was thrown.
5. E is the e — — — which a brother felt toward his twin.

Answers to Last Week's Quiz

1. Isaac—Genesis 22:7-10.
2. A Coin—Luke 15:8-9.
3. A Calf—Exodus 32:1-4.
4. Adam—Genesis 3:8-10.
5. Esther—Esther 2:16-17.

EDITORIALS

A Time for Rebuilding Our Educational Walls

If education is to be Christian to any extent in the days that are ahead, the church must adopt a program of rebuilding and strengthening its present colleges. Not only that, it must build more and better institutions of learning.

Last Friday in Charlotte ministers and laymen of the WNC Conference held a mass meeting which provided the kick-off for the campaign for \$3 million to be used in providing additional facilities at their existing schools and Wesley Foundations. This may seem like a large sum, but it is actually very small in proportion to the needs.

Next month the NC Conference will hold a Loyalty Rally at Memorial Auditorium, Raleigh, for the purpose of beginning its campaign for \$5 million, a sum which, while large in the aggregate, is not considered to be adequate for the actual needs of the program adopted by the Conference.

These campaigns will succeed if North Carolina Methodists realize the basis upon which our educational program is established. We are not asking for more schools, as such; we are asking for more *Christian* schools, institutions where young men and women will be trained in Christian principles. This is the avowed determination of the leaders of our institutions. The days of placid acceptance of the secular emphasis in education are passed. The world is faced with a crisis, brought on by the menace of godlessness. State education cannot do the job.

The fate of Britain is said to have been decided on the playing fields of Eton. What was Eton? A Christian school, which taught the virtues of honesty, loyalty, and hard work based on religious faith. It was not always evangelical and never evangelistic, but it was sturdy, manly and dependable. American educational efforts were begun by the churches and the leaders of our nation came from these schools. When we divorce education from religion we undermine the basic principles of our nation.

The Admiral Has the Word

Admiral Nimitz was probably using technical language when he said that if a weapon could not be aimed accurately on a military objective and "hits civilian areas instead, it is just an irritant."

We think we know what he means, but the word "irritant" seems somewhat mild. It must be more than irritating to get blown to smithereens.

But such language gives us a clue to the thinking of even the most mild-mannered and good-humored of the military men.



Today they calmly discuss the relative merits of plans which could result in the wiping out of whole cities; they devise moves which are sure to result in almost total destruction; and they do it all with the air of a phlegmatic chess-player.

Nevertheless, we must give the Admiral credit for what he really meant to say, and we hope that other military leaders have finally learned the lesson which was proven in World War II.

Bombing of cities and towns does not shorten a war; it only prolongs the conflict—except, of course, in the case of the atomic bombing of Hiroshima and Nagasaki. Such nuclear bombings could shorten a war, but at the expense of friend and foe alike, if both have access to the same weapons.

Selma Editor Commends Methodist Enterprise

Tom I. Davis, editor of *The Johnstonian Sun*, published in Selma, N. C., found the progress of Methodism in his city worthy of editorial mention in a recent issue and didn't hesitate to give honor where he thought it was due. The editorial follows:

WELCOME TO THE FOLD

Carl Goerch once said that Selma probably has more churches per population than any other town in the state. Since that statement was made no town has come forward to dispute his claim, so we continue to use it.

Now comes the eighteenth church. For years a small chapel, with sometimes just a few attenders has grown from a chapel to a mission, to a full fledged church. The Selma Methodist Chapel has a pastor, a building and enough charter members to give it an excellent start.

The guiding hand behind this movement was actually several hands, most of them members of the parent church, Edgerton Memorial Methodist. If any one man can be given credit for the work of this movement, it must be given to Howard McLamb, superintendent of the Goldsboro District of the Methodist Church. "Mac" as he is affectionately called by those who know and love him, is not content to sit in his office and write letters. He is a doer. By inspiration, ringing doorbells, preaching, and helping, he has assisted Methodists in this area to show growth in the past few years that even the most optimistic churchman would not dare to anticipate.

Not only has he labored long and hard for his own church, but he has also assisted in other endeavors and with other denominations. It will be a sad day for this area, not only among Methodists, but among all the people when the Rev. Howard McLamb will be appointed to another task. Here is a man who works long and hard, yet works quietly in the background doing his job.

Truly he is an asset not only to this community, but to all those he serves.

The Selma community welcomes the work and dream of many people culminated by the work and inspiration of Howard McLamb.

James Cannon

Newspapers last week reported that Dr. James Cannon had announced his retirement from his post as dean of Duke Divinity School. Those who know him will hate to see him go. His friends include a host of ministers in the South, for the inimitable dean has had a hand in the education of many a fledgling theologian during his years with the University.

James Cannon never needed the influence of his famous father's name to make his way; he had a talent which was entirely of a different sort, and a friendly manner which made him loved by those who knew him. No one can relish more, or tell a funny story better than the Dean, and the shrewd quips with which he greets his friends are masterpieces of underplayed humor.

The Sabbath's Holy Hush

Dr. J. Wallace Hamilton, speaking at the recent Candler Camp Meeting at Lake Junaluska, had a pertinent word about the difficult task of the church in the modern world.

"The holy hush of the Sabbath is gone. Our religious customs are breaking down," said Dr. Hamilton. "A changed mood has come over much of Christendom. Like the psalmist of old, many are asking 'How can we sing the Lord's song in a strange land?'"

"We are not a godless people, but even today the forces of secularism are pushing America toward godlessness. We need to catch the spirit of a more militant and aggressive faith."

"We must not be satisfied to see the church on the defensive in so many parts of the world, to see one Christian stronghold after another taken over by the Communists or yielding to secularism."

"The world more than ever demands the impossible of the church. Without strong Christian convictions we are no more than animals around a trough."

"We can't change conditions without first changing people. One of our oldest illusions is to look to external cures for social ills. Man's problem is man. Change comes from within, not from without. Something must happen to the hearts of men."

"There are enough Christians to change the world, but we are so timid in our witness and so afraid to stand up for Christ that our efforts are ineffectual."

"Our disturbed world society today mentally enlightened, but morally bankrupt. We want a smooth, comfortable and riskless life. We want to be amused and entertained. This is the perfect formula for boredom as we sit at the banquet table of life without an appetite."

Are You a Christian Mystic?

By ERVIN S. COOK

Recorded time reveals that mysticism has flourished in secluded castles, and great cathedrals. Here there was silence—and silent men performing their tasks in a surrendered and dedicated fashion.

The Bible came to us through the painstaking efforts and laborious writing of mystic soldiers of the Cross, who valiantly strove to reproduce faithful and honest versions of the Sacred Scriptures. Removed from the blaring noises of the world, there were mystics at work for Christ and His Kingdom.

There have been men through the centuries who thought it not folly to retreat into the dim corridors of a secluded place. Here, they worked, studied, prayed, and followed the thoughts of God. Here, they served the Lord with tears and deep contrition. Here, they gave themselves in unreserved surrender and holy devotion. This was mysticism.

Yet, mysticism is not a term to be applied only to those who reside behind thick stone walls in a self-imposed confinement. It is not only applicable to the pious monk who performs his penance, recites his ritual, and chants his hymns.

Can mysticism be related only to the darkness and the seclusion, and forced solitude? Can it be relegated only to the distant past of medieval castles and stony ruins? Must the hermit alone be considered a student of mysticism?

In the midst of the mad contention and vain striving of this modern civilization, there is need for genuine and honest mysticism. Even though you may be surrounded by indifference, by confusion, and by the scramble for the top, you still must find the time, take the time, to practice mysticism.

As a Christian mystic, you can operate in a very calm and deliberate manner even in the midst of confusion. You are not self-confident; but God-confident. You may be reliable and efficient; but you recognize that your talents belong to God. You see yourself as a noble creature, a member of the sun-crowned tribe of humans. You are humble, but walk with a proud step—for you are looking toward Heaven. Your ears are open to the pleading of humanity—and yet these same ears are stopped for a time, when you hear only the voice of God as it calls out over the tumult and terror of a maddening world.

As a Christian mystic, you may work for your daily bread; but your work need not prevent your head from being in the clouds while your foot is on the pedal that operates an earthly machine. You may labor for an income; but you realize that your real meat is that manna which is come down from Heaven, even the Bread of Life which sustains the soul.

You may be slow to speak, but in your mind you are speaking with God—thinking His thoughts after Him.

You may see earthly sights of splendor; but in your heavenly vision you envisage



A Prayer for Each Day

"O God, for another day, for another morning, for another hour, for another minute, for another chance to live and serve Thee, I am truly grateful. Do Thou this day free me from all fear of the future, from all anxiety about tomorrow, from all bitterness towards anyone, from all cowardice in the face of danger, from all laziness in the face of work, from all failure before opportunity, from all weakness when Thy power is at hand. But fill me with Love that knows no barrier, with Sympathy that reach all, with Courage that cannot be shaken, with Faith strong enough for the darkness, with Strength sufficient for my tasks, with Loyalty to Thy Kingdom's goal, with Wisdom to meet life's complexities, with Power to lift me to Thee. Be Thou with me for another day, and use me as Thou wilt. For Christ's sake I pray. Amen."
Quoted in a church bulletin.



the world of God. You see created things as God's handiwork. You marvel at the beauty of it all. Your heart is bowed in humble worship at the sight of the rainbow. You are elated by the brilliant array of colors splashed across the sky when the sun is moving beyond the horizon. You rejoice within, for you know that you are in league with the Creator of it all.

You may be faced with the same severe trials which face the one who gives little thought to the providence of the Almighty. Your testing may be critical, but you do not despair. If you dwell in the mystic realms, you will not fear whatever might befall.

You may be a mystic, even though you are engaged in simple tasks from day to day. You may not know much about theology, but you can know God in a very real sense which some of the learned theologians cannot claim. For one can know a great deal about theology and yet not know the God about whom he has studied. You may be a housewife performing your household chores, but you can be a practicing mystic, even though you never deliver an oration in a pulpit. You may be a farmer who harrows the grounds and gathers the crops. You may be any man, performing a most simple task. But you can be a mystic.

Mysticism is meditation and contemplation. It is prayer, and more than prayer. It is inner illumination, divine revelation, heavenly communion. It is conversation with God on the highest and loftiest plane. The mystic is more than an idle dreamer, or a conjurer of wild fantasies. He is an agent of God, ever waiting before the altar of God for divine commands.

Where silence reigns, there is power. You can be content to live quietly, allowing the still waters to flow. For the still waters often have the greatest depth.

The Root of the Matter

By ROY C. PUTNAM

We have become infected in this age by the dangerous tendency to reduce the sublime and eternal distinctions between right and wrong to a question of taste. Sin has ceased to be our embarrassment; it is our jest, the source material for our merriment. We cannot expect a revival in our hearts, our churches, our nation, until we are ready to do something more than laugh at, or deny, or evade the wrong things in our lives.

David's rise from the depths of depravity to the heights of holiness is the chosen expression for any soul longing for pardon and purity. David had been fitted for his regal office because of personal cleanliness and spiritual gifts. But one day upon his terraced palace roof the eye inflamed the heart and the heart so quickly yielded to the temptations of the eye that his goodness was eclipsed and the man after God's own heart wallowed in sin. He tried to rationalize that sin until right and wrong became confused in his mind.

But one day the prophet of God stood before David. His finger marked him down and the voice of righteousness boomed forth in the citadel of his soul, "Thou art the man!" And David saw his sin in divine light. Then arose the wail of the fifty-first Psalm. David asks for two things in this prayer. He asks for pardon and for cleansing. One by one the acts of wrongdoing passed before him. But with this he did not stop. He saw that these deeds all had a common root. Thus he prays, "Blot out my transgressions and wash me from mine iniquities." The first petition carries the idea of a curse written on a scroll and being blotted out by the priest. (Col. 2:14).

We today desperately need the benefits of Calvary applied to our natures. We need the convicting, penetrating, cleansing, reigning power of the Holy Spirit in our church life. Some are afraid of fanaticism. There is a danger. But there is no danger of having too much of God in our lives. Was it too much of the Holy Spirit you had, or too little, when you lost your temper last week? Was it too much or too little when jealousy rankled over your heart with cool displeasure? Was it too much of Jesus you had, or too little when you glutted your mind on that impure thought? I tell you it was too little! O for a work of grace today that will send us away with uncorrupted hearts and unutterable peace.

Release — Peace

*Dear Lord, by day and night I find
Within my heart a joy divine
That glorifies each humble task.
What more, O Father, could I ask?*

*Through passing years I'll grow in grace,
My eyes upon Thy blessed face,
Since this soul of mine has found release,
And knows the joy of calm and peace.*

—CORINNA SANDERS

Children's Home Page

For Routine Gets Under Way

With the opening of school last Thursday, September 4, we have the feeling that fall is here again. Our children get up at 6:30 a.m., have breakfast at 7:00 a.m. After breakfast there are a number of chores to be done, and by 8:30 a.m. everyone is leaving for school. After school there is much activity out-of-doors, and supper comes at 6:00 p.m.; then from 7:00 p.m. to 8:00 p.m. is study hour. For about nine months this is our schedule.

Saturday morning is a busy time about the cottages, at the dairy and on the farm. Saturday afternoon is pretty much free time. Many of our folk go to the movies during this time. Too, visiting hours are from 1:00 to 5:00 on Saturday afternoon. Many of our children have friends and relatives who visit them during this time. Sunday morning is taken up with Sunday school and church. I believe we would all agree that we look forward to Sunday morning with as much genuine delight as any other time in the week. Sunday afternoon is visiting time again. We have quite a number of visitors most every Sunday afternoon. Our MYF groups meet at 6:00 p.m. on Sunday afternoon, and the week is "topped off" by the dating time following the MYF meetings.

It all makes for a busy week. Before we realize it, the week is gone and pretty soon the months get by in the same way.

Asheboro Defeats Children's Home 26-0

On Friday, September 5, we opened our 1958 football season with a game with Asheboro. It again, as last year, resulted in a victory for the much larger and more versatile Asheboro team. The Asheboro team appears to be a well-rounded team. It is composed of rather large boys for a high school team. At the same time they appear to be very fast and to have a varied attack. Their defense seems to be unusually strong, and the middle of the line is very strong. Our team had trouble moving them out of position. Too, the Asheboro team seems to have a good passing attack, when they need it. Our boys fought hard and gave a good account of themselves, as they always do. The odds were just too great against them in this first game.

They are back on the practice field this afternoon with all the enthusiasm and determination they had before the Asheboro game. They hope, and believe, that before the season is over they will see somebody else bite the dust. (And this just might happen).

New Addition at the Dairy

About ten days ago we completed a new eighteen-foot silo at our dairy. A great many dairies are turning more to silage as a feed for cattle. To fit into this program, we had to enlarge our storage space, and to do this we built the new silo. We have filled this silo since its completion. The harvesting of crops for this requires proper harvesting machinery, so we have added a new tractor and harvester for this purpose. This process is a far cry from the knife and

THE CHILDREN'S HOME
WINSTON-SALEM, N. C.
A home for the homeless. Owned and maintained by
the Western North Carolina Conference
M. T. LAMBETH, Editor
MRS. VIRGINIA WEBSTER, Assistant Editor

boy cutters we used at one time. A trip wagon follows along beside the harvester, and its bins are filled as the harvester moves along. At the silo it is dumped into a trough, and then blown into the silo. The blower now circulates around the silo and the silage is distributed evenly. This has eliminated the man who used to have that dangerous job. We have not replaced the cow, yet. We still need her milk.

Communion Day

We observed Holy Communion at The Home Methodist Church yesterday, Sunday, September 7. I am sure this is one of the most heart-warming services that is ever held in any church; but each time it seems to be especially so of the service for our church, with our young people making up the large group of participants. As I thrilled in the quietness and apparent expectancy of this hour, I thought, "This is truly a great experience."

Open House at James A. Gray

The James A. Gray building for high school girls, having been remodeled, papered, and painted recently, was presented to the members of the staff and all of the high school boys and girls at an Open House on Sunday afternoon, September 7.

The addition of a kitchen and dining room is the featured asset to all members of the household. Its attractiveness and convenience would entice any high school girl to homemaking. The girls' rooms are neat and colorfully done in pinks, greens and yellows.

—MRS. ELNA SHELLBARGER

Hatcher-McCraw Nuptials

The Children's Home Methodist Church was the scene of a very pretty wedding on Sunday, August 31, at four o'clock, when Miss Sherra Antonia (Toni) Hatcher and Troy Neal McCraw were married.

Toni is the daughter of Mrs. Sherman Hatcher, homemaker of our Stockton building, and Troy is the son of Mr. and Mrs. Lloyd B. McCraw of Shelby.

The Rev. Ross Francisco officiated as they spoke their vows and exchanged rings. Wedding music was rendered by Mr. Henry Faust at the organ, and Mrs. James F. Malcolm, soloist.

Rodney Hatcher gave his sister in marriage. Toni's dress, fashioned by her mother, was of Miromist silk taffeta with an overlay of silk organza, pleated into the full skirt. Lace motifs were applied on the front panel and outlined the Botticelli neckline. Her veil of English silk illusion fell from a jeweled tiara. She carried a white Bible, a gift from the groom's mother, topped with orchids and showered with valley lilies and streamers.

Maid of honor was Miss Coleen Jarrett of Shelby, whose dress was of pink, with matching picture hat. She carried mock pink satin wedding rings tied with pink pompoms and ribbon. Bridesmaids were Miss Jeanette Camp of Shelby, Miss Jean McClure of Winston-Salem, Miss Lois Hamm of Greensboro, and Miss Dorothy Cox of Charlotte, all former classmates of the bride. Their dresses were like that of the honor attendant, and they carried fans of tulle and pompoms.

Best man was the groom's brother, Keith McCraw of Shelby. Ushers were Al Proctor, Marion Miller, and Douglas Hamrick of Shelby, and James Huey of Winston-Salem.

After attending The Children's Home and R. J. Reynolds High School, Toni graduated from Shelby School of Nursing. She has a position on the nursing staff of the Baptist Hospital. Troy is a graduate of Shelby city schools and Gardner-Webb College. He is a senior at Wake Forest College. They will live in Winston-Salem.

—JEAN MCCLURE

Seniors Go to College

As the material for this page is being assembled, we are in the midst of getting our graduates of this spring off to college. Some months ago we told you about the plans for further training for these young people, and we are now happy to let you know that the plans have materialized, and that the following young people are enrolling as freshmen at the colleges indicated:

Weldon Brigman, Lees-McRae; Jerry Murdock, Appalachian State; Bill Davidson, High Point; John Tuttle, High Point; John Speight, North Carolina State; Mary Davis, Pfeiffer; Mary McKinney, Pfeiffer; Mary Ann Poteete, Pfeiffer.

Of the graduates of last spring, Jack Mitchell is returning for his sophomore year at Appalachian State, and Leilani Assaf is entering her second year at High Point. Bob Dunnigan, a graduate of 1956, is returning for the third year at Appalachian, where, in addition to his classwork, he will be assistant trainer in athletics.

It is thrilling for us who have worked with these young people to see them continue with their schooling in preparation for lives of greater satisfaction to themselves and usefulness to others, and we want to express our deep appreciation for the financial assistance of individuals and groups who are making it possible for these students to attend college. At the risk of omitting someone, we want to acknowledge the generous help of these people: The Muir's Chapel Methodist Church (under the leadership of Mrs. John Boren); the Rotary Club of Winston-Salem; the Woman's Society of Christian Service, Centenary Church, Winston-Salem; the Lena Hall Bible Class, Main Street Methodist Church, Reidsville; Mr. Harvey Smith, Greensboro; Mr. Robert Hanes, Winston-Salem; the J. B. Cornelius Foundation; the National Carbon Corporation; and a friend in Concord who wishes to remain anonymous. We gratefully acknowledge, also, special considerations from High Point College and Pfeiffer College.

We are sure that all of you join us in wishing for these young women and men happy and successful years in college.

—FRANKIE CRAVEN



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Meet Our New Secretary of Education and Service

Mrs. Gilmer Harris of Cherryville comes to her office of secretary of Missionary Education and Service after having served for two years as secretary of Missionary Personnel in the Conference organization.

She received a real "work-out" at the recent School of Missions at Pfeiffer Col-



lege, in preparation for her general supervision of the school in August 1959. She has given many years of efficient service in her local church and in her home district, having served as secretary of Supply Work of the Marion District for nine years, treasurer of the Gastonia District for three years, president of her local society and secretary of Missionary Education. In addition to this she teaches a Women's Bible class, and sings in the church choir.

She is another of these busy, busy grandmothers . . . and she confesses that she has "a wonderful grandchild, Bobbie Sue Capps of Charlotte."

Mrs. Harris is a native of Robbinsville in Graham County. She received her education at Western Carolina College at Cullowhee and taught school several years in Graham, Rutherford and Bladen counties. Her maiden name was Edora Eller.

In November 1931 she was married to Gilmer A. Harris, teacher of Vocational Agriculture. They have two daughters, one a graduate nurse in Charlotte and the other a teacher in Plant High School in Tampa, Fla.

She has been receptionist-clerk in the Cherryville office of the Gaston County Dept. of Public Welfare for the past eight years. She says, "If I have a hobby, it is church work!"

United Nations Day—October 24th

On Friday, October 24th, church women of the Western North Carolina Conference will join with other citizens of the entire state of North Carolina and of other states

in the Union in observing United Nations Day.

The United States Committee for the United Nations is a privately supported citizen's organization whose chairman is appointed annually by the President of the United States. Each state has its organization. John Wayne Lasley, attorney, was appointed by Gov. Luther Hodges as North Carolina's chairman of the United Nations Day Committee.

Services will be held in hundreds of communities in North Carolina on October 24th. Packages of literature of suggested program material are being sent to the local chairmen by Mr. Lasley. Any person desiring this material may send a request to John Wayne Lasley, Attorney, Chapel Hill, North Carolina.

Week of Prayer and Self-Denial—October 25-31, 1958

Plans are being carefully made for each Woman's Society of Christian Service in the Conference to have its observance of the Week of Prayer and Self-Denial. The Spiritual Life Committee in the local society should meet, and with prayer, formulate plans for a worshipful and thought-provoking program.

The theme for this year is, "All Thou Art Is Mine." The worship service is planned with the theme, "To Tell All the World that God Is Light."

The recipients of the offering this year will be: In the United States, Funds for Deaconess Pensions; In Other Lands, auditorium at the Eliza Bowman School at Cienfuegos, Cuba; student Hostels in Mexico; and the development of the work of the Woman's Division of Christian Service in Bolivia.

Materials for the program are listed on the back page of the September issue of *The Methodist Woman*.

Wesleyan Service Guild Coaching Conferences

Asheville District—October 12th

Charlotte District—September 14th

Gastonia District—October 5th

Thomasville District—September 21st

Winston-Salem District—September 28th

The Greensboro District had its Conference on August 10th.

"The purpose of these meetings is to assist the officers of the local Guild to become better acquainted with her duties, to make Guild work come alive in the local units, to acquaint the local officers with the District and Conference officers and to further fellowship, co-operation and understanding within the W.S.C.S. and the Wesleyan Service Guild," says the *Guild-O-Gram*.

Who is supposed to attend? ALL of the officers of the Guild, ALL committee chairmen and the Co-ordinator.

The Guild reports that for the first quarter, Guilders contributed \$4,154 on their

pledge to Missions, \$770 for Cultivation Fund, \$590 for Supply Work. With other items the total reached \$5,796. Their love offering at Lake Junaluska amounted to \$2,598.

District Seminars for Missionary Education

Charlotte—The Mecklenburg subdistrict had its fall seminar on Tuesday, Sept. 9, at First Methodist Church in Charlotte.

Mrs. L. H. Everitt, district secretary, arranged a panel discussion on, "The New Approach," for the morning session, to present the work of the Woman's Division of Christian Service. The studies were presented in four parts, with two women assigned to each subject. Mrs. J. B. Davis and Mrs. Ford Hayes discussed, "Concerns of a Continent," Mrs. L. L. Beman and Mrs. L. H. Everitt reviewed, "The Middle East." Mrs. Jack Patton and Mrs. Hugh Wilkin told of "Understanding Other Cultures." Miss Florence Dixon and Mrs. M. M. Rose had charge of the study of *Isaiah*.

The Union County Seminar was held on Sept. 11 at Central Methodist Church in Monroe. The Anson County Seminar was held on Sept. 16.

Waynesville—The Waynesville District had an Educational Seminar in each of the four subdistricts. The Macon subdistrict met in Franklin on August 28. The Haywood subdistrict met at Long's Chapel Church at Lake Junaluska on Sept. 4. The Jackson-Swain subdistrict at Cullowhee on Sept. 9, and the Western group at Andrews on Sept. 11.

Each program included a message on the Fifth Assembly by Mrs. W. B. Harrell of Cullowhee, district president. The four studies were presented by district officers and leaders. These included Miss Laura Jones of Franklin, Mrs. Evelyn Coward of Cullowhee, Mrs. J. E. Barrett of Sylva, Mrs. Edwin Pless, Mrs. Isabel Walker and Mrs. C. O. Newell.

At the Haywood subdistrict an Officers' Training Day was also held. Speakers for this meeting included Mrs. J. W. Fowler, Jr., of Lake Junaluska, the Rev. and Mrs. Ed Pepper, Miss Emma Hall, Mrs. Carrie Link, Mrs. Margaret Pilarski and some of those from the previous program.

Calendar of Coming Events

Sept. 21-Oct. 5—Christian Higher Education District Mobilization Meetings: Salisbury; Sept. 22, Gastonia; Sept. 23, Thomasville; Sept. 24, Greensboro; Sept. 25, Winston-Salem; Sept. 28, Waynesville; Sept. 29, Asheville; Sept. 30, Marion; Oct. 1, N. Wilkesboro; Oct. 2, Statesville; Oct. 5, Charlotte.

Oct. 17-19—Scarritt Houseparty, Scarritt College at Nashville, Tenn. Two delegates from this Conference will attend.

Oct. 17-19—Conference on Family Life, Chicago. Mrs. J. E. Carroll of Statesville, secretary of Children's Work, will attend.

Oct. 30-Nov. 2—Conference on Industrial Relations, Cincinnati. Wesleyan Service Guild delegates, with Christian Social Relations secretary as alternate.

Nov. 6-7—Public Relations Seminar, Nashville, Tenn. Mrs. C. C. Cranford, president, and Mrs. John Wright, chairman of Public Relations, will attend.



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

The Conference Youth Council Holds Annual Meeting

The Youth Council of the Western North Carolina Conference MYF held its annual meeting at Camp Tekoa, August 19-22. Some 85 members of the council were present, representing the eleven districts, the forty-four subdistricts, and the 37,934 members of the Methodist Youth Fellowship in our conference. Presiding at the Council Meeting was Miss Martha Turnipseed, of Broad Street Methodist Church, Statesville, Conference president.

Worshipped

The meeting was formally opened on Tuesday night at a worship service conducted by the Rev. Robert P. Bunch, pastor of Ogburn Memorial Methodist Church of Winston-Salem and chairman of the Youth Committee of the Conference Board of Education. Other worship experiences were conducted by the Rev. R. Paschal Waugh of Weaverville, the Rev. Orion N. Hutchinson of Thomasville, the Rev. Gilreath G. Adams, Jr., of Gastonia, Miss Penny Niven of Waxhaw and Mr. Neal Senkus of Centenary Methodist Church, Winston-Salem.

Worked

Each member of the council served on one of four general committees which met four times during the meeting. They were as follows: (1) Methodist Youth Fund, the Rev. Paul H. Duckwall, chairman; (2) Older Youth Summer Activities, the Rev. Orion N. Hutchinson, chairman; (3) Senior Summer Activities, the Rev. Robert P. Bunch, chairman; and (4) Subdistrict Activities, the Rev. Kenneth M. Johnson of Asheboro, chairman.

Each district had one and one-half hours each day for a District Planning Meeting. These meetings were led by the eight district directors of Youth Work who were present. Plans made for the year ahead included district youth rallies, district conferences on Christian Vocations, district Christian Witness Missions, district council retreats, district schools of alcohol studies, etc.

Five business sessions were held during the meeting for the purpose of hearing and acting upon the various committee reports and conducting the business of the council. Secretary Alice Hobson of the Yadkinville Methodist Church served very efficiently in taking the minutes of these business sessions.

Fellowshipped

Numerous fellowship and recreation periods helped to keep us refreshed of body and mind and spirit as we faced the very busy schedule of the three days. Singing, swimming, canoeing, hiking, folk games and just visiting with one another gave variety to these recreation experiences.

We were delighted to have as our national the Rev. Thorwald Kallstad of Vastorby, Tenhult, Sweden. Mr. Kallstad teaches

Bible in the Methodist Seminary, Gothenberg, Sweden. His presence with us was deeply appreciated. The program he presented on youth work in Sweden was enlightening.

Heard Reports

Various reports were received and acted upon during the course of the council meeting. They were as follows:

The Methodist Church in Sweden: Mr. Kallstad showed slides of Sweden and spoke to the group about the work of the Methodist Church in his native land. Afterwards he conducted a question and answer period.

National MYF Work Camps: Miss Linda Jane Swaim of Walkertown, president of the East Forsyth Subdistrict, showed slides and reported on her work this summer at the Dulac Indian Mission, Dulac, Louisiana. Linda is a member of Morris Chapel Church in Walkertown.

United Christian Youth Movement: Miss Kay Fink of Concord, Older Youth Fellowship chairman, reported on this organization and moved that a committee be appointed to investigate the possibility of our conference MYF joining the state organization of the Movement.

Youth Division Membership Survey: Dr. Carl H. King of Salisbury, executive secretary of the Conference Board of Education, presented a report comparing the trend in membership growth in the three church school divisions in our conference. It was pointed out that the growth of the Youth Division has not kept pace with the growth of the other two divisions.

National Youth School of Alcohol Studies and Christian Action: Two delegates representing the youth council attended this school held at National College in Kansas City, Missouri, July 28-August 3. They were Miss Carolyn Ratcliffe, Maple Grove Methodist Church of Waynesville, and Miss Metaleen Morgan, First Methodist Church, Hickory, Senior Citizenship chairman. Their report was received with a great deal of interest, resulting in some plans on the district level for various schools of alcohol studies.

Older Youth Trail Hike: Mr. Keith Tuterow, of Mocksville and Appalachian State Teachers College, reported briefly on his experiences on the Older Youth Trail Hikes sponsored by the General Board of Education of the Methodist Church the past two summers. He answered questions about the hikes which indicated a lot of interest in the possibility of such an activity for the Older Youth of our conference.

Constitution Revision Committee: The Rev. Robert P. Bunch, chairman, presented the report of this committee by reading the Constitution as revised and leading the discussion. The new Constitution was finally adopted and referred to the sessions of the Annual Meeting for ratification.

National Convocation of Methodist Youth: The Executive Committee reported on plans

for this Convocation to be held at Purdue University, Lafayette, Indiana, next August 24-28. The filmstrip from the 1955 Convocation was shown and many questions were asked and answered. Many persons expressed interest in attending the 1958 Convocation.

Methodist Youth Fund Committee: Once there was a man who gave everything he had, including His life, for us. Today we hear His challenge across the noisy din, "Are Ye Able"—to accept my challenge to go into all the world and to do unto one of the least of these as you would do it unto me?"

Since we cannot all go personally, is it not our Christian responsibility to accept the privilege of Christian giving which makes it possible for His ministry to spread throughout all the world?

With this in mind we present the following recommendations concerning the MY Fund. We recommend that:

1. The MY Fund be the primary emphasis of the Methodist Youth of the Western North Carolina Conference for 1958-59.

2. The MY Fund be the primary project of every local MYF, subdistrict, and district, since it is the ONE project in which all Methodist Youth around the world participate.

3. Every member of the Methodist Youth Fellowship and the Adult Workers (Ministers, Superintendents of the Youth Divisions, Adult teachers and Counselors, Program Area Advisors, Secretaries of Youth Work of the local W.S.C.S., Subdistrict and District Counselors) be challenged by the need which the MY Fund meets. To present the challenge and to promote the Fund we suggest using:

(a) Visual aids—filmstrips, films, pictures

(b) Bulletin boards, posters

(c) Personal contacts—Overseas Caravans, missionaries, Christian Outreach and Christian Fellowship teams, Pen Pals.

(d) Proper use of MY Fund Bulletin and other missionary materials as *World Outlook*, *The Methodist Woman*, *Concern*, etc.

(e) Utilization of regular curriculum materials as: *Handbook*, *Planbook*, *Roundtable*, *Program Quarterly*, *Bible Lessons for Youth*, *Studies in Christian Living*, *Workers with Youth*, *Christian Action*, *Classmate*, *Intermediate* materials (morning and evening)—*Twelve/Fifteen*.

4. Every Methodist Youth of Intermediate, Senior and Older Youth age in the local church, pledge and pay regularly to the MY Fund. (Payments to be made to the local church at least monthly and to the Conference MY Fund Treasurer (Mrs. Leona Hayworth, Box 828, Salisbury) at least quarterly.)

5. The final payment of all pledges be in the hands of the Treasurer May 1, 1959.

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Professional truck drivers are men of good will on the highway, and every day come to the aid of distressed motorists, but too often the stories of these many good deeds are never known to the general public.—ROBERT B. WALSH.

Western North Carolina Conference Methodist Youth Fellowship Sets Goals for 1958-1959



Above are members of the 1958-59 Executive Committee of the Conference Youth Council in their first meeting which was held at Camp Tekoa August 19-22, 1958. Front row (left to right) Carl H. King, executive secretary of the Conference Board of Education; Mary Stowe, second associate secretary; Penny Niven, publicity chairman; Reverend Thorwald Kallstad, Vastrob, Tenhult, Sweden; Martha Turnipseed, president; Alice Hobson, secretary; Paul H. Duckwall, conference director of youth work. Second row: Mrs. Leona Hayworth, treasurer; Barbara Hamilton, first associate secretary; and Barney Barnhardt, first vice-president.

Methodist Youth Fund:

(a) Conference Goal—\$25,400.00

District Goals as Follows

Asheville	\$1,500.00	Salisbury	\$ 2,600.00
Charlotte	3,300.00	Statesville	2,100.00
Easton	2,500.00	Thomasville	3,500.00
Greensboro	3,500.00	Waynesville	1,300.00
Marion	1,500.00	Winston-Salem	3,000.00
Wilkesboro	600.00	Total	\$25,400.00

(b) Every member of the Methodist Youth Fellowship of the Western North Carolina Conference pledging and paying to the Methodist Youth Fund for 1958-1959.

(c) Every local MYF make its pledge for the year 1959-1960 by June 1, 1959.

Each District:

- Sponsoring a District-Wide Youth Rally.
- Sponsoring a District Conference on Christian Vocations.
- Organize its District Youth Council.
- Strive to reach its Methodist Youth Fund Goal for 1958-1959.
- Publish a district news organ for co-ordinating the youth work of the district.

Each Subdistrict:

- Publish a subdistrict newsheet for the co-ordinating of youth work within its area.
- Sponsor a subdistrict Christian Witness Mission to reach unchurched youth and to re-enlist inactive MYF members, with a goal of 5% membership increase.
- Be represented at the Washington-United Nations Seminar next spring.
- Be represented at the Seventh National Convocation of Methodist Youth at Purdue University, Lafayette, Indiana, next August 24-28.
- Co-operate fully with the district-wide youth program.
- Have an annual retreat for planning the year's program.
- Encourage the reading of the Youth In Action page in the North Carolina Christian Advocate. Send news for publication on this page to Miss Penny Niven, Greensboro College, Greensboro, North Carolina.

4. Each Local MYF:

- Co-operate with the youth program on the subdistrict, district and conference levels.
- Encourage its members to attend training schools and take advantage of other educational opportunities in its area.
- Fully represented at all summer activities for Methodist Youth—Camp Tekoa—Senior Workshops—Older Youth Weekend—District Camps, etc.
- Have a Youth Activities Week during the summer of 1959.
- Send its Methodist Youth Fund Pledge and regular (at least quarterly) payments thereon to Mrs. Leona Hayworth, Box 828, Salisbury.
- Have an annual or semi-annual retreat for evaluation and planning.
- Encourage regular attendance of its members by planning a more interesting and challenging program throughout the year.
- Participate in a Watchnight Service on December 31—the 17th birthday of the MYF.
- Send news of conference-wide interest to Mrs. Penny Niven, Publicity Chairman, Greensboro College, Greensboro, N. C. for publication in the North Carolina Christian Advocate.
- Have a Christian Witness Mission to reach unchurched youth and to re-enlist inactive MYF members, with a goal of 5% membership increase.

5. Each Member of the MYF:

- Continue growing to Christian maturity by practicing the daily disciplines of Bible reading, prayer and quiet meditation.
- Be an effective member of your church and MYF and support their entire program by your prayers, your presence, your gifts and your service.
- Let the Spirit of your Lord guide you in every relationship you have with your fellow-man.
- Strive constantly to be a better Christian, keeping Christ Above All in everything you do, say, think or are.
- Support the Methodist Youth Fund with your pledge and regular payments.
- Keep informed on matters pertaining to Methodist Youth by reading the Youth In Action page of the North Carolina Christian Advocate.

**Every Youth—In Every MYF—In Every Church—In Every District—
Pledging and Paying to the MY Fund**

Justice for the Needy and Neglected

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Isaiah 56:6-8; Luke 4:16-22; Hebrews 13:1-3

"O brother man, fold to thy heart thy brother!
Where pity dwells, the love of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

Thus does John Greenleaf Whittier express the same idea that we find in our first Scripture selection for this lesson. The Lord is saying through his prophet: "The fast (or ritual requirement) that I want from you is to undo the heavy burdens and let the oppressed go free." In other words, service to others is primary; ritualistic worship is secondary.

If this is done, the prophet continues, "then shall thy light break forth as the morning, and thine health shall spring forth speedily." All this is to emphasize the fact that spiritual well-being depends on sincere religion sincerely expressed.

The passage from Luke describes one of the most dramatic incidents in the life of Jesus. He had gone back home for a visit. Doubtless he spent the Sabbath eve at home with his family. When he went into the synagogue the next day he was instantly recognized as the home-town boy who had been attracting much attention throughout the country. He was extended the courtesy of being asked to read from the Scriptures. He could have chosen something from the Law, but he chose a passage from the book of Isaiah, chapter 61, verses 1-3. This passage deals with the divine commission of the servant of the Lord. Was Jesus outlining his own purpose and program as he read these words? A study of them will show that they hold out hope of relief to several classes of underprivileged people. First, there are the poor—the economically disinherited. It will be remembered that when John the Baptist sent word from his prison cell asking whether Jesus was really the Messiah or whether he should look for another, Jesus sent word that the poor had the gospel preached to them. The second class of disinherited people are those who have had the misfortune to be captives—perhaps captives of war. Third, are the physically disinherited, the sick, the mentally ill, etc. The gospel records show how Jesus fulfilled this ministry by aiding many such people. Finally, there are the politically disinherited, the oppressed people whose liberty has been taken away by cruel tyrants. The condition of all these people will be changed when the Kingdom of God comes in.

The interesting climax to the story from Luke is not cited in the Scripture selection. To find how it all turned out we have to read on from verse 23. In commenting on the passage from Isaiah Jesus referred to several instances from the prophets where deeds of mercy had been performed for members of other nations—such as Naaman the Syrian and the widow of Zarepath. This was too much for the local congregation to stand. They threatened him with a violent death, but he escaped from them.

In the selection from Hebrews the Christian community is urged to show mercy to strangers—"for thereby some have entertained angels unawares." In a land where respectable inns were few Christian travelers had to depend on the fellow-Christians for hospitality. When such hospitality was graciously extended it increased the bonds of fellowship between the various Christian communities.

In conclusion we might say that when the day comes that the church turns over all the ministry to the needy and neglected to public charities it will have lost something that has been a glorious part of its history.

Mrs. Lester Griffith Writes from Algeria

The **ADVOCATE** and the many friends of the Rev. Lester Griffith, missionary in Algeria, who was reported "missing" on August 18, are still awaiting word as to his whereabouts.

The Rev. Hans L. Aurbakken, head of the American Methodist Mission in North Africa, stated the investigation into the disappearance is proceeding, and that he expects more definite word in a few days.

Authorities in Algiers speculated that the rebels, once they learned the identity and nationality of their prisoner, decided to hold him for a while so he could tell their story to the United States after his eventual release.

In the meantime we quote a letter from Mrs. Griffith dated August 22, written to Dr. Howard Powell, pastor of Edenton Street Church, Raleigh, which is sponsoring the work of the Griffiths in Algeria:

"Dear Dr. Powell:

"You may already have the news from the mission office or from the press before this arrives, but I wanted you folks to know that Lester has been missing since Monday night, August 18.

"Lester and I were spending the month at Les Quadhias, where he preaches regularly every two weeks. While the nurses were away on vacation, we were looking after some of the Kabyle Christian women and refugee families living there. Lester left early Monday morning to bring campers in to El Bear for our church camp of children 8 to 15. He was evidently stopped on the Les Quadhias road on his return late Monday afternoon. They found the car completely burned. Though pulled to the wrong side of the road, there were no skid marks, no bullet holes, no signs of violence around it, so we have every hope he is well and safe wherever he is. The police officer told me at once that there have been other cases on the same road of people being captured and later released after 5 or 6 days.

"I stayed at Les Quadhias until yesterday (Thursday) afternoon, when our superintendent came in by helicopter and brought Eric and me out with him. It was difficult to leave the area, but there was really nothing I could do there. I felt it best to come tell Valerie and Forrest (here at camp) before they would hear it from anyone else.

"Everything possible is being done to

find Lester. The people of Les Quadhias fellow missionaries, young Christians in the country—everyone is most sympathetic and kind.

"We live in hope and put our trust in God.

"Janice Griffith"

Ministers Advised to Apply for Social Security

The Social Security Administration states that ministers will lose their right to Social Security benefits unless they take the proper steps before next April 15.

Ministers who make more than \$400 a year are eligible to obtain Social Security cards and file waiver forms with the state office of the Internal Revenue Service, steps which are necessary for eligibility.

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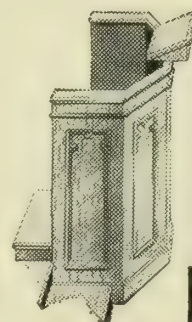
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NOTICE TO CORRESPONDENTS

The editors receive dozens of unsolicited manuscripts each week, many of which cannot be used because of lack of space. We would like to return these to the sender, and will do so if a self-addressed stamped envelope is enclosed with the manuscript.

With the increase in postage now in effect, we cannot afford to return unsuitable manuscripts unless the above procedure is followed.

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SILER CITY, NORTH CAROLINA

Gibat Views the News

HAPPINESS IN HER JOB

Reading a newspaper for interesting articles about which to write can be a very uninteresting task. It requires no special skill because you pick those articles that strike your fancy. The one thing you look for is the story behind the news story. Such is the case of the letter to the editor which was published in a state paper.

For twelve years the writer of the letter had worked in a shirt factory, and it is very evident that she was more than pleased with the opportunity given her by the plant. She expresses her appreciation to the personnel and management for the "kindness shown her during her years of employment." She continues "I have enjoyed every hour and every day working with all the good people" employed at the plant, and voices the hope that she will be able to "work another twelve years" in the shirt factory.

One wonders what kind of woman this is. In the midst of unrest, indecision, discouraging notes from every corner of the nation, dissatisfaction, comes a voice that not only praises her employer, co-workers, and the plant itself, but also requests the opportunity to continue her labors.

A shirt factory job is not the easiest task in the world. The work is mostly piece-work, and one is paid according to the amount of pieces turned out. This, coupled with the fact that a worker in a shirt factory does the same job over and over, can make life somewhat monotonous. There is the hum of machines that can grind your nerves to the bone; the same people sit at a machine next to you day after day, year in and year out; the hour break for lunch that gives you an opportunity to gulp down a sandwich or two, and to take a quick look at the sunshine. What pleasure can be found in such a routine existence?

Nevertheless, one person has found strength enough to become stronger than the situation into which life has cast her. She is thankful for what she has; thankful to have such people to work for and with, and most appreciative of the fact that she is able to work. She has taken a positive attitude toward life and thereby sees life as something to add to, not merely to take from.

Today our country is plagued by striking employees. People who have become dissatisfied with the life they lead are taking it out on the world. As of yet they have not learned the lesson of being content in whatsoever state they find themselves. They have collected and gathered for themselves so long that they have forgotten what it is like to stop, survey the scene, and count their blessings. One who does this will realize that he is better off than he thinks.

This woman who has found happiness in her job, and in her very existence, is a good example of the value of contentment.

Book Reviews

International Lesson Annual. Edited by Charles M. Laymon. (Abingdon. Price, \$2.95)

Again this year Abingdon Press brings out the justifiably popular International Lesson Annual, and, as usual, it is the best in the field. The lesson analysis by Dr. Roy L. Smith probably sells the book to most readers, for Methodists and others have come to know that anything that Dr. Smith writes is going to be interesting and inspirational. But the rest of the book is of a high caliber, also, and Dr. Laymon is to be congratulated on his ability to put out a volume of lesson helps which will appeal

to the rank and file of teachers and at the same time uphold the standard of scholarship which will satisfy the more critical.

One slight suggestion: Would it not be possible to print this volume on thinner paper and in smaller pages? The 445 pages could be compressed into a volume which could be more easily carried and which would be somewhat more attractive.—R.P.M.

Announcements

Bishop Nolan B. Harmon has appointed the Rev. R. L. Poindexter, Jr., a local preacher, to be pastor of the Clear Creek Charge in the Charlotte District. This is a new charge in rural Mecklenburg.

Walter J. Miller, D.S.

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Zion Church, on the Norlina Charge, will observe homecoming on Sunday, September 28. On this occasion the education building will be dedicated. Zion is about three and a half miles north of Norlina.

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Mt. Moriah Church on the Peachland Circuit, Charlotte District, will observe homecoming on Sunday, September 21. The homecoming message will be delivered at the 11 o'clock service, and there will also be preaching at 2 o'clock. The fall revival will begin at the 7:30 service that evening.

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Pleasant Plains Church at Buies Creek will hold its annual homecoming day celebration on Sunday, September 21, with the Rev. C. Maness Mitchell of Seaboard as guest speaker. The congregation was established at Barkleysville more than 120 years ago before being relocated at the present site around 1875. The Rev. Lewis H. Morgan, a Duke Divinity School student, is the present pastor.

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Roberdel Methodist Church will hold its annual homecoming on Sunday, September 28. The program for the day includes the 11 o'clock worship service, picnic lunch and fellowship hour, and an afternoon song service. An invitation is extended to all former pastors, members and friends of the church.

National Council Suggests Far East Program

NEW YORK, Sept. 9—President Eisenhower was urged today to put the full weight of the United States government behind a four point program in an effort to end the crisis in the Far East.

The four points proposed by the Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches in view of its official policies, encompassed:

1. Honorable negotiations should be earnestly pursued.
2. A cease fire should be effected at once by all parties.
3. The charter and resources of the United Nations should be fully invoked for and by all parties because this crisis is universal.
4. Our government should review all policies and problems leading to the present crisis.

Temperance Leaders to Meet at Junaluska

LAKE JUNALUSKA, N. C.—Methodist temperance leaders of nine southeastern states will meet here September 23-25 for a regional briefing conference, sponsored by the church's General Board of Temperance, Washington, D. C.,

The workshop program is designed to provide basic training in the field of temperance for district and annual conference leaders. Co-sponsor is the Methodist Southeastern Jurisdictional Council, Atlanta, Ga.

Directing the conference will be the Rev. Robert Reagan, Jr., and Roger Burgess, staff members of the Washington board. Reagan, a native of Manteo, N. C., was formerly state director of the North Carolina Methodist Student Movement.

Principal speakers will include Dr. E. Clinton Gardner of Emory University, Atlanta, on "The Christian Approach to Problems Associated with Drinking," and Dr. Vernelle Fox, medical director of the state clinic of the Georgia Commission on Alcoholism, Atlanta, who will present "Basic Scientific Information about Drinking."

Advances in the rehabilitation of alcoholics will be discussed by the Rev. Wesley Aitken, chaplain at the Duke University Hospital in Durham, N. C.

Legislative efforts at the state and national levels will be reviews by the Rev. R. M. Hauss of Shelby, N. C., executive director of the Allied Church League.

The group will also study a church-wide program to be launched this fall aimed at enlisting the support of some 40,000 Methodist congregations in helping alcoholics and their families.

◇ ◇ ◇

What poison is to food, self-pity is to life.—*Oliver G. Wilson*

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

Director of Christian Education wanted at First Methodist Church, Morehead City, N. C. Contact J. F. Herbert, Pastor.

For Sale—Elliott Addressing Machine Model 1250, practically unused, initial price \$327. Will see for \$200. Address 2308 Prince Street, Durham, or call 72275.



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A Letter from Germany

The mail today brought a letter from a German Lutheran pastor in Freising, Upper Bavaria, who wants to know more about worship in the Methodist Church. Much of the letter deals with developments in liturgical worship among the churches of Germany. But one sentence might be interesting to our readers. He says, "I was left alone with a parish of 20,000 souls."

He was describing his summer activities and explaining why he had neglected to answer my letter. Certainly he seemed to have a good excuse! Twenty thousand souls is surely enough to keep one preacher busy.

That one sentence points up the difficulties of pastoral work under the system which prevails in many European countries, where the church in an arm of the state and pastors are so burdened by the multitudinous duties of recording vital statistics, baptizing babies, burying the dead, that they have little time to do the work of the ministry. This pastor usually has the help of three other men in looking after his parish, but, even then, one wonders how they get everything done.

But my Lutheran friend is not content to act as a priest and a public official; he is interested in the religious life of his parishioners and he is seeking ways in which to make the ministry of the church more meaningful. He believes that we need to emphasize the Sacraments, to help people find a genuine faith which is more than outward piety. And he seeks fellowship with other ministers in other lands who feel as he does that the church is more than a human organization. He longs for church unity which will transcend denominationalism. His letter points up the fact that there is a growing impatience with the present state of division among Protestantism.

Catawba Calling

H. C. Ellerbe moved from Triplett at the last Conference and landed in Catawba. Having entertained the Editor in his last pastorate, he was hardy enough to repeat the performance in his new charge. So we went to Catawba, where he had prepared for our coming by alerting the choirs and the congregation. They were ready for me, and I'll not soon forget the sight of all those twenty or more juniors in their white robes sitting down front.

One little boy in the front row seemed irked by his churchly attire and began to squirm around inside of it until the back was at the front and his arms were out of the sleeves. He reminded me of a turtle getting ready to shut up shop. I wondered what was coming, but when it happened, I missed it. Looking down at my hymn-book, I didn't see him disrobe, but a minute later I glanced his way and found him smiling triumphantly, his white garment in a heap beside him. He was a non-conformist, I suppose, and didn't like a uniform.

But I can say this for him, once freed from restrictions, he settled down to listen to the sermon, and gave the preacher his

undivided attention. I am afraid he was the cause of my changing my sermon, though. I was afraid that he might not be interested in The Message of Methodism, so I told the story of John Wesley's escape from a fiery death in the Epworth rectory. That got his attention.

• • •

Congratulations are due to this small congregation, for they have done a remarkable job. Over a period of ten years they have built a nice church and a parsonage which would be a credit to any large city congregation. I have come to the conclusion that the best parsonages are to be found in the small town and country charges. And that fact is making the rural and village ministry more and more attractive to the preachers.

The ten-room parsonage at Catawba cost \$21,000 in 1949 and is easily worth \$32,000 now.

Sunday dinner was an affair to be remembered. Six friends of the Ellerbes came to see them and brought their provisions with them. We feasted on country ham, chicken, and all of the things that go with them. If the pastor at Triplett wonders what happened to some of his most faithful members on a recent Sunday, I'll make excuses for them. They were helping feed the editor.

• • •

Ex-Minister Furnishings

Looking around at the tastefully furnished parsonage at Catawba, I was reminded of my first charge, down in southern Florida. The house had five rooms and a shed, which was called the bathroom, attached precariously to the side. The bath had no running water except when you operated the pitcher pump, and you had to watch out for the green frogs when you got the water going. They loved to sit in the cool darkness up the spout and were rather indignant at being rushed out into the soapsuds.

The rooms were furnished with what I call "ex-minister" chairs, tables and beds. The chairs and table were not bad, but the ex-minister beds were a trifle annoying. All of my predecessors seemed to have had certain definite habits of posture while sleeping, and their method of curling up didn't fit my frame. But, like it or not, I had to

sleep in the hole they had worn in the old cotton mattress. The springs were nothing more than a sort of wire netting which kept the sleeper's body from contact with the floor.

And there were other hazards.

Awaking one morning, I looked up at the ceiling and saw a giant spider, as big around as a saucer, regarding me lovingly, I thought, from a spot just over my head. I was told that such insects were harmless and that they helped keep down the mosquitos and roaches. If they did, they deserved credit, but not too much, for they must have been lying down on the job, or else the potential population of these critters was in the billions.

I have already told about the fire ants which invaded the parsonage and church, to the detriment of the visiting soloists and the delight of the small boys in the front row. But I didn't say anything about the scorpions which laid in wait in the mail-box and the chameleons which terrorized the choir.

After all, I must leave some things unsaid, at least until another time. So I'll see you again—in passing.

News Briefs

The Billy Graham Greater Charlotte Crusade will begin in the Charlotte Coliseum on Sunday, September 21. For many weeks neighborhood prayer groups have been praying for the team and for the success of the Crusade. Radio Station WBT in Charlotte has been carrying a special series of devotional programs in preparation for the coming weeks of evangelistic services. Churches throughout the area have been uniting in prayer and work to help bring about a "revival in our time."

The Faith Methodist Church, Burlington, observed its annual homecoming on Sunday, September 14. Dr. Erwin Badgett was the guest minister. Picnic dinner was served on the site of the new church.

Dr. Charles P. Bowles, pastor of West Market Street Church, Greensboro, conducted a "Week of Preaching" services in the First Methodist Church, Belmont, September 14-18. Dr. Bowles was pastor of the Belmont church from 1935 to 1940.

WORLD-WIDE COMMUNION OCTOBER 5, 1958

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SEP 26 1958

DURHAM, N. C.

September 25, 1958

Volume 103

Number 38

Photo by Max Tharpe, Statesville



News Briefs about Methodists and Methodism

Miss Gaile Thomas of Spruce Pine has been employed as part-time director of Christian Education at Main Street Church, Albemarle.

The Rev. E. Paul Hamilton, pastor of First Church, Wadesboro, has been promoted to Lieutenant-Colonel in the Army Chaplain's Reserve.

Mount Pleasant Church, Greensboro District, observed its annual homecoming on Sunday, September 14. The Rev. W. Reid Harris, a former pastor, brought the homecoming message.

Mr. Edwin L. Jones, lay leader of the Western N. C. Conference, will be guest speaker at Catawba Methodist Church on Sunday, September 28. His theme will be "A Layman and His Church."

The Rev. J. L. A. Bumgarner, father of the Rev. George W. Bumgarner, pastor of Main Street Church, Albemarle, filled his son's pulpit on Sunday, August 31. The guest minister has been a pastor for more than 50 years.

The Rev. and Mrs. Roger W. Tucker, of Cole Memorial Church, Derita, N. C., announce the birth of a daughter, Jenny Dianne, on September 12, in Presbyterian Hospital, Charlotte. Mrs. Tucker is the former Virginia Carter. They also have a son, Ronnie.

Vernon Collins, Jr., of Trinity Church, Wilmington, has received the God and Country Award in Scouting, which requires at least one year of intensive study of the Bible and Mission work. He has also received the Eagle Scout Badge. He has a total of 38 merit badges to his credit.

Miss Mary Ruth Smiley of Lynchburg, Va., has been appointed as Director of Christian Education at Ardmore Church, Winston-Salem. She succeeds Mr. Robert V. Martin who will give more complete service to the adult division of the church and work with the pastor in the pastoral administration of the church. Miss Smiley is a graduate of High Point College, and was listed in Who's Who in Colleges and Universities while a student there.

The Cover Picture

AUTUMN EVENING

What is the charm of an autumn evening?

Is it the beauty of the lengthening shadows on the field, the smell of ripened grain, the melancholy cry of birds on wing to distant lands?

It is all these and more.

It is the contented feeling of accomplishment, the comforting assurance of a duty done, the anticipation of an evening's rest.

It is in the fading hues of a red sunset, the coolness of a vagrant breeze from off the mountains, the promise of another day.



The Rev. Vernon C. Tyson was recently appointed by Bishop Paul N. Garber as Minister of Education at Edenton Street Church, Raleigh, and has assumed his new duties. Dr. Howard P. Powell, pastor, has announced.

Mr. Tyson, a native of Greene County, N. C., and son of a Methodist minister, is one of six brothers who are also in the active ministry of the Methodist Church, five of whom are members of the North Carolina Conference. At the recent Annual Conference in Wilson, Mr. Tyson was ordained an elder.

The young minister is a graduate of Guilford College and the Duke Divinity School. He has served pastorates on the Stem-Bullock and Goldston Charges, and as Chaplain at the Oak Ridge Military Institute.

Mr. Tyson is married to the former Martha Buie of Biscoe. They have a two-year-old son, Vernon Cephus, Jr.

David Yount, of First Church, Granite Falls, has been granted a local preacher's license by the Statesville District Committee on Ministerial Qualifications. Upon completion of work for his A.B. degree at Lenoir-Rhyne College, he will enter Duke Divinity School in September 1959.

Loyalty Day services for the Fair Bluff Methodist Church, Fair Bluff, N. C., will be held on Sunday, October 12. The Rev. C. B. Long, former pastor, will bring the morning message. After the worship service the annual dinner on the grounds will be served. All friends and former members are invited to attend.

The Hookerton Methodist Church will observe its annual homecoming on Sunday, September 28. The Rev. Charlie Vale of Duke Chapel Church, Durham, will bring the homecoming message at the 11 o'clock service. At 12:30 picnic dinner will be served on the church grounds. An invitation is extended to all former pastors, members and friends.

The Goldsboro District announces the organization of two new churches. Selma Chapel was organized on August 17 with 31 charter members, following revival services conducted by the Rev. T. A. Collins. Brogden Church was organized on August 24 with 34 charter members, following revival services conducted by the Rev. H. M. McLamb. Both churches voted to keep the charter membership open until January 4, 1959.



During hot weather men are wearing too many foolish garments and women not enough sensible ones.—BILLY ARTHUR.

Wedding of Interest

Of interest to their numerous friends and co-workers is the marriage of Miss Freddie Henry, staff member of the Editorial Division of the General Board of Education and Dr. John Q. Schisler, former executive secretary of the Division of the Local Church, General Board of Education.

The marriage took place on August 28 at Belmont Methodist Church in Nashville.

A South Carolinian and the daughter of a Methodist minister, Mrs. Schisler has served as a conference director of children's work, a member of the staff of the Department of Christian Education of Children's Division of the Local Church of the Board of Education, and as a member of the faculty of Scarritt College.

Since his retirement two years ago from the General Board of Education, Dr. Schisler served for a year as pastor of a rural circuit. He has found time for writing, teaching, and speaking, and is an active participant in the commission on education, Battle Clark Class, and other activities at Belmont Methodist Church in Nashville.

Longview Church, Raleigh, Showing Rapid Growth

The Longview Gardens Methodist Church in Raleigh, though but a little over five and a half years old, has grown to the point where two Sunday morning worship services are necessary to accommodate the attendance. The two-service schedule will begin on September 28.

The church has one of the best week-day schools in the state. There are 87 enrolled in kindergarten classes and in all-day school. State requirements have been met, and this school enjoys an excellent rating with the N. C. State Board of Education. The all-day school operates the entire year.

Until the N. C. Conference session this year, the Rev. W. Carlisle Walton, Jr., was pastor of the congregation. He was succeeded by the present pastor, the Rev. John Thomas Maides, Jr.

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ESTABLISHED 1855

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Paul Tillich of Harvard To Inaugurate Wesley Lectures at U. N. C.

By ROBERT L. JOHNSON
Chaplain to Methodist Students, U.N.C.



When Paul Tillich comes to Chapel Hill on October 3-5 to deliver the first Wesley Lectures sponsored by the U.N.C. Wesley Foundation, he will come as the leading Protestant theologian of the Western world. He has been acclaimed as such by churchmen of all denominations, major secular journals and university awards. He holds the respect of psychiatrists, architects, artists, and philosophers as well as theologians. In 1956, he was awarded the highest service medal of the West German Republic; in 1958, he received the Goethe Medal of the University of Hamburg. When *Time* magazine surveyed the role of the intellectual in American life in 1956, they concluded: "Of all America's men of ideas, Theologian Paul Tillich is perhaps alone in commanding among his fellow intellectuals something that approaches awe."

What is the reason for this man's great appeal among serious thinkers of such divergent background? It lies, I think, in his determination to relate the biblical message to the contemporary situation. He stands against a theologian like Karl Barth in saying that Christianity must be understood in relationship to the problems raised in art, literature and politics. He believes that too many Christians today have "inherited" their faith without ever deciding upon it. So he is careful to insist that men cannot receive answers to questions they have never asked. Out of this problem, Tillich builds his massive theological system, of which two volumes have been published. His method is known as the "method of correlation" and it begins with a rigorous examination of the questions raised in human existence through such vehicles as art, literature and psychological analysis. He does not believe that the answers to life can come through such analysis, but without analysis the answers of faith lose their ultimate meaning.

American churchmen may best know Tillich through his popular articles ("The Lost Dimension in Religion," *Saturday Evening Post*) his frequent appearances on television and his commentaries reported through such magazines as *Time* and *Newsweek*. His most popular books have been the collections of his sermons (*The Shaking of the Foundations* and *The New Being*), where the reader is grasped by the truly biblical power of his preaching. During my years as a graduate student in New York I had a chance to hear some of the best Protestant preachers in America, and yet I have never heard such therapeutic preaching as Tillich's. Despite the difficulty of his heavy German accent and his rather close attention to a manuscript, he speaks with calmness and power.

He first came to America as a refugee from Nazi Germany, being expelled after his outspoken attacks on the Hitler regime. He found refuge at Union Theological in New York and taught there from 1933 to

1955. Earlier, he had held many of the leading positions in German universities at Berlin, Marburg, Dresden, Leipzig and Frankfurt. Before his teaching career, he served four years as chaplain in the German Army (during World War I). Upon his retirement from Union in New York, he was appointed to one of six distinguished service professorships at Harvard University in 1955. At Harvard, he has continued his writing and teaching. Now, at the age of 72, he is recognized as one of the leading thinkers of the Western world. You will see his name mentioned in books on modern art, current literature, foreign policy and philosophy.

But behind all of his impressive intellectual accomplishments, there is a man of genuine simplicity. I studied with him during my graduate years at Union, and he visited in our home during a preaching visit to our church in Miami. During that brief visit I was most impressed by the man's humanity. He knows from his wide personal experience the depths and heights of human personality, and he shows it in his rare openness, his childlike wonder in nature and art, his searching and questioning mind and his deep concern for social problems. As a victim of Nazi injustice, he is quick to speak for the rights of others and his teaching career was continually interrupted during the last World War as he could not turn down requests for aid from numerous German refugees.

Despite his recognized intellectual superiority, Tillich retains a genuine humility. I remember during his Miami visit that, while college educated people stood back in awe, Tillich enjoyed a friendly conversation with the church janitor. He also became an immediate friend of the mystery writer (and frequent church-critic), Phillip Wylie, during the Florida visit. This past winter, Tillich visited with his close friend, Erich Fromm, the psychoanalyst, now living in Mexico.

I mention these personal relationships, for they illustrate the wide range of Tillich's interest and the appeal he has for so many today. His Chapel Hill lectures, which open a new horizon in Methodist student work at U.N.C., will deal with comparative religion. His first lecture on October 3 (at 8:00 p.m. in Hill Hall, behind University Methodist Church) is entitled "The Present Encounter of the World Religions." On the following evening, his lecture will be "The Present Encounter of Religious and Secular Faiths." Apart from these public lectures, Dr. Tillich will meet with smaller groups of faculty members and students during his three days on the campus.

The Wesley Lectures are not yet permanently established at Chapel Hill and I would invite contributions from Methodists concerned with the continuance of this program each year. At the Universities of Michigan and Wisconsin, the Wesley Foundations have an endowment fund of over \$15,000 for such lectures. If Christian higher education is to expand on the state campus, where the largest student body of Methodists in North Carolina now studies, then a comparable amount will be needed for the Wesley Lectures at Chapel Hill.

I hope that some readers of the *ADVOCATE* will come to hear Dr. Tillich and perhaps explore his writings. To use a much abused word, Paul Tillich is one of the truly "great" men of our time. After he had preached a sermon in our Miami church, he turned from greeting well-wishers in the vestibule to a little girl standing by herself and bent down to speak to her. Then he said to me, "If only one could preach to her." How he reduces the pretensions of preachers and reminds us of the important things! Paul Tillich will long be remembered as the great theologian of our day—some think of him as the Thomas Aquinas of the century—but he will also be remembered as a massive intellect and a genuine human being.

Dr. A. D. Betts Dies In South Carolina

Dr. Albert Deems Betts of Columbia, S. C., well known Methodist minister, historian and scholar, died on August 31 at the Columbia Hospital after a lingering illness.

Dr. Betts had for many years been outstanding in the Methodist Church in South Carolina. He had twice delivered the address for the Historical Society of the South Carolina Methodist Conference, and was author of "History of South Carolina Methodism." His last public ministry was the delivery of the historical address to the Western North Carolina Annual Conference at Lake Junaluska last June. The following day he suffered a stroke from which he did not recover.

Surviving are his widow, seven sisters and four brothers.

Lacours Help Establish 29 Churches in Japan

A staff member of the Board of Evangelism, the Rev. Dr. Lawrence L. Lacour, and Mrs. Lacour have had a hand in establishing more than a fourth of the churches that have been started in Japan since World War II by the United Church of Christ in Japan (a union of eight major bodies, including the Methodists). The Lacours have led six missions to Japan in the last nine years, and the missions have assisted in launching 29 of the United Church's nearly 100 post-war congregations. They have just returned to Nashville, Tenn., from the sixth mission, in which 33 Americans worked from July 9 to Sept. 3. The group was interracial and represented five denominations. The missions are under the supervision of the Board of Missions, with the Board of Evangelism co-operating.

Dr. Smith Reports on Final Phases Of Scandinavian Youth Caravan

The visitor to Finland will find a great many Swedish-speaking people. It is among these that we have a number of Methodist churches, though there are also some among the Finnish-speaking people. Our first contacts here were in Abo (or Turku) where Pastor Hammerburg received us graciously and made us feel at home. At the first service Walter Hudgins preached very acceptably with Hammerburg as interpreter. Our caravaners as usual rendered excellent music.

From Abo our group went to Tammerfors (or Tampere), an old town where we were warmly greeted by Pastor Matilla whose daughter had been on the 1957 caravan to North Carolina. Here our group conducted services in the Methodist Church where we had as interpreter a gracious Baptist lady who seemed most sympathetic with our program.

From Tammerfors we left by boat for most of the journey to Helsinki (or Helsingfors). The trip was made through the beautiful lake country of Finland. It was a memorable experience to spend several hours gliding along the tree-lined shores often dotted with the red and white cottages which are one of the most common sights in the Finnish landscape.

Arriving at Helsinki we made our contacts with the Methodist Church there and our young people made a fine impression with their talks and singing. They later visited the Home for the Aged and sang for the people there, enjoying a period of refreshments and fellowship with them after the service. While at Helsinki we visited an old town known as Borga and were given lunch at the Methodist Church there.

A feature of the visit to Helsinki was the opportunity of seeing Russian Marines from units of the fleet that were in the harbor there. Men from the ships were to be seen in many parts of the city, sometimes parading with guns on their shoulders and sometimes in small groups seeing the sights. Some of the people we talked with did not know quite what to make of this "friendly visit." Some even expressed fear of what might be in store as far as relations with their powerful neighbor were concerned.

From Finland we came back to Sweden, arriving at Stockholm where some of us met Bishop Hagen who showed a keen interest in our trip and in American-Scandinavian Methodist affairs generally. While here we were quartered at Solklinten, a Methodist youth hostel on the edge of the city. It was here that young people came from various Methodist churches in the area, many of whom came to be real friends of our group. In charge of arrangements here was Lars Petersen, a fine young man who had spent a year in Rocky Mount, N. C., graduating from the high school there. Our group left Stockholm and went to a youth camp at Orebro where the other caravans had worked. They left "concrete" evidence of their labors in the terrace and bell-tower there!

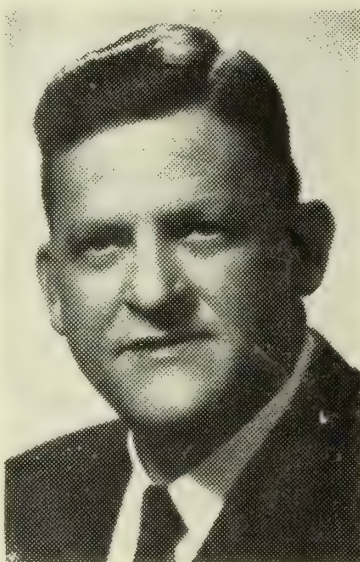
Our final work in Scandinavia was at the Norwegian youth camp at Sandefjord. Here our young people shared in worship, discussion and fellowship for four days. The climax of the visit came on Sunday when about two hundred youth from various parts of Norway came to the camp and took part in the special services and programs which had been prepared. The host at Sandefjord was the Rev. R. Anker Ekeberg, Youth Secretary for the Methodist Church in Norway. He indicated that they had ambitious plans for the further development of the camp. Some of our party thought this camp might become a sort of "Scandinavian Juna-luska" for the Methodists in that part of the world.

The Caravan returned to Oslo Monday,

August 17. Besides sightseeing and other informal association with the Methodist young people there, our group led in a fine service at the Inmanuel Methodist Church. This is a new and beautiful church representing much sacrificial giving on the part of its only one hundred members. Our General Board of Missions contributed \$40,000 to the project. This church had one of the largest groups of youth of any we had visited. The church has facilities for youth work and also the will to give major importance to its young people. We felt this to be the need in many places where we visited. Incidentally, at this final service in Oslo there was a group of visiting British Methodists with whom we enjoyed talking.

Our group embarked on the S.S. "Stavangerfjord" August 20 and sailed at noon that day. After an uneventful voyage (broken only by one storm with high seas) we arrived in New York August 29 and dispersed to our several homes. The trip was a most interesting and rewarding experience for all of us.—R. A. SMITH.

McLarty Inauguration Set for Oct. 24



Dr. Emmett K. McLarty, president of Brevard College, who will be inaugurated on Friday, October 24, 1958.

Inauguration ceremonies for Dr. Emmett Kennedy McLarty, president of Brevard College, are being planned for Friday, October 24.

Several events are being planned for the day highlighted by an address by the Honorable Luther H. Hodges, Governor of North Carolina.

Dr. McLarty was named president of Brevard College in May 1957, succeeding the Rev. Robert H. Stamey, who resigned from the presidency because of his health. Under his leadership, since July 1957, Brevard College has "gone forward" in educational and religious service to this and neighboring states.

The inaugural ceremony is scheduled for 10:30 a.m. on October 24, in the new Campus Center Building auditorium. It will

be followed by a luncheon at 12:30 o'clock in the new cafeteria.

A meeting of the board of trustees will be held at 2:00 o'clock.

According to Dr. John B. Bennett, dean of the college, the inaugural committee is composed of the following: Dr. Embree H. Blackard, chairman, Asheville; Mrs. Dan K. Moore, Sylva; Dr. Kenneth Goodson, Charlotte; Norwood Robbins, Winston-Salem; and Jonathan Woody, Waynesville.

Edwin L. Jones, chairman of the board of trustees, of Charlotte, will present the new president on the program on October 24, and the charge will be given by Bishop Nolan B. Harmon of Charlotte. This will be followed by the inaugural address by Dr. McLarty, and others on the program include the Rev. Robert G. Tuttle, new district superintendent of the Asheville District; and the Rev. Courtney B. Ross, pastor of Brevard Methodist Church.

Special music for the occasion will be furnished by the Brevard College Glee Club, under the direction of Professor Nelson F. Adams, head of the department of music.

The new Brevard College president received his honorary doctor's degree from Pfeiffer College this past June.

Brevard College is looking forward to a most successful year when it opens its doors September 15 for the 1958-59 term. The school will operate under a budget of approximately \$400,000, the largest in the history of the 106-year-old institution.

The new president is the youngest son of Dr. E. K. McLarty and the late Mary Brown McLarty of Asheville. He was born in Asheville in 1908 and finished high school in High Point in 1926.

Dr. McLarty received his bachelor's degree from Duke University in 1931 and his Bachelor of Divinity degree in 1934. In addition to his academic work, he represented Duke on the freshman tennis, varsity

swimming and varsity track teams. He was also a member of the University Glee Club and quartet and was first tenor soloist for the newly organized University Choir. He served as president of the campus YMCA, was a member of Delta Sigma Phi, social fraternity, and Omicron Delta Kappa, national honorary leadership fraternity.

In 1934 Dr. McLarty joined the Western North Carolina Methodist Conference while serving as assistant pastor of West Market Street Methodist Church in Greensboro. During the ensuing years he held pastorates at Big Spring Church, Charlotte; Love's Church, Walkertown; Grace Church, Greensboro, where the church was dedicated during his ministry; First Methodist Church, Morganton, where the new edifice was planned and constructed under his leadership; and the First Church, Salisbury, which has just accepted a plan for a long range building program.

In addition to these pastorates, Dr. McLarty has served the WNC Conference as secretary of the Conference Board of Education for 10 years. He has taught for many years in training schools and he has been on the faculty of Approved Pastors' Supply School at Duke for four summers.

In 1954 he was one of the ministers on the evangelistic mission to Cuba and was invited to make the mission tour of the Caribbean in 1956.



Governor Luther H. Hodges, who will make the principal address at the inauguration ceremonies for Dr. Emmett K. McLarty.

Dr. McLarty was married to Miss Margaret Harrell, of Asheville, in 1935. They have three daughters, Margaret Whitmel (Peggy) 19, who is a rising sophomore at Duke University; Sallie Gordon, 12; and Jean Ellen, 8.

Let Us Be Good Samaritans

By BISHOP RICHARD C. RAINES

Hundred of millions of people in almost every land under the sun will unite in the observance of World-wide Communion Sunday on October 5th.

The fuzzy-wuzzies of the Fiji Islands begin this endless line of reverence. Then, as the earth turns, men and women in Australia, former head hunters of Borneo, disciples in Thailand, Burma, Africa, Europe, and finally America, will unite with Christians everywhere in celebrating holy Communion.

The circumstances will be amazingly varied—from lofty-arched cathedrals in America to wind-blown tent-churches in Korea. Elegantly robed priests in Europe and barefoot African pastors in remote areas of Africa will bless and distribute the bread and wine.

Persons speaking hundreds of languages and dialects will repeat the sacred ritual. Men of every color, culture, and costume will eagerly respond to the invitation command of Christ. "Do this in remembrance of me."

Grateful hearts prompt us to bring an offering when we celebrate Communion, each according to his ability. The widow's gift is not insignificant. Raindrops make a river. It is almost incredible how much is accomplished in His name through our gifts.

Methodist Committee for Overseas Relief

Milk and vitamins for Korean orphans; cloth for widows to make into salable clothing and thus be enabled to keep their children with them; food, medicine, cloth-

ing for refugees in the Middle East; thousands kept from starving in India. "The least of these," the victims of war, political revolution, flood and earthquake, and the dispossessed, Christ's brothers and ours, reach to us empty, appealing hands.

All this and more you make possible through the Methodist Committee for Overseas Relief (MCOR) which receives one half of what we give on World-Wide Communion Sunday. Wherever it is advisable, MCOR works through Church World Service and the World Council of Churches—interdenominational channels of efficient helpfulness.

Chaplains

Thousands of Methodism's sons and daughters are in the armed services and many hundreds more are in institutions. We are wisely concerned to follow them with the message and ministry of their church.

Military service and hospital days can be constructive opportunities. They can also be personal disasters. These young people are without the influence of home, pastor, neighborhood friends, teachers, and they are beset with all kinds of temptations.

The chaplain is a minister of Christ who has heard a call to go with our young people, leading them in worship and Bible study, encouraging them to find strength through spiritual discipline, counseling with them to prevent and to solve problems. I have seen the chaplains at work and I have known them by the hundreds. I cannot put

into words my full appreciation for their Christian character, devotion, and effective service to our service personnel and their families.

Camp Activities

Our gifts help hundreds of churches near military camps by adding to their programs personnel and activities which will attract young men and women when off duty—a church home away from home. These gifts also make possible guidance to local churches in providing pre-induction counseling to young people facing possible military or alternate service, and in keeping touch with them while they are in service. What better investment could we make?

Here are America's future citizens and churchmen. They are learning and unlearning; forming and breaking habits—they are becoming something. In Christ's name we can open wholesome and friendly doors through churches near their camp.

One half of our gifts on World-wide Communion Sunday makes it possible for the Commission on Chaplains and the Commission on Camp Activities to provide Christian fellowship for our sons and daughters in military service at home and abroad and for those in many types of institutions. These two agencies are joined with MCOR in the Methodist Fellowship of Suffering and Service, which is supported by Communion offerings throughout the year as well as on World-wide Communion Sunday.

Methodist brethren, wherever you are in the World Parish, let us be good Samaritans, proclaiming the persuasive gospel of "deeds of love and mercy." Here is our opportunity to demonstrate Methodism's warm heart and sensitive concern. Here, too, on World-wide Communion Sunday we can unite with all others who will do so in gathering about Christ's table in a Fellowship of Suffering and Service.

Plymouth Church Reports Outstanding Progress

The W.S.C.S. of the Plymouth Methodist Church, in addition to adding needed furniture to the parsonage, has this conference year purchased a 16mm movie projector and screen, a polaroid land camera with equipment, and two slide projectors. The women have also installed in the church a speaker system complete with inside speakers for amplification, and two permanent outside trumpets in connection with the chime system.

The men of the church have purchased new office furniture and needed equipment for both church office and the pastor's study.

All of this new equipment, in addition to the air-conditioning system installed last year, is free of debt with the exception of \$1,000 on the air-conditioner.

Thus the church, with its new \$200,000 education building, is one of the best equipped churches in the N. C. Conference. And with its forthcoming participation in the College Campaign, its goal of 10% increase this year in membership, and its planned ADVOCATE Campaign next spring, Plymouth looks forward to a fruitful year in the service to the Kingdom.

Temperance Board Urges Reconsideration by Satevepost

WASHINGTON, D. C.—The Methodist Board of Temperance, which has its national headquarters here, has urged *The Saturday Evening Post* to reconsider its recent decision to accept liquor advertising.

The weekly magazine will now "be doing its share in recruiting new drinkers of alcoholic beverages," said the Rev. Dr. Caradine R. Hooton, general secretary of the board, in a letter to the Curtis Publishing Co., Philadelphia, Pa.

"The *Post* from now on must bear its full responsibility for the 12,000 annual highway deaths that are alcohol-related, for the 5,015,000 alcoholics in the United States, and for the crimes committed and the homes broken up because of the moderate or excessive use of alcoholic beverages," Dr. Hooton added.

He was joined in his appeal by Clayton M. Wallace of Washington, executive director of the National Temperance League, and Mrs. Glenn G. Hays, Evanston, Ill., president of the Woman's Christian Temperance Union.

The letter predicted that *Post* readers among the nation's 40,000,000 adult abstainers will not like the new policy.

The *Post* said "times have changed" in announcing the end of its 61-year ban on alcohol advertising.

The real reason, Dr. Hooton charged, is "an anticipated \$7,000,000 in additional revenue the first year."

A Jewish Rabbi and An N. C. Church

WASHINGTON, D. C.—A newspaper feature story about a small Methodist Church in the North Carolina mountains and a Jewish rabbi of New York City made unusual reading in a recent issue of the *Congressional Record*.

The story was written by Roy Covington, religion editor of the *Charlotte, N. C., Observer*, who has won numerous awards for religious journalism. It was inserted in the *Record* by Robert W. Hemphill of South Carolina, a Presbyterian, as an example of "interfaith love in action."

Excerpts from the story are as follows:

"There is, in this lofty summer resort (Blowing Rock, N. C.), a love affair that embraces an ever widening circle with each passing year.

"One party is a nationally prominent Jewish rabbi and the other is a small Methodist Church that flourishes only three months during the summer.

"They meet but once a year but like the mountain laurel that blooms and is gone, the memory suffices until the next time rolls around.

"This has been so for more than a decade. Now the day of their meeting is called Lazon Day by those who attend the little chestnut-barked Blowing Rock Methodist Church.

"Rabbi Morris S. Lazon of New York first preached in the church 11 years ago. He offered to do so during the illness of Dr. H. E. Spence, Duke University Divinity

School professor emeritus, who serves the church as supply pastor during the summer season.

"Each year Dr. Lazon has been invited back to preach. In recent years he has been accompanied by his son, Harold, who sings a traditional Hebrew solo, and by Samuel Thaviu, concert master of the Pittsburgh Symphony, who offers a special violin number during the service.

"And each year when he comes the little church, which seats only 150, bulges at its seams.

"The response to Dr. Lazon's visit, said Dr. Spence, is an indication of 'the recognition this church pays goodness and greatness wherever it is found.'

"When the service was over the Jew and the Christian stood outside the weathered chapel that has stood for more than half a century and talked and laughed about a love affair that goes on and on."

1959 Miss America Active Methodist

When 25,000 attendants in the Atlantic City auditorium and 40,000,000 television viewers saw a lovely young woman from Mississippi crowned as Miss America they were at that moment admiring an enthusiastic, working Methodist.

The new Miss America is a soloist in the church choir in the little town of Brandon, is active in youth work and before she left for college, was a Sunday school teacher.

"Known for her radiant smile and sincere friendliness even more than for her beauty and talent, she is the pride of her townsmen," is the way the Rev. John C. Speed describes his now, world-known parishioner, Miss Mary Ann Mobley.

The 1959 Miss America is 21 and a senior in the University of Mississippi. She was



Pictured above is Mount Zion Methodist Church in Caldwell County, where homecoming and dedication services were held on Sunday, August 31.

Dr. J. Elwood Carroll, district superintendent, delivered the morning message, and accepted for dedication the church building which was constructed in 1947 and cleared of debt in May 1958.

In the afternoon a service was held in the basement of the church to dedicate a small chapel in memory of the late Miss Lillie Hoover. The Rev. R. H. Nicholson, from First Methodist Church of Waynesville, preached at this service. The chapel is furnished with the old pulpit, altar and pews which Miss Hoover's father, the late Thomas S. Hoover, built, and the old organ that she once played in the old church. It will be used as a place of worship for the MYF and Senior Sunday school class.

selected September 13 from among representatives of the several states to typify American young womanhood for the coming year.

Her family, who were introduced to a television audience, estimated at one-fourth of the nation's population, are loyal Methodists. Miss America's mother, Mrs. David Williams, has also been a church school teacher. Her twelve-year-old sister, Sandra, is a soloist in the girls' choir. Mr. Williams is an attorney.



Shown above are three young women from North Carolina who are beginning this fall two years of home mission service for The Methodist Church.

Left: Miss Helen Overcash, daughter of Mr. and Mrs. C. R. Overcash of Kannapolis, will go to the Muhlenberg Methodist Settlement, Central City, Ky., as a town and country church worker. She is a member of Midway Church in Kannapolis.

Center: Miss Anita Benoy, daughter of Mr. and Mrs. H. P. Benoy of Gastonia, will go to Mount Airy as a town and country church worker. She is a member of the Maylo Methodist Church in Gastonia.

Right: Miss Esther Hartsoe, daughter of Mrs. Ruth Johnson of Warrensville, will go to Blairsville, Georgia, as a town and country church worker. She is a member of the Warrensville Methodist Church.

All of these young women were graduated last June from Pfeiffer College, Misenheimer, with the A.B. degree in Christian education. They will serve as "US-2's" under the Woman's Division of Christian Service of the Board of Missions.

Boys and Girls

ELIZABETH WHISNER
Editor



Christie and the Dragonfly

By EVA C. POLLARD

One day last summer, Aunt Polly was sweeping off the stones in her front path, when she saw her new little neighbor, Christie White, running toward her and crying. Aunt Polly wondered whatever could be the matter.

"A great big dragonfly is chasing me," sobbed Christie.

"But, honey, dragonflies are harmless."

"No, they aren't! They'll sew up my ears if they can!"

"Now, Christie, somebody has been telling you a story. It's true that many people fear these quick, darting jet planes of the insect world, but actually they can't possibly harm you. The dragonfly has a number of other names, such as 'snake-feeder', 'horse-stinger', and 'devil's darning-needle', and I feel that he helps make my Zoo interesting. If you'll come for a walk with me I'll tell you about this fascinating creature."

As they reached a certain spot, Aunt Polly remarked, "There are many dragonflies here, and I think they are the most attractive insects in my Zoo. Don't you admire their long, slender bodies? They are such dazzling colors—steel blue, purple, green, bronze, copper, and . . . look, Christie, there's a silvery white one!"

"They are beautiful, Aunt Polly, but they're so thin. What do they eat?" questioned Christie.

"Well, they start life as eggs laid on the bottom of some fresh-water pool or in the stem of some water plant, then develop 'nymphs' or larvae which look like short, fat worms. As nymphs they eat all sorts of smaller insects and very young fish that they find in their pools. I'm sorry to say they may even eat each other if food becomes scarce."

"When the nymph is full grown it stops eating, crawls up the stem of a water plant into the air, and waits for its skin to split open. Then the adult dragonfly crawls out to sun itself dry. When it is completely dry and its soft, moist wings have hardened, the dragonfly soars off on its first flight, and from then on lives on insects that it catches on the wing (primarily mosquitoes). By the way, dragonflies are exceptionally strong flyers. Some of them even migrate in bands like birds do."

"Can they walk, Aunt Polly? Their legs are all bunched up near their heads and I

should think their tails would drag," said Christie, who had been closely inspecting a dragonfly that was clinging to a nearby reed.

"No, they can't walk on level surfaces as we do. They use their legs only for crawling up plant stems and holding their food."

"But did you notice their big beautiful eyes?" continued Aunt Polly. "Each eye is compound (made up of many eyes joined together). In fact, there are about 25,000 tiny eyes united in each eye of a dragonfly."

"And while we are admiring dragonflies, I'll tell you about a particular branch of their family called the Demoiselles, or damselflies. Their name comes from the French and means 'young ladies'. This is a good name for them, because when they are at rest they fold their wings down their darning-needle backs in a shy way. One of the damselflies is so gray that it is called the 'marsh nun'."

"Now, Christie, do you think you'll be afraid of dragonflies any more?" asked Aunt Polly as she finished her story.

"No, not any more," replied Christie happily. "That was a nice story, but I have a question."

"What's that?"

"Well," said Christie, "I was wondering if I could bring my little brother, Billy, the next time? He loves animals, too."

"Honey, I'll be very happy to have Billy come to visit my Zoo soon. But now it's time for your supper and I see your Mommy at the door looking for you."

"Okay, and thank you," said Christie, as she waved farewell to Aunt Polly, and ran down the walk on her way home.—*Our Dumb Animals*

MY GRANDMA

Grandma was not like modern girls;

She wore cheap calico,

And raised a dozen children,

And loved one life-time beau.

Her cooky crock was always full—

Her doughnut jar was, too;

She churned her butter, baked her bread,

And pies without ado.

When folks came unexpectedly

There was enough to spare;

She always welcomed one and all,

And said, "Pull up a chair."

She found the time to help a friend,

To sew, to read, to pray;

Grandma, somehow, worked all the time,

And made it seem like play.

—BEATRICE BRANCH

CHEERFUL PETER

All the way home from school Billy wondered if he would find Grandpa in the garden as usual. Yes, that is just where he found him.

"Oh, here you are," called Billy. "What have you been doing all afternoon?"

"Whatever I could find to do," replied Grandpa cheerily. "I have weeded the beets, hoed the rest of the garden, and watched the children going past. There's one little boy, Billy, that I like to watch. He has red—well, sandy hair, and plenty of freckles."

"That must be the boy with the ragged cap," said Billy. "His name is Peter Anderson. He has several brothers and sisters."

"He looks very happy," said Grandpa, "but I wonder why he always whistles."

"He is coming this way now. If you'll talk with him, maybe he'll tell you why he's happy," said Billy.

A moment later Billy called, "Peter, come here a minute. My Grandpa wants to talk to you."

The brown eyes twinkled as the little boy came over to the garden.

"I see you go past every day, Peter," said Grandpa, "and I wondered why you always whistle and look so happy."

"Well, you see," replied Peter, "if I can keep cheerful, it helps me, and it helps the folks at home. Father has work only three days a week. Mother gets pretty tired working for all of us. And four of us had the measles this winter. About the only way I can help is to whistle. Mother calls me her sunshine boy."

"I see, I see," nodded Grandpa. "Well, keep on whistling, my boy, and cheering up folks."—*Beams of Light*

CHUCKLES

In an essay on "Things I Am Thankful For," a little boy listed "my glasses." He explained, "They keep the boys from fighting me and the girls from kissing me."

• • •

Itches is something that when you're jammed tight in a bus your nose always.

Bible Quiz

(Alphabetical)

1. F is the f - - - - - with which Jesus wrote on the ground.
2. G is the g - - - - - which Jesus and His disciples proclaimed.
3. H is the h - - - - - with which David soothed Saul.
4. I is the i - - - - - to which the Good Samaritan took the wounded traveler.
5. J is the j - - - - - tree under which Elijah sat.

Answers to Last Week's Quiz

1. Angel—Genesis 22:1-12.
2. Beggar (Lazarus)—Luke 16:19-21.
3. Cord—Joshua 2:15-16.
4. Den—Daniel 6:16-23.
5. Envy (Jacob)—Genesis 25:29-34.

Can We Save the Schools?

The prospect of a whole section of the country without public schools is a dismal one, but it is a distinct possibility. The refusal of the Supreme Court to reverse its stand or to grant an extension in the matter of integration has set in motion the machinery by which some Southern states seek to nullify the effects of the integration order. One by one the lamps of learning are going out. Will they be lit again?

There is little profit in debating what should have been done; the matter is settled, as far as the Court is concerned, and settled without much regard for the rights of either white or colored children. The original issue has been lost in the welter of conflicting interests and theories of government.

North Carolina has chosen a middle-ground position which has given its citizens a chance to maintain their school system. Despite legal attempts to enlarge the number of Negro children admitted to white schools, it is probable that the Pearsall Plan comes as near to satisfying the Negro population as would be possible at the moment. That plan did not shut the door to colored children; it provided that certain ones should be admitted to white schools, when and if the local communities decided to do so. Thus it took away some of the hurt which has been felt among the members of the minority race. They are not debarred as a race; they are not gratuitously slapped in the face by an exclusion act.

After all, it is probable that most Negro parents will not care too much about sending their children to a white school. They will, however, dislike being told that their children are not fit to go to such schools. By admitting some children we have, at least, taken away some of the stigma of untouchability.

The Methodist Church has spoken out on the subject of brotherhood; it has not laid down rules for the guidance of school boards. We cannot solve the problems which are before us by pronouncements or by court decree. Only the spirit of Christ operating through Christian people can bring about an atmosphere of trust and confidence between the races.

We will not argue about the matter of school integration. We will, however, assert our belief that most of our problems could be solved by the application of Charles M. Sheldon's question, "What would Jesus do?" He did not demand legislation in behalf of the Samaritans, who were deprived of their rights in his day; He treated them as brothers and his love made them stand a bit straighter and look a bit higher.

We may disagree, as Christians, about methods, but we ought to be able to agree on a message.



A Matter of Discipline

The *NEA Journal*, official publication of the National Education Association, devotes considerable space in the current issue to a study of discipline in the schools. The articles display, in the main, a changed attitude toward the matter, as compared with those written on the same subject ten years ago. There is a growing awareness that discipline cannot be safely left in the hands of the children, as some extremists once taught, and the authors seem to agree that the teacher is responsible for doing something about the behavior of the pupils—an old idea which, despite its obvious validity, has been nullified, at times, by the insistence of some psychologists that the budding personality must not be thwarted by any type of "regimentation."

It is encouraging to note the trend away from so much "freedom of expression" in the schools. Encouraging, too, to read such old-fashioned suggestions as these given to teachers: "Move about the room frequently; use your eyes, look at all parts of the room frequently; establish classroom regulations by the end of the first week of the semester—*what students may do and what they may not do.*"

Shades of John Dewey! What are we coming to? Are teachers now to be allowed to have rules and regulations? Doesn't the author (a prominent school principal) know that we must not force our own standards upon the child, but must let him work out his own "life pattern"?

We are much encouraged by this display of common-sense and practicality of the educators, who, at last, it seems, are digging out from under the debris of progressivism and *laissez-faire* imposed upon them by theorists and are exercising their God-given wits to solve their own problems.

The Next Hot Spot

The pattern of Communist agitation becomes increasingly clear as we go from one crisis to another. No sooner had the dust settled in the Middle East than trouble broke out in Quemoy and Matsu Islands. When this is temporarily quieted there will be another flare-up of violence in Lebanon, Jordan or Iraq. This is the prediction of those who know the inside story of Soviet plans for world domination.

As this column has pointed out before, Russia believes in plans—Five-year plans, Ten-year plans, and Fifty-year plans—and seldom deviates from them. Ten years ago acute observers of the international scene predicted just such turmoil as we have seen during the last eight years. Russia, they said, will not risk another war in the

near future, but will try to defeat the Western World by tactics of diversion, stirring up trouble for us in widely separated areas of the world, forcing us to disperse our troops and navy all over the globe, causing us to pay an ever-increasing tax load, and at the same time endeavoring to take away from us a large portion of our markets.

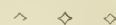
This is the pattern, and thus far it has been successful. Whether it will result in deterioration of our morale to the extent that we will lose faith in our form of government is debatable. Our recent recession was hailed with joy by the Communists, but we have recovered to an amazing extent. Our friends have been weaned away from us, but we may get new friends. The future is not black; it is only cloudy.

Seeking Women Drinkers

"The woman's touch is about to be applied to liquor marketing," stated an article in a recent issue of a New York newspaper. The article further states that five women employed by one company will work as a mobile sales crew around the country. The women will call on retailers with representatives of distributors to suggest drink promotions; they will address women's groups to provide hints for entertaining and carry out goodwill assignments.

This announcement should arouse a public too long apathetic toward the devastating inroads alcohol is making on American society. Women's clubs invite representatives of the National Council on Alcoholism to speak to them and describe its projects for attempting to rescue alcoholics. Will they lend themselves to this campaign to make more alcoholics to be rescued? Will they also open their programs to women representing the distillers who are pouring millions of dollars into advertising to make drinking attractive to men, young people and now to the mother of the family?

While cities set up commissions to combat juvenile delinquency and reduce traffic fatalities, announcements of the liquor industry such as this, stating its determination to increase the number of women drinkers, should alert concerned citizens to strike at one of the roots of these problems and not merely deal with effects.—Editorial in *The Christian Science Monitor*.



Methodists in Babylon: There were saints in Caesar's household, according to St. Paul, and, according to an advertisement in *The Christian Century*, there must be a few saints in Babylon (NY) for an advertisement invited applicants for the job of Christian Education director at the Methodist Church there which has 1,050 members and offers a liberal salary.

But What An All!

By RICHARD BRAUNSTEIN

One day Jesus was cross-examined by a lawyer. A number of people had been asking Him all kinds of questions with the idea of confusing Him. Thinkers and leaders have always been the victims of hecklers. When the late Alfred Smith was campaigning for the Presidency a voice from the crowd called, "That's right Al, tell all you know." His reply was, "I'll tell all we both know, it won't take any longer." The lawyer who questioned Jesus lost out. Hecklers usually do.

The lawyer asked, "Which is the great commandment in the law?" Perhaps he was an earnest inquirer. If Jesus had given the first, or the fifth, or the ninth, or any one of the ten, this lawyer probably would have had an argument ready. But he had found his match. Jesus simply said, in effect, "The first and the last, the greatest and the smallest, the meat and the kernel commandment, is love to God and love to man."

A further study of the narrative reveals the fact that the lawyer retired in good grace. We read, "And the scribe said unto Him, Well, Master, thou hast said the truth; for there is one God and there is none other but he; and to love him with all the heart and with all the understanding and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of God. And no man after that durst ask him any question."

The incident may have been the first of its kind, but in these days it is not unique. Honest inquiry is to be encouraged. "They shall ask the way to Zion with their faces thitherward." It is the "thitherward look" that makes all the difference. There can be no honest inquiry where there is no honest intention.

Christianity is not an argument but a demonstration. It is not a debate, but a force. It is not a syllogism, but an influence. It depends for its life not upon a premise but a power. Some men are skillful when they argue conversion. But they are convincing when they are converted. They may be both skillful and converted at the same time but the impressive thing is *conversion*. The difference is like the man who has been to South America and the man who has read *Stoddard's Lectures*.

Our denominational life depends on many things. But ecclesiastical machinery is not an end in itself. The machine that manufactures oil cans is one thing. It is quite another thing when those cans are used to lubricate the wheels and cogs for the making of more oil cans. There is nothing practical in building up a stock-pile of oil cans. Our worship programs are a means to an end. That end is to make love operative and reproductive in the lives of men and women.

Christianity is not a mode of baptism, or a method of taking communion, or Apostolic Procession, but how we treat and regard each other. Rituals have their place. In style and form, they have their own eloquence,



Prayer

Our Father, who hast loved us all, even to the least and most unworthy, be with thy children today. We come burdened by our sins, our failures and our distresses, but in thee is our hope. We are unworthy, but thou whose property it is always to have mercy hast looked upon our distress and saved us from out of our sins. Grant that we may no more offend thy divine majesty in thought, word or deed, that we being perfected in thy love, may comprehend what is the length, the height, the breadth, the depth, and know the love of God which passeth all understanding.

Be with thy people Lord, wherever they may dwell, on the battlefield, in homes where parents wait, by beds of pain, and beside the tomb. Our lives are in thy hand, make of them what they should be, by thy power.

Grant to the weary strength, to the faltering trust, to the stumbling steadfastness. Support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is done. Then in thy mercy grant us a safe lodging and a holy rest, and peace at last. Through Jesus Christ Our Lord. Amen.

as they help us toward the throne of God. But they can be made so ornate and elaborate that they can defeat the purpose for which they are intended. The frame is not the picture; the vessel is not the water; the envelope is not the message; the setting is not the jewel. So much depends on where we place the emphasis.

Love does not demand where Cain found his wife; it bemoans the fact that he slew his brother. Love does not claim to understand all the Book of Revelation, but it is cognizant of its beautiful passages and pictures. It does not want to know whether there are two Isaiahs; it is content with the picture of the desert blossoming like a rose and the waste places being made glad. It does not disturb itself about Jonah and the Whale. But it does strive to get at the real meaning of the story. Love does not want to know the dimensions of the ark, but the dimensions of the man Noah.

Love does not query the authorship of the Book of Hebrews but it is thrilled when reading the eleventh chapter, the Westminster Abbey of the New Testament, in which are interred so many men and women of faith. Love does not ask, "Lord, what shall this man do," but answers, "Here am I, send me," and sings, "I'll go where you want me to go." Love can turn the world upside down. (Shall we not better say in these troubled times, "Turn the world right side up?") Love gets things done. It never waits for George to do it. Love travels the second mile and goes beyond the call of duty. Duty is Sinai; Love is Calvary.

What is Christianity? Love to God and man. You ask, "Is that all?" The answer is,

"That is all, *but what an all.*" You are shown the Atlantic or the Pacific Ocean and you ask, "Is that all?" And the answer is, "That is all, *but what an all.*" You behold the glory of Niagara Falls. Do you ask, "Is that all?" The answer again is, "That is all, *but what an all.*" Tens of thousands of tons of water, arched by a rainbow. Love is like that, a wonder among wonders.

In Chicago one morning a huge crowd assembled. All eyes were focused on a church steeple, surmounted by a cross. Repairs were being made, and on the cross was a man. Against the eastern sky since Calvary there stands a cross. There is a man on that cross, too. That is history at its best: a man and a cross. Not a creed or a doctrine; they come later. Not a theology or a philosophy; they come later. Not a phrase or a paragraph, but a Redeemer, from whose life flows all good creeds and vital doctrines, all lilting lines and phrases. That cross and a man on it is what we writers call *good copy*. That is Love upon a cross.

I once heard some people singing in a mission hall. They were not trained vocalists. They were flotsam and jetsam of a big city. What were they singing? "Love lifted me." Love is the mighty Fulcrum which lifts humanity out of the depths. It gets people out of the mire and up to the stars. It is something which cannot be put into a formula. It is like a mother's tears, like a father's concern, like the sacrifice of a teacher. St. Paul cries, "Who can measure the length and breadth, the height and depth?" "For the love of God is broader than the measure of man's mind and the heart of the Eternal is most wonderfully kind."

First comes the life, and from that the story. But what a story! First men and women, then the Bible. But what a Book! First come all the prophets, saints, martyrs, then *Church History*. But what a history! "We've a story to tell to the nations." Why? Because we want to tell a story? No, we want to tell about love, love to God and love to man. It is this that makes the story possible.

All sciences are complex. The rose of Christ is easier to understand than the botany of Christ. But we had astronomy, we had stars. Before we had botany, we had flowers. Before we had theology, we had a heavenly father. Revelation is God reaching the mind of man. Theology is what man is saying about that revelation. God's revelation can be stated in the most simple terms, words of one syllable. The sun shines, the flower blooms, the rain falls, the brook sings, the bee hums, the tree grows. God is love.

In the thirteenth chapter of *First Corinthians*, (RSV), we read: "Love is patient and kind; Love is not jealous or boastful; is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things So faith, hope, love abide, these three; but the greatest of these is love."

And in the next chapter Paul gives this good advice: he says, "Make love your aim."



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

School Notes

While not too long a time has elapsed since school started, we would like to keep you posted on how we're doing—school-wise—to date.

After one of the busiest weeks in the history of our school openings, we finally completed filling out forms and paying fees for the 156 children now attending public schools here in Raleigh. Getting enrolled is not a matter of just being there, but involves seemingly endless paper work, when every form and fee is multiplied by 156. However, the worst is now over along that line, and we trust that everything is in order, and each child is in the proper room at the proper school.

Miss Barbara Fulghum, bookkeeper and probably our busiest person the opening week of school has counted endless dollars, quarters and pennies, and packaged them for each child and for every purpose. We believe she could count money in her sleep, and still come out right, so competent and experienced has she become in this new duty.

The endless trips to and from the schools to solve special problems of individual children have fallen to Mr. A. C. Brittain and Miss Evelyn Hooks, while Mr. Ben Holeman has kept busy ironing out the personal problems of child and teacher. Over all, Mr. Nicks has maintained the fatherly hand to keep the "family" in order, along with the house parents, to encourage the dispirited and pacify the disappointed. Soon we expect an even flow of activity from campus to school and to cottage as the new routine becomes more firmly established.

Mrs. Joanne Heath Joins Staff

We are happy to introduce our new music teacher, Mrs. Joanne M. Heath. Mrs. Heath arrived with us on September 1, and began immediately to prepare her program for piano and music instruction, and her work with the MYF on campus.

Mrs. Heath is a graduate of Woman's College UNC in Music Education, and with her husband who is attending State College here in Raleigh, lives in Cameron Village apartments.

Of her plans for the future at the Home, Mrs. Heath has this to say: "The music program on campus will consist mostly of piano, since the children get classroom music and instrumental instruction in the public schools. There are seventeen beginners in piano, meeting in groups of two or three, for one hour each week. By having classes for these beginners, I hope to be able to give each child who shows ability and seems interested, an opportunity to express his actual ability and prove his interest. The older students are meeting in thirty minute private lessons twice a week.

In an effort to improve the over-all group singing, I am meeting in the various cottages one night a week for a period of informal singing. Before too long I hope to organize and work with a small choral group, who will participate in special programs and be available for performances."

Beginning piano students in their groups of two or three are: Pat Cates, Linda Loth and Dianne Caddell; Esther Bland, Betty Landis and Mary Dennis; Carolyn Dennis, Linda Trotter and Helen Parrish; Joyce Ferguson, Patricia Ferguson and Janie Bland; Tommy Dickerson and Bob Hardison; Peggy Humphrey, Gordon Turnage and Grady Boulter.

Former students who will continue with piano are: Linda Carter, Billy Goforth, Phyllis Mock, Mariana Nicks, Nancy Lou Nicks, Carol Poole, Lillian Pruitt and Ruth Ann Salmon.

Clothing Response

Many of our boys and girls have already had the happy experience of going shopping for their fall and winter clothes, but a number of them still have this pleasure to look forward to. With the beginning of the school year, it has become a bit more difficult to manage the after-school trips to town, but soon every wardrobe will have been refreshed.

We have not heard from all of our sponsors as yet, but expect to receive the outstanding allotments very soon. We understand that it is often difficult to accumulate the fund, as it necessitates a sacrifice on the part of many of our friends, and we are grateful for every effort made towards this important phase of our work. We know that we will hear from all as soon as possible, and to every one of you who participate in this endeavor, our sincere thanks on behalf of the children as well as our Home.

Former Student Visits

It was a great pleasure to welcome back to our Home recently Miss Dilla Lee Dixon whom many of our alumni and friends will recall from some years ago. Miss Dixon now lives in Alexandria, Virginia, at 724 S. St., Asaph St., Apt. 108A.

Dillie is employed by Captain John D. Florio, Contracting Officer at Fort Myers, Arlington, Va., and in her years of service with him has built an enviable record for attendance, and faithfulness to her duties. She has received a special commendation for accumulating over 1,000 hours of sick leave, in her devotion to her position.

Dillie openly credits the Home for teaching her to "stick to a job until it is done," and she is certainly a credit to her training. It is gratifying to know that our boys and

girls can grow up to be such fine citizens through the efforts of our Home and staff, and the occasional review of a former student's achievements does a good deal to boost our morale and encourage us to keep on trying.

When in Raleigh, Dillie visited "Muh" Brown and "Miss Mary" Ferree, as well as others in the city, while calling on Superintendent Nicks. Her own expression to her friends was, "I spent many happy years at this home."

We were happy to welcome Dillie back, and hope to hear from others when they are in our city.

MYF Elects Officers

Regarding MYF activity, Mrs. Heath reports: "The Intermediate MYF group has organized and elected officers for 1958-59. In MYF we hope to bring about a closer working together of the members through worship, study and group fellowship. A planning committee composed of the officers and myself are working to bring about a better understanding of the organization and its function in the lives of the intermediate age group."

New officers recently elected are: Sandra Hardison, president; Ruth Ann Salmon, vice-president; Esther Bland, secretary-treasurer; Janice Roebuck, program chairman; Alice Roebuck, recreation chairman.

Blankets for Beds

Along with the chilly fall weather comes the sudden demand for blankets and quilts to keep our boys and girls comfortable in their beds, and the occasional cool nights we've already been experiencing have made us aware of this fact.

Our Supply Room has already been pretty well emptied of available extra bedding, and we could use a number of single-bed size blankets or quilts. If any of our friends have extra blankets or quilts which you are willing to share with our boys and girls, we would be mighty happy to have them. Your own homes may seem the warmer for knowing that some boy or girl is tucked snugly in bed, thanks to your generosity.

Coupon Campaign

We expect to have in the mail very soon Chairman of the Coupon Campaign Mrs. Gurney P. Hood's fall letter, and hope that everyone is full of pep and energy and ready to promote this project with us.

We are awaiting advertising material to enclose with our letter so that you will know what coupons we can use, but until then, please save any that look worthwhile to you, to send on with the others. We are happy to sort them out and evaluate them here, and every one, added to the rest, gives us just that much more toward our goal of \$1,000.00 for the year. We have over half of that figure to raise before January, so let's remember COUPONS—COUPONS—COUPONS.

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"The freedom of the press and an able press are so ingrained as a part of American civilization that any enumeration of its value seems unnecessary."—HERBERT HOOVER.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

New Guild Announced

Fourteen women of the Conetoe Methodist Church, in a recent meeting organized a Wesleyan Service Guild, Miss Mary Lane, secretary of Rocky Mount District Wesleyan Service Guild, has announced.

Officers elected were: president, Miss Daisy Parker; vice-president, Mrs. W. W. Roberson; secretary, Mrs. Nathel Williamson; treasurer, Mrs. Milton Edmundson; secretary of promotion, Mrs. Wilbur Harris; Committee chairmen include: Christian social relations, Mrs. C. Harris; literature and publications, Mrs. Stallings; missionary education and service, Mrs. Peaden; spiritual life, Mrs. Causway; supply work, Mrs. Gurganus, status of women, Mrs. Parker.

Guild Executive Committee Meets

The Executive Committee of the N. C. Conference Wesleyan Service Guild in a recent session, adopted a resolution from the district secretaries favoring the organization of guilds on the district level; voted to support the work of a new missionary; heard reports of officers, committee chairmen and district secretaries, and got plans under way for the Annual Guild Meeting to be held in the First Methodist Church, Wilson, next April. The meeting was held in the S and W Cafeteria in Raleigh, with Mrs. Harriett Fralix, of Fayetteville, Conference Guild secretary, presiding.

The district Wesleyan Service Guild organization would call for a limited number of officers. These would include the district secretary, the district secretary of the Woman's Society of Christian Service, the district treasurer of the Woman's Society, presidents of local guilds and two representatives of the Woman's Society of Christian Service.

The committee voted to transfer the "Elsie Parker Fund" to the support of the work of Miss Barbara Ann Smith. Miss Smith, a native of Elizabeth City, N. C., is serving at the Colegio Buenavista, Havana, Cuba.

Mrs. L. C. Vereen, of Durham, conference treasurer, reported receipts from the Guild totaling \$3,727.37 for missions, and \$347.35 for the cultivation fund. The report represented receipts for the first quarter of the current conference year.

A Long Range Planning Committee, headed by Mrs. H. A. Davis, of Raleigh, was appointed. Other members are Mrs. L. C. Vereen, Miss Juanita Stott, Raleigh, Miss Louise Clements, Fayetteville. Also, Mrs. Harriett Fralix, and Mrs. Pierce Johnson, Weldon, president N. C. Conference Woman's Society of Christian Service, as ex-officio members.

The presiding officer cited as points of vital needs for emphasis: new members, organization of new Guilds throughout the conference, greater co-operation between the Wesleyan Service Guild and the Woman's Society of Christian Service. "Each indi-

vidual Guild member must be an ambassador to the Woman's Society and others," she asserted, "for the Guild is a vital part of the Woman's Society. Each Guild member stands on trial for the status of her organization."

Fall Seminars Held

The two Annual Fall Seminars of the Raleigh District Woman's Society of Christian Service were held on September 3 and 4 at the First Methodist Church, Henderson, and the Fuquay Springs Methodist Church. The theme for the two meetings was "Prepare Ye the Way."

The four classes on the current mission study courses and sessions on Study Books and Other Available Materials, were conducted by Mrs. W. P. Cranford, district secretary of spiritual life; Mrs. T. R. Smith, leader Vance-Warren subdistrict; Mrs. L. B. Harris, district secretary of Christian social relations; Mrs. Roy Renn, district chairman of public relations; Mrs. Y. M. Holland, district secretary literature and publications.

Speakers at the general sessions and their topics included Mrs. John R. Poe, district secretary of missionary education and service, Preview of Study Plans; Miss Berbice Ballance, "Prepare Ye the Way for Youth"; Mrs. James H. Taylor, "Prepare Ye the Way" for Children. Mrs. P. C. Perdue, vice-president, presented the 1958-59 program materials. The opening devotionals were led by the Rev. W. W. Sherman, Jr., at Henderson, and the Rev. John R. Poe, at Fuquay Springs. Mrs. J. C. Burwell at Henderson, and Mrs. Gurney P. Hood at Fuquay Springs, led the noonday prayers. Mrs. John R. Poe presided.

Fayetteville District: The Woman's Society of Christian Service of the Trinity Methodist Church, Troy, was hostess to the 150 women of the Fayetteville District attending the Fall Educational Seminar on September 9.

Leaders presenting the four mission study courses were Mrs. W. B. Easterling; Mrs. William A. Saunders, Mrs. F. P. Duplissey, and Mrs. C. R. Riley. Mrs. R. L. Bame and Miss Ethelynde Ballance presented the missionary materials for children and youth, respectively.

The entire program was under the direction of Mrs. William A. Sanders, district secretary of missionary education and service.

Burlington District: The Burlington District Educational Seminar was held on September 11 at the First Methodist Church, Siler City, N. C.

Conducting the class sessions on the four mission study courses were Mrs. Reid Thompson, Mrs. T. C. Boone, Mrs. John Albright, and Mrs. Ralph Aldridge. The opening devotional was led by Mrs. Hubert Sally.

Others participating on the program were Mrs. Raymond Braxton, presentation of pro-

gram materials; Mrs. Leroy Pickard, welcome; Mrs. George Ratterman, response, and introduction of new district officers. Mrs. W. B. Carroll, district secretary of missionary education and service, presided.

Let Your Light So Shine

Some time ago a man by the name of Iwasaki came to see about registering his children in the Ai Kei Gakuen kindergarten (Tokyo, Japan).

"I have become a Christian," he told Mildred (Mildred Anne Paine, missionary at Ai Kei Gakuen) as he made his request in the office. "I have given up drinking."

"Tell me, how did it happen?" she asked, joy in her heart.

For a few moments Iwasaki was silent, seemingly trying to think back.

"Do you remember that you were on a bus one time when it collided with a bicycle?"

"Yes, I do remember," she replied, feeling again the jolt as the brakes were slammed on, and hearing the dread crash of a bicycle that had cut across the highway in front of the bus. The driver, she remembered, had picked up the unconscious bicyclist and carried him in his arms to a nearby hospital.

"I was the driver of that bus," said Iwasaki San. "I did not know you then. But after the accident you came to me and gave me your card saying that if I ever needed a witness concerning this collision you would be glad to come and state what you saw the man on the bicycle do."

"Yes," Mildred reflected. "That was a long time ago. It was before the war."

"Many years ago, Paine Sensei," said the father. "I was a very young man then and I had some bad habits. All during the war I carried your card in my pocket. Looking at it one day I felt suddenly that I wanted to be a Christian."

"Who invited you to accept Christ?"

"No one. It was only that—" he hesitated.

"You see, for many years you people at Ai Kei Gakuen rode on my bus going to downtown Tokyo. Sometimes you were carrying books to friends, or flowers to the hospital. I watched you. I liked your gentle ways. I thought about it for a long time. Finally I decided to give up my rough habits for I, too, wanted to become a Christian."—MRS. CLARA PAIGN OTIS in *The Methodist Woman*.

Editor's Note: Mrs. Otis is the sister of Miss Mildred Anne Paine, who is serving under the Woman's Division of Christian Service at Ai Kei Gakuen.

Hospital Employees Honored

On the first day of spring Brewster Hospital (Jacksonville, Fla.) was the recipient of a gorgeous lot of spring flowers from Radio Station WPDQ.

Brewster Hospital was opened in 1901. It is owned, operated, and underwritten by the Woman's Division of Christian Service. It serves not only the Negro community of Duval County, but also reaches out into twelve counties in its work with children.

There are twelve new graduates of the Duval Vocational School of Practical Nursing. On last March 17 Brewster awarded 24 service coins to faithful employees. The years of service represented on that occasion totalled 346 years.—*World Outlook*.

Christian Education at Work



IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.

More Than Two Thousand Persons Attend Conference Camps Past Summer

Numerous Christian education leaders have observed that "Church camping is the fastest growing and most significant Christian education movement of our generation." It is obvious that people are going camping in increasing numbers—children, young people, adults, families. This is especially true in the North Carolina Conference. During the past summer a total of 2,537 persons attended our conference camps. Of these, 1,920 attended Camp Don-Lee and 617 attended rented camps. Additional campers were turned away for lack of room.

Seven Christian Adventure Camps at Don-Lee were attended by 685 intermediate or Junior High boys and girls, and 172 charges were represented in these camps. Nine district Junior Camps at New Life Camp, Camp Monroe, Camp Caroline (rented camps), and Camp Don-Lee, were attended by 507 boys and girls. A total of 250 counselors and staff personnel served in these camps. Forty families were enrolled in the two Family Camps at Don-Lee with a total attendance of 222 persons. Fifty-six attended the Older Youth—Single Young Adult Assembly, and sixty-six attended the Young Adult Workshop at Don-Lee. A total of 567 persons attended the 21 retreats held at Don-Lee since January 1. These came from local churches, subdistricts, a college, the Conference MYF Council, and a group of pastors. Picnic groups brought hundreds more to Don-Lee.

A special word of appreciation is due the 250 counselors and staff persons who gave one or more weeks of their time to this program during the past summer. Without their help more than two thousand persons would have been denied a camping experience in a Methodist Camp. We are deeply indebted to the Rev. Walter N. McDonald of Louisburg College for serving so efficiently as the director of our Christian Adventure Camps at Don-Lee, to the pastors and their assistants who served as directors and registrars of the nine district Junior Camps, and to the fourteen Duke University Divinity School endowment students who served five weeks each in our Camping program. One of these, Gerald Shinn, served the entire summer as water-front director and swimming instructor at Don-Lee.

Trailer Trip Camping a Huge Success

The latest innovation in our camping program is Trailer Trip Camping. This feature was added to our Christian Adventure Camps at Don-Lee the past summer with great success. Each week fourteen to sixteen campers and two adult counselors took a two-day camping trip from Don-Lee to Fort Macon and Harker's Island. They traveled in two station wagons and carried with them a Trailer Chuck Wagon fully equipped with tents, sleeping bags, cooking utensils, and supplies for living out-of-doors. The pictures on this page will give some idea of what Trailer Trip Camping is like.

It is our purpose to expand this feature and to make this Trailer Church Wagon available to groups who would like to make camping trips to points of interest throughout the state.

New Campsites Being Developed

Additional camps are urgently needed to take care of our conference camping needs. Three new campsites have been secured and will be developed as rapidly as funds are available. These are as follows:

Camp Rockfish, a 400-acre Campsite on Lake Upchurch, thirteen miles southwest of Fayetteville, near Parkton and Raeford, sponsored by the Fayetteville District.

Camp Chestnut Ridge, a 250-acre campsite in Orange County near Efland, sponsored by the Burlington and Durham Districts.

Kerr Lake Methodist Camp, a 140-acre campsite on Kerr Lake near Henderson, sponsored by the Raleigh District.

We would like to have one of these camps in operation next summer. It is too early now to know if this will be possible. Mr. Robert Reed of Smithfield has been employed on a part-time basis to direct the development of these camps. Topographical maps have been made and master plans are being drawn up. Entrance roads are being built and first steps taken toward the utilization of these new campsites. Some camping activities are already being carried on at these sites such as day camping, retreat groups, tent camping, picnicking, etc.

(Continued on page 16)



Preparing a Meal



Cooking Out-of doors



Enjoying Good Food



Boat Trip to Cape Lookout



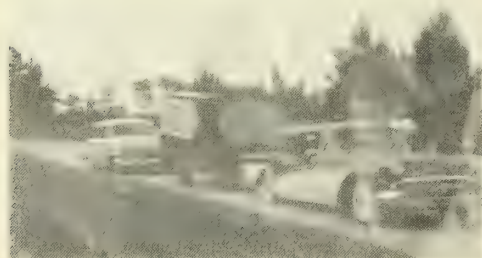
Touring Fort Macon



Setting Up Camp at Harker's Island



Beach Hike at Camp Lookout



Leaving Camp Don-Lee



Shown above is the new parsonage of Main Street Church, High Point, recently purchased at a cost of \$5,000. The house has four bedrooms, two full baths, a family den, living room, kitchen with breakfast nook, and a screened back porch. This represents one part of the church's three-fold expansion plan.

Purchase has also been made of a lot adjoining the old parsonage as the site for an education building to be constructed later. The education building itself is the third item in the long-range plan, which will be begun in approximately five years.

The old parsonage will be used to expand the present facilities. Classrooms, pastor's study and church offices will be moved into this building. The parsonage will also provide a prayer chapel which may be used for mass meetings, as well as for small weddings. The kitchen will be maintained for use in youth meetings and for serving church dinners and refreshments.

The Rev. R. H. Stamey, former president of Brevard College, who was last June appointed to the Main Street pastorate, considers the current expansion plan for the church "in preparation for greater service."

More Catholics Turn Methodist than Vice Versa

The number of Roman Catholics who become Methodists is almost four times greater than the number of Methodists who become Roman Catholics.

This is the claim of Dr. Albert C. Hoover, director of the statistical office of The Methodist Church, based on a survey of Methodist ministers conducted in 1952 and again in 1958, and published in the October issue of *Together*, the new Methodist magazine for families.

In 1952, there were 594 Catholics who turned Methodists as compared to 161 Methodists who turned Catholics. In 1958, that number had increased to 1,963 Catholics who turned Methodists and 557 Methodists who turned Catholics.

Although the number tabulated in the recent survey was greater in each instance, the four-to-one ratio remained the same. The increase in numbers, points out Dr. Hoover, is due in part to the fact that the 1958 survey was a more comprehensive one.

In 1952 questionnaires were sent to every 10th church, or charge, listed in the *General Minutes* of The Methodist Church; in the 1958 survey an identical questionnaire was sent to every 10th church listed in the *General Minutes*. Of the 2,304 questionnaires mailed, 1,451 were filled out and returned. All but 689 of these noted a church-membership exchange.

"If the Catholic-to-Methodist trend carries over to all Protestantism, then Protestantism is gaining a numerical superiority through transfer, for there are 60 million Protestants to 34.5 million Roman Catholics," points out Dr. Hoover. But he adds, "No statistical data is available on this point."

In the 1958 survey, 463 Methodists gave marriage to a Catholic spouse as the

reason for being "converted" to Catholicism. Only 39 changed over because of preference for Catholic beliefs and practices.

However, Catholics switching to Methodism present a different picture: 737 did so because of marriage; 829 because they preferred Protestant tenets.

"We may assume," explains Dr. Hoover, "they found attractive such characteristic Protestant ideas as the availability of God to worshippers without mediation of priests; the 'priesthood of all believers,' to use Martin Luther's famous phrase; and the tradition voiced by John Wesley, Methodism's founder, as the obligation to 'think and let think.'"

Geographically, the largest percentage of member exchanges—in both directions—was in the northern U.S., where Roman Catholicism is strongest. Among questionnaires returned by pastors in the two northern jurisdictions, only 37 per cent reported no changes in affiliation by parishioners. In contrast, 60 per cent of respondents in the two southern jurisdictions reported no changes.

112 Crusade Scholars To Begin Studies

The Methodist Church will finance the study of 112 selected men and women from around the world in 39 colleges and universities in 18 states and the District of Columbia during the 1958-59 academic year. Under the 13-year-old Crusade Scholarship program, Methodists will pay for the educational expenses of 32 persons from the U. S., Alaska and Hawaii and of 80 persons from 26 countries overseas, where Methodism is at work. The cost of the scholarship program is \$200,000 annually. Each Crusade scholar is carefully screened before receiving a study grant.



Ground was broken for the new Wesley Heights Methodist Church, Lexington, on Thursday afternoon, August 14. The Rev. C. E. Ridge, pastor of the new church, was in charge of the ceremony, assisted by the Rev. Roy Grant, pastor of Trinity Church, the Rev. W. C. Clark of Erlanger Methodist, District Superintendent John H. Carper, Mr. Woodrow Swink, Mrs. Joe Everhart, a charter member, and Mr. Curtis Leonard from First Church. Mr. G. L. Daniels, chairman of the building committee, made a brief talk and offered the closing prayer.

Pictured (left to right): Leonard H. Craver, building contractor, the Rev. C. E. Ridge, G. L. Daniels, the Rev. John H. Carper, and Curtis Leonard, county chairman of missions and church extension.

The first unit will consist of eight Sunday school rooms, a fellowship hall to seat around 250, a kitchen, and complete heating and rest room facilities. Additional class rooms and the sanctuary will be undertaken later.

The church will be built by Craver and Essick Construction Company of Lexington.



Shown above is the new parsonage of the Page Memorial Church in Aberdeen, which was occupied on August 18. The Rev. Carl Johnson and his family held open house for members and friends on Sunday, September 7.

The house is located on a two-acre corner lot given by Dr. and Mrs. Bob Wilder. It is of brick veneer construction, with seven rooms and two baths, a large basement and adjoining garage.

The building, land and furnishings are valued in excess of \$26,000.

Mother of Troutman Pastor Dies in Durham

Mrs. Robert B. Hardee, widow of the late Dr. Parrotte R. Hardee who practiced medicine in Granville and Durham Counties for over 50 years, died on September 4 in the Methodist Retirement Home in Durham at the approaching age of 92.

Funeral service was conducted in the Clyde Kelly Funeral Home in Durham by the Rev. Hubert Miller, pastor of Calvary Methodist Church, of which Mrs. Hardee was a member. Assisting in the service were the Rev. D. E. Earnhart and the Rev. J. T. Coble.

Mrs. Hardee was cited by the late Governor Cherry on her 80th birthday as being among North Carolina's most distinguished mothers, and was frequently spoken of by Dr. Hersey E. Spence of Duke University as being mother of one of the state's foremost professional families.

Surviving are seven sons and one daughter—the Rev. Robert M. Hardee, pastor of First Methodist Church in Troutman, N. C.; Dr. Walter P. Hardee of Durham, N. C.; Dr. E. Bacon Hardee of Vero Beach, Florida; Colonel David L. Hardee of Raleigh, N. C.; P. B. Hardee of Durham, N. C.; William E. Hardee of Charlotte, N. C.; Frank S. Hardee of Kaplan, Louisiana; and Mrs. Carl E. Olsen of Durham, N. C.

Christian Education at Work

(Continued from page 12)

The Committee on Camps, under the direction of the Rev. Brooks Patten, chairman, is making a detailed study of our camping needs and the utilization of these new campsites. Miss Elizabeth Brown, camp consultant, from our General Board of Education, Nashville, Tennessee, spent three days in our conference recently visiting these campsites and guiding our committee in a study of camping needs, campsite development, etc. This committee is most anxious to develop these new camps in keeping with recognized camping standards. We are convinced that church camping affords a unique opportunity for the growth and enrichment of life through co-operative group living in God's great out-of-doors. We must provide adequate facilities for this important program of Christian education as quickly as possible.

Justice and Judgment

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Matthew 25:31-46

Of all the parables of Jesus none is more striking than that of the Last Judgment. It is so universal in scope, its appeal so broad and its message so pointed and practical that it could appeal to religious men everywhere, whether Christian or not. In essence, it glorifies the religion of the doer, the practical man whose creed is to do good. Those who had said "Lord, Lord" many times in prayers and rituals but were lacking in concrete achievements were turned away. Those who spent their lives in unselfish service, though without pretensions to religious excellence, were accepted. Both groups were surprised at the judgment—one because they were left out, the other because they were let in. This should be a lesson to those little human judges who always think they know what the moral score is!

The phrase "Son of Man" is one that Jesus used a number of times as a name for himself, though others never address him as such. It is an old term, used frequently in the Old Testament to mean simply a human being. In Jesus' time it had been adopted as a term to describe the Messiah by such writers as the author of the book of Enoch. This book was being widely read and studied in New Testament times. The Son of Man described in it is a Messiah, not of the Davidic type, but of a more universal kind. Jesus repudiated the designation as "the son of David," but this does not mean that he thought of himself as being the fulfillment of the prophecies of the book of Enoch. The church evidently did not regard this book very highly, since it was not included among those that make up our New Testament.

The Messiah is pictured in this parable as a judge before whom are gathered the nations in a great assessment. This judgment is, therefore, broader than the Jewish conception. As mentioned earlier, it is universal in scope. But while the parable speaks of nations, it does not mean that individuals will escape being judged. The people who make up a nation are responsible for the kind of nation that it is. This is certainly true of democracies, where citizenship is a duty. In a recent election in one of our principal cities of North Carolina only about one out of every four eligible voters took the trouble to vote. If people are going to be so indifferent, where will they put the blame for governmental failure, if such should come?

The words of this parable are so plain and powerful that comment on them seems totally unnecessary. And yet it appears that there is a danger that it may be misinterpreted. If one feels that this parable teaches that only good deeds are important; and that one's worship and creed are insignificant, we believe he has missed the point of the teaching. Let us see why this is true.

The old debate between faith and works is one that never seems to end. We Protestants, following Luther, have continued to be disgusted with what he called "work righteousness." This refers to salvation by penance—that is, by works. We have sometimes gone to the opposite extreme and put all the emphasis on faith. The book of James teaches that faith, apart from works is barren. To many of us practical-minded Americans that seems to be good doctrine. But actually good workers are the evidence, or the fruit, of faith. Work follows worship when worship is sincere. If we ceased to worship for a long time our Christian ethics would be non-existent. Our task is to keep them in proper proportion!

In Memoriam

MRS. AMANDA REESE POYNER

Whereas, God in his divine wisdom removed from our midst on July 26, 1958, the gentle spirit of Mrs. Amanda Reese Poyner, age 78, we, the members of the Woman's Society of Christian Service of Moyock Methodist Church, pause in reverence to pay tribute to her memory.

For many years she was very active in all phases of church work and community activities—especially enjoying visiting the sick and shut-ins.

Her home was always open to her pastors and friends. She delighted in having the society or a mission study class meet with her.

Because of her Christian love and devotion for all, honor was paid to her in naming a newly formed group of young women, "The Amanda Poyner Circle."

We shall miss her and cherish her memory, but the influence of her life will continue.

We, who have been her friends, wish to pay tribute to her memory. Therefore, be it resolved:

First: That we express our sincere sympathy to her loved ones.

Second: That a copy of these resolutions be sent to the North Carolina Christian Advocate, a copy be recorded in the minutes of the W.S.C.S. and a copy be sent to her family.

—Mrs. Ed. Godfrey, Mrs. Julia Thompson,
Mrs. William Creekmore, Mrs. Harry Sears.

DR. G. GRADY DIXON

The Official Board of the Ayden Methodist Church wishes to pay the following tribute to the memory of Dr. G. Grady Dixon who went to his Eternal Home on May 7, 1958.

From February 22, 1914, when Dr. George Grady Dixon transferred his membership from the Winterville Methodist Church to the Ayden Methodist Church, until the day of his death, this devoted steward gave of his energies, his love and his deep concern to this church. Dr. Grady, as he was affectionately called, served his church in many capacities. At the time of his death, he was president of the Board of Trustees and was vitally interested in many other aspects of the church program. It was through his influence that our church school library was recently started.

Dr. Grady was especially interested in Christian service to his community. He was particularly active in the work of the State Board of Health, the Rotary Club, the Boy Scouts of America, the Ayden Youth Recreational Program, the Fraternal Order of Masonry and the American Legion. In fact, he was active in any organization with which

he was affiliated. He was always among the first to extend the hand of service to those in need.

The words of Dr. John R. Bender, secretary of the North Carolina Academy of General Practice so aptly describe our beloved doctor that we wish to repeat them for the record: "Grady was as individualistic as the banks of the Pamlico and as rugged as the soil of the Tar Heel State he loved. His eastern Carolina drawl, his unsurpassed humor and homespun philosophy made him a most personable character, known far and wide He could disagree without being disagreeable and never allowed difference of opinion to deter his object or dilute his friendliness . . . Grady was blessed with a sense of humor which will always remain a great part of our memory of him. Any attempt to eulogize his life is but a feeble attempt to describe the intangible personality of the man. He wrote his own eulogy in the hearts of his friends."

The Ayden Methodist Church will long continue to mourn our loss. The vacant place he has left will not easily be filled. Our comfort is in knowing that he had fought the good fight, was ready to meet his Maker and has received his heavenly reward. Reluctant though we may be, we have given him back to God whom he had so faithfully served.

◇ ◇ ◇

Happy is that people, whose God is the Lord.—Psa. 144:15.

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Gibat Views the News

SUNDAY CONSCIENCE

Newport, Ky.—His Sunday morning conscience gave him trouble, so a 17-year-old boy confessed to the robbery of a grocery store and led officers to a cache of cigarettes, candy, shirts, rifle shells and knives he had hidden under the church steps.

There is little possibility of stilling the conscience of man beyond reach. Some people have learned to live with their conscience—that is they know how to turn it off as one does a radio; but, however dulled by the inner monitor may be, there is always some stimulus that will flip it on again.

The family packed and ready to go on a picnic early Sunday morning has already fought the battle with their conscience. Feeling justified in this "one" instance they set off only to hear the church bells calling people to worship. The man in the pew may be able to live six days a week with a fraudulent business practice, but come Sunday morning the very atmosphere of the church breathes the words "Thou shalt not steal." God has so provided that man cannot deny the conscience's right to speak—and it speaks loudest on Sunday morning.

Paul found it was impossible to "kick against the pricks," and so has man. For one's spiritual happiness the conscience must be allowed to speak—yell if necessary—not only Sunday, but Monday through Sunday as well.

Book Reviews

Prayers for Public Worship. Edited by James Ferguson. (Harper. Price, \$4.95)

The editor of this book prefaces his work with the following words: "This book of prayers is intended as an aid to ministers in their preparation for the service of the sanctuary week by week. It includes many prayers taken from the ancient supplications of the church . . ."

The American editor of the book, Charles L. Wallis, has rearranged the original material, as presented in the English edition and has adapted its form to meet American conditions. This has resulted in a section of prayers for every Sunday in the year, roughly approximately the Church Year, but designed, it is supposed, to avoid confusing those who do not adhere to the traditional observances.

The editor of the original edition, the Rev. James Ferguson, is a Church of Scotland minister, in his 85th year. His attitude toward written prayers is illustrated by his remarks in the Foreword: "Every word must be endowed with the spirit of the suppliant and energized by the breath of the Almighty . . . Above all, it is of importance to bear in mind that prayer in the midst of God's people is offered to God—not declaimed to the congregation."

Here is a book which every minister should have and use. Each Sunday's collection contains a call to worship, an invocation (sometimes more than one), pastoral prayers, an offertory prayer, a prayer for illumination to be used before or after the Scripture, and prayers following the sermon.—R.P.M.

I Believe In the Holy Spirit, by Ernest F. Scott (Abingdon)

Having sat at the feet of this eminent scholar in the classroom, I find this book characteristic of his quiet, exploratory, revealing approach. In a tremendous range he pours forth a fusillade of ponderable insights on many New Testament passages.

Dr. Scott moves the reader adroitly from the vague to the vital in tracing the rise of this creedal concept. He reveals how man's primitive consciousness was cognizant of a power outside the visible world which, to him, was both distressing and mystifying. Following that consciousness in its development through the Hebrew mind, we later see the

prophets connecting it with moral ideas and righteous ends. Finally, it was given the content of Jesus' character. After the ascension it was bestowed upon the church to perpetuate Christ's ancient and wonderful ministry. It remained then for Paul to make it the central and sublime subject of his teaching. Hence everything in the Christian life was related to the action of the Holy Spirit.

Just how fundamental this is to the church is indicated by this fine insight: No matter how many new articles man may add to his creed—"I believe in science, progress, human wisdom, etc." yet none of these will help us if we give up the ancient one, "I believe in the Holy Spirit." We see by this that, no matter how lofty our ideals and visions, we must have some means to march across the frustrations and failures and fumbblings of the carnal man to the fulfillment of the hope set before us. Thus the need of the Holy Spirit in his healing, purifying, illuminating, lifting ministry.

The thorough-going evangelical mind will doubtless want to 'measure swords' with the author on certain of his exegetical and theological commitments. I mention a few. First, his statement that the New Testament teachers did not definitely regard the Holy Spirit as a person. Even though admitting that the writers described "it" as though they were talking about a person, the disparity is still not readily acceptable. More disturbing is the failure to distinguish between the Birth of the Spirit and the Baptism of the Spirit, the definite and decisive sanctification of the Christian's heart and the daily sanctification of the Christian's life. The author's insistence on 'gradualism' is, to this reviewer's mind, a weak evaluation of the crisis experience of justification and sanctification. There seems to be too little awareness of the vast and constructive 'deeper life' approach in traditional Protestantism. Nonetheless, here is a book of great profit, by an esteemed Christian scholar. It indicates an encouraging trend. When the Holy Spirit gets into the thinking of the teachers He will get into the expectation of the hearers.—Roy C. Putnam

I Believe In God, Costen J. Harrell. (Abingdon Press, 64 pp., \$1.25)

This little book is one of an "inspirational series," according to the statement on the dust jacket. It is billed as discussing "important areas of the Christian faith" and as showing "how we can believe with assurance in the reality of God—how God is revealed in nature, in man, and in Jesus Christ." However, because of the brevity of the treatment and the "inspirational" approach, it is difficult to see how it could possibly live up to the claims of the publisher.

There are many points of inspiration in the book, points where one believer is able to lift the morale and encourage the faith of another believer by a bold testimony of faith in those matters which bind the hearts and minds of Christians. Admirers of Bishop Harrell will find the statement profoundly moving.

But as an exposition of "how we can believe with assurance in the reality of God" the essay was a disappointment. The chapter on "God in Nature" seemed weak and out of date to this reviewer. According to a foot-note, the author was largely dependent in this chapter on A. Cressy Morrison. Mr. Morrison is quoted as saying: "It is now generally agreed that there has never been, and never

can be, life in any known form on any planet except our earth." It has been a long time since this view was "general agreement" among scientists. Also the author's reference to Sir James Jeans as "one of the world's foremost astronomers" belongs in another generation.

Speaking more generally, however, one may find that, rather than Nature providing or indicating the existence of God, Nature's impersonal and brutal aspects argue just as forcefully against an intelligent or purposeful God. Hurricanes, Hazel, Diane, and Edna are just as much a part of nature as are violets and birds and bees. Cancer and spastic paralysis are as much a part of nature as is a beautiful sunset. A study of nature may enhance our appreciation of God the Creator if we are already committed to Him by faith, but nature itself carries no inescapable proof of the existence of God.

Another matter which was disturbing to me was the statement on conscience. Perhaps the Bishop was not careful enough to point out that a conscience, in order to be a reliable guide to the Christian, must be carefully conditioned by Christian ideas and ideals. It is entirely possible for a person to do the most damnable things "with a good conscience," if he has not had Christian training and has not accepted basic Christian attitudes.—L. A. Scott

Announcements

The Rev. J. T. Banks has been appointed pastor of Goldston Charge, Burlington District. Mr. Banks succeeds the Rev. Vernon Tyson, who has been appointed Associate Pastor at Edenton Street Church, Raleigh. This appointment was made by Bishop Paul N. Garber at a special meeting of the N. C. Conference Cabinet August 23.

Allen P. Brantley, D.S.

• • •

Bishop Nolan B. Harmon announces the appointment of the Rev. Marvin W. Mann, retired member of the Virginia Conference, to the Drexel Charge of the Marion District, succeeding the Rev. Joseph B. Tyson who has joined the faculty of Southern Methodist University.

J. E. Yountz, D.S.

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IN PASSING

What Does That Mean?

A little girl from a Methodist home was invited to accompany her Roman Catholic friend to Mass. She went and found it most interesting, but rather puzzling. As the service went on, she whispered her questions to her friend. "What does that mean?" she asked, as the priest made certain ritual motions in the ceremony, and her friend answered as well as she was able.

The next Sunday they attended the Methodist Church and the positions were reversed. The Methodist girl was ready now to answer questions. But, to her surprise, there were none. As the minister went through the ritual, the little Catholic visitor listened appreciatively and seemed to understand what was going on. But when the preacher went to the pulpit, cleared his throat, and took out his watch, the little girl watched his motion with new interest. Here, at last, she had seemed to say, was a bit of unaccustomed ritual.

"What does that mean?" she asked.

And her Methodist friend, well-versed in the ways of ministers, responded, "Not a dratted thing."

That is an old tale, worn smooth by after-dinner speakers, but it has a moral in addition to the obvious one, that the preachers should not only take out their watches, but keep an eye on them.

The other meaning is more subtle.

Why do we do what we do in church? Is it merely habit, or is there really a reason for our acts?

Why do we preachers lift our hands and inquire plaintively, "Shall we stand?" And why do we voice our appreciation by thanking the congregation after a hymn? (Most of our singing isn't that good.) If pressed for a reason for any of these extra-liturgical acts, we would be compelled to answer that we have no reason—and no excuse.

But there is a reason for some of our acts. There is a reason why we sometimes place a cross on the altar to remind us of Jesus, and why we introduce into our service a prayer of confession of sins, and why we kneel to pray (or ought to, at least).

The next time you go to church, try to follow the order of service and find out the reasons why it is arranged as it is. Of course, some orders of service are like Topsey, they just grew; and some are like a mud pie left out in the sun. Nobody expected them to turn out that way, but after they hardened there wasn't anything to do about it.

There are, however, many good habits of worship which belong to a pattern followed in the church through the ages, a pattern which is very much the same in all the historic denominations. It can be a matter of unthinking ritual, and sometimes is, but it can be an adventure in worship for the prayerful soul who will inquire into its meaning.

Homecoming at Draper

I suppose it was my experience yesterday at Draper which made me think of the story which I told above. I'd like to commend the pastor there for his use of the Methodist order of service. Some people

don't like to confess their sins in public, they say, but it always makes me feel better to begin a church service that way. Saying over together with others the words of the Prayer of Confession (Order I in the Hymnbook) somehow makes me feel a bit nearer to God and further from my own selfishness.

It was homecoming day at Draper's Methodist Church, and Frank Phibbs and his congregation were ready for all of us.

I couldn't remain for the musical program and the reading of the church history in the afternoon, but I found out a few things about the church. It was organized in 1909 and the present building was put up in 1948. Since then the congregation has been looking forward to the day when they would be able to dedicate their church and next November 23 they will do just that. Bishop Harmon will be the preacher on that occasion.

Do You Have a Hobby?

When you look at your copy of this month's *Together* you will see a group of color photographs which are astoundingly beautiful. They are the work of an elderly lady who has made nature photography her hobby—a hobby that has made her famous. In her eighties, she has mastered a new technic and made herself an expert. Like Grandma Moses, she has found that having a hobby makes for health and happiness.

If you haven't a hobby, get one as soon as possible. Hunt up that old stamp collection you had when you were a boy (or girl). You may find that the stamps in there are more valuable by far than when you got them. Try photography, and don't be satisfied with just "snapping pictures." Learn how to develop and print your own. If you've noticed some of the pictures in the *ADVOCATE* recently, you will have seen the product of some happy hours of editorial effort in the darkroom. It's really fun—especially when you have a small grandchild to act as a model.

The Agony Column

Do you ever read the "advice to the love-lorn" columns in the daily papers? I always do, and often find a bit of priceless Americana in their midst. Here's one which really takes the cake:

Dear Mrs. Mayfield: I am 13 years old and going steady with a boy who is 15. He comes over to the house a lot and we usually play badminton. But let my mother leave for a minute and all he wants to do is neck.

I would prefer to climb trees.

There is more to the letter from the little girl who signs herself "Cool Mule." What she wants to know is whether or not she would be justified in breaking up her romance over this conflict of interests.

Mrs. Mayfield replies with characteristic good sense: "Keep on climbing trees."

The above interchange heartens me quite a bit. I am glad to know that there are still little girls of 13 who prefer tree-climbing to necking, even with a 15-year-old Casanova. I hope that there are a few 9-year-old girl children who still play with dolls, but I haven't seen one in a long time.

Actually, it isn't quite that bad. The feminine contingent in the next block straps on six-guns and fights it out with the boys.

See you next week—in passing.



The parsonage of Catawba Church mentioned in last week's "In Passing," is one of the most attractive in the WNC Conference costing \$21,000 to build in 1948, it is worth at least \$32,000 at this time. The Rev. M. C. Ellerbe is the pastor.

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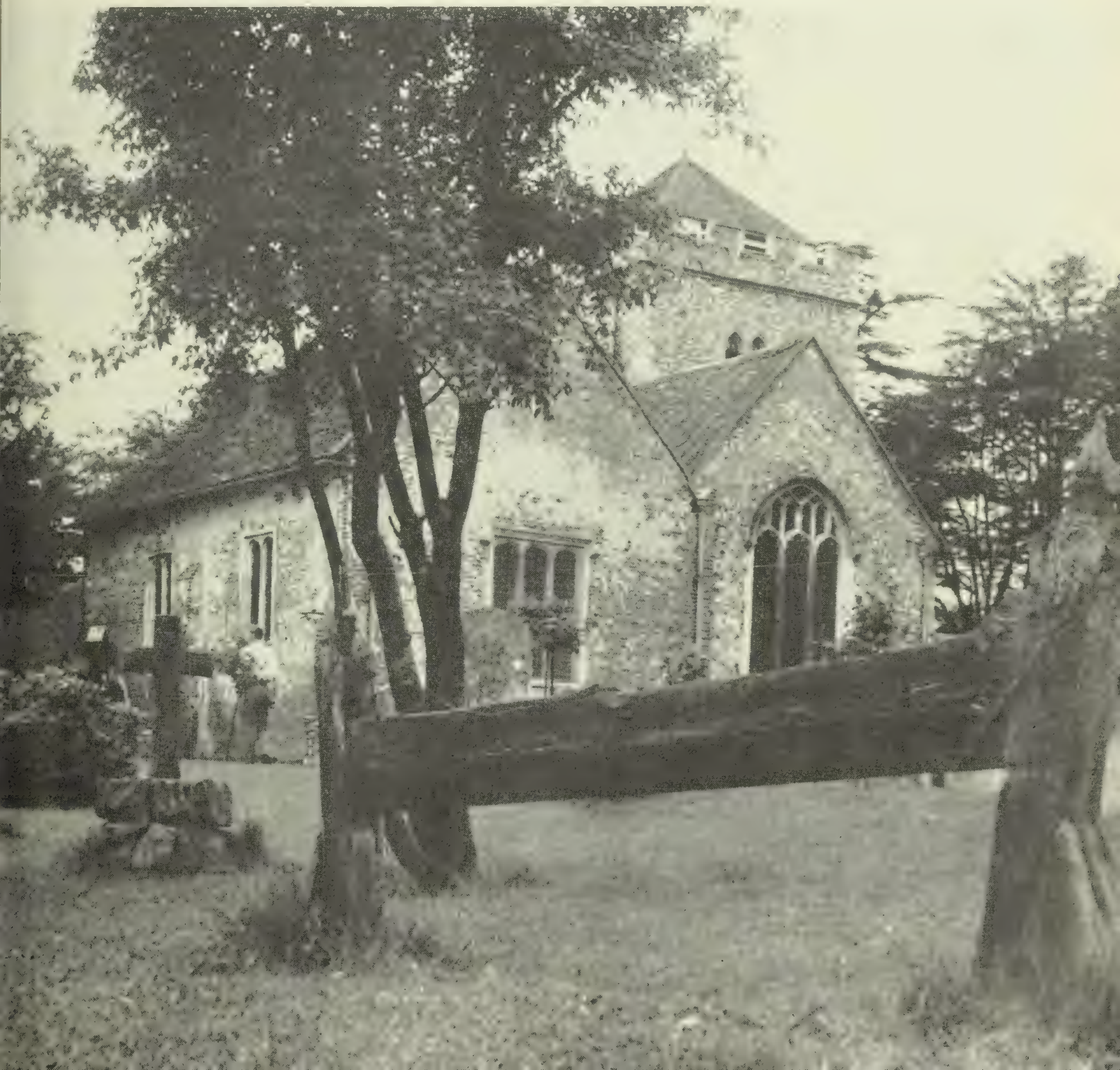
DURHAM, N. C.

October 2, 1958

Volume 103

Number 39

—Staff Photo



News Briefs about Methodists and Methodism

Ground was broken for the new *Lillington Methodist Church* on Sunday, September 14, immediately following the worship service.

The Rev. Kenneth A. Horn, associate minister at Hawthorne Lane Church, Charlotte, was guest minister at Hickory Grove Church in that city on Sunday, September 21.

The Rev. and Mrs. John R. Blue, of Fayetteville, announce the birth of a daughter, Sarah Ann, on August 19. Mr. Blue is pastor of the new church in the Bonnie Doone area of Fayetteville.

At the September meeting of the *Charlotte Ministers' Wives*, Mrs. W. Douglas Corriher was elected president, Mrs. Lee R. Spencer, vice-president, and Mrs. Edgar C. Price, secretary and treasurer.

The Rev. Joseph D. Blinco, Methodist preacher of England, who is a member of the Billy Graham Team, was guest minister at First Church, Charlotte, on Sunday morning, September 21, and at Myers Park Church on Sunday morning, September 28.

Mount Pleasant Church, Winston-Salem, observed homecoming on Sunday, September 28. Dr. Gilbert R. Colmbs was guest minister at the morning worship service. Mr. C. H. Duncan led the afternoon song service.

Fellowship Church, Hamlet, observed homecoming and the fourth anniversary of its organization on Sunday, September 21. This date also marked the beginning of the church's revival, with the Rev. John Russell as guest minister.

The Rev. and Mrs. Benjamin T. Steele of Hayesville announce the birth of a son, John David, on August 30. Mrs. Steele is the former Loree Harrill of Cliffside. The Steeles have one other child, Mary, age four and a half.

Iron Station Church celebrated homecoming on Sunday, September 21. The Rev. M. C. Leftwich, a former pastor and now a retired member of the Western N. C. Conference, was guest minister. Picnic lunch was served at noon, and a song service followed in the afternoon.

Culbreth Memorial Church, Fayetteville, will observe its annual homecoming on Sunday, October 12. The Rev. W. P. Lowdermilk will preach at the 11 o'clock service. A picnic lunch will be served on the church lawn, and following lunch there will be a service including special singing. All former pastors, members and friends are invited to be present.

Mrs. Joy Scheipers, from Concord, New Hampshire, has been appointed Educational Assistant in Children's Work at Centenary Church, Winston-Salem. She has assumed her new duties, and will carry many of the responsibilities previously carried by Mrs. Jean Beam. Her varied training and experience in church-related work makes Mrs. Scheipers a welcome addition to the educational staff.

The *Ministers' Wives of the Goldsboro District* met in Goldsboro on September 10 for a luncheon at Griffin's Barbecue, with nineteen present, including three new members. They decided to meet regularly at Griffin's every other month when the ministers meet. Those unable to attend this meeting are invited to attend the November luncheon.

Mrs. J. L. McCollough (Margaret Locke) has accepted a position as educational assistant in St. Paul Church in Atlanta. Mrs. McCollough, daughter of Dr. and Mrs. William R. Locke of High Point, is a graduate of Duke University. In addition to her work at the church, Mrs. McCollough will do graduate work at Emory University where her husband, J. S. McCollough, holds a graduate fellowship.

The Rev. James E. McNeely, Jr., announces that a fall revival will be held at Trinity Church on the King Circuit, Winston-Salem District, beginning Sunday, October 12. The Rev. Barrett D. Wilson, pastor of Union Ridge Church in Winston-Salem, will be the guest minister. Services will be at 7:30 each evening through Friday of that week.

The Cover Picture

STOKE POGES CHURCHYARD

Not far from London is the little church made famous by Thomas Gray, whose "Elegy Written in a Country Churchyard" is familiar to every student of English poetry. The picture, taken just after sundown of an August day, shows some of the grave markers which were there when the poet penned these lines, more than 200 years ago.

The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,

The plowman homeward plods his weary way,

And leaves the world to darkness and to me.

Now fades the glimmering landscape on the sight,

And all the air a solemn stillness holds,
Save where the beetle wheels his droning flight,

And drowsy tinklings lull the distant folds.

Beneath those rugged elms, that yew-tree's shade,

Where heaves the turf in many a mouldering heap,

Each in his narrow cell forever laid,

The rude forefathers of the hamlet sleep.

The boast of heraldry, the pomp of power,

And all that beauty, all that wealth e'er gave,

Await alike the inevitable hour—
The paths of glory lead but to the grave.

Thomas Gray himself is buried nearby, not in the churchyard, but in the woods which surround it, and the visitor is dismayed to find, after the simplicity and beauty of the churchyard, a tasteless monument of stone, huge and ugly, which leaves one with the feeling that, after all, the unknown sleeper whom the poet praised in verse, had much the better treatment by his friends.

Ebenezer Church, Tar River Charge, Raleigh, observed homecoming on Sunday, September 14. The Rev. B. O. Merritte, a former pastor, was guest speaker at the morning service. Following the sermon the church history was read by Edward Nicholson. Picnic dinner was served on the grounds. In the afternoon Mr. Clark, of Mount Carmel Church, directed a song service, with members of several churches participating.

The Rev. Martin R. Chambers, who at the last session of the North Carolina Annual Conference took the retired relationship for this year due to ill health, states, "I want to thank my brother ministers, friends, and former parishioners for their many messages, visits, and acts of kindness during my illness. I am living at 1115 Eighth Street, Durham, Telephone 8-4777. Mrs. Chambers and I would love to see or hear from all of you." Mr. Chambers hopes to be ready for an appointment again next year.

The *Methodist Rural Fellowship* of the Western North Carolina Annual Conference will have an overnight retreat October 13-14, 1958, at the Horse Shoe Methodist Church on the Brevard circuit. W. A. Kerr, Jr., is pastor. The Rev. W. T. Ratchford, president of the MRF, announces that the speakers and discussion leaders of this retreat will include John W. Hoyle, Jr., Clegg Avett, Jack Waldrep, Robert G. Tuttle, Frank C. Smathers, and William W. Blanton. Chief emphasis in this retreat will be given to the subject of "The Rural Pastor and His Work."

Bishop Werner to Preach in Concord

Bishop Hazen G. Werner of the Ohio Area of the Methodist Church, will be the preacher for the Tenth Annual Houston Preaching Mission which will begin at Central Church, Concord, on Sunday morning, November 2.

Bishop Werner is one of the great religious leaders of our day. He has served

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The Table Is Spread

By ELIZABETH WHISNER

I stood one day in a throng that moved slowly and with eager hearts toward the Table of the Lord—a table so like unto the one about which Jesus gathered The Twelve to eat with Him the last meal before His death. On the far side of the table was a chair—a symbol of the presence of the One who that fateful evening instituted the Last Supper, and spoke those timeless words of devotion and comfort. On the table were the bread and the wine—symbols of His broken body and shed blood.

There were many hungry souls that day, and it seemed that the crowd moved too slowly—so eager was my heart to enter into this unusual Holy Communion experience.

With each step toward the Table the wonder of redeeming love increased, and when at last I knelt, lifted my eyes to His presence, and partook of the sacred elements "in remembrance of Him," I lost all sense of time and place and was one with the hungry millions the world around. It seemed I could see those millions moving ever so slowly, even as I had moved with yearning heart, toward the Master's table, to take and eat not only the symbols of His sacrifice but to be fed with the Bread of Life. And I could hear Him say, "Drink ye *all* of this."

As the Christian world again celebrates World-Wide Communion Sunday, multitudes of hungry souls in all lands will come to the Table that is spread for all people, in response to His gracious invitation to men of every race and color.

The bread and the wine will be served in thatch-roofed meeting houses and small churches in Africa, in small mission buildings and churches in the Orient and the continent of Europe, in the far-flung islands, and in places of worship from end to end of the Americas—wherever the Gospel of Christ has stirred in men's souls a hunger for the Bread of Life. And they will hear the age-old words of the Master, "Take, eat, this is my body," and "This is my blood of the new testament, which is shed for many." Thousands will have traveled the long, hard road from sin to salvation, and will be in the blessed fellowship for the first time. As they gather in this hour of remembrance, from the North and the South, and from the East and the West, the world will be one around the Table of the Lord.

More and more our world longs to feel a continuing oneness throughout the years, and a lasting unity which only the power of the Prince of Peace in the hearts of men can make possible.

As Christians in all lands kneel "in remembrance" in this World-Wide Communion fellowship, may there be a warming of hearts and a holy dedication to the



principles that make for peace. May we in our blest land pray for strength that we may worthily represent the Christ in the family of nations; and that all peoples of

the earth may clasp hands in understanding and brotherhood, and the "arms of rebellion" be laid down.

And to the Fellowship of Suffering and Service may our hearts and hands be open to give lovingly and generously from our abundance, that tables may be spread with food for starving refugees and others in poverty and distress throughout the sad and war-torn world.

Murfreesboro Church Dedicated

The Dedication Service of the Murfreesboro Methodist Church took place Sunday, September 14. Bishop Paul Garber, assisted by the Rev. C. Freeman Heath, district superintendent, and the pastor, the Rev. F. Owen Fitzgerald, conducted this special service.

The Murfreesboro Methodist Church was established in 1806, and has a very interesting history. By mid-century this community was a thriving center of Methodism for the area. In 1853 Wesleyan Female College was erected by the Virginia Conference in Murfreesboro. By 1890 the Murfreesboro Church was placed in the North Carolina Conference, with a membership of 113, and has grown to its present membership of 281.

The Dedication Service was well attended, and dinner was prepared and served by the men of the church to a congregation of 250. All members of this church are looking forward to continuous growth under the very able leadership of its present pastor, the Rev. F. Owen Fitzgerald.

HOLY COMMUNION

Here at Thy sacred altar, Lord, I kneel,
And kneeling, feel my spirit's face
Close-pressed against Thy wounded feet;
And grieve with inward pain
For every stroke Thy broken heart didst beat
For all humanity.
And o'er my humble head
Thy loving arms out-stretched
Hold in Thy nail-scarred hands Thy gifts
Of wine and bread.
Then softly, hauntingly, the plea—
"My child, do this in memory of me."

And I, a-tremble for unworthiness,
For shame and sorrow, and my share of guilt,
Take up Thy wine and bread,
And sup with Thee;
And lifting searching eyes to Thy dear face
Behold the Light not seen on land or sea!
Behold the smile that gives another chance,
That chides and blesses at a single glance;
And like the glory on an Easter morn.
My spirit rises up re-cleansed, re-born!

—EDNA MORRIS ROBERTS

Laymen Have the Right to Worship

By L. A. SCOTT*

Of course laymen have rights; no one in the Methodist Church denies it. And yet their rights have been steadily ignored at the point where their church life is affected most—in the worship of the church.

In the majority of Methodist churches the minister sits enthroned in the big chair at the end of the church and speaks from the big pulpit which, in size and central position, dominates the church. In the service, he will select the hymns; he will determine the content of the prayers; he will determine the content of the sermon; and by selection and excision he will determine the content of the scripture lessons. Moreover, under present conditions, he will determine the Order of Worship.

In the Methodist Episcopal Church, South, before the union, there was one Order of Worship. It was not a good order. I do not know any individual who has studied the subject who thinks it was, yet it had the virtue of familiarity and common use. We knew what to expect in most Methodist churches. A generation of continuous use had overcome in some measure the defects of the Order itself.

After unification the situation changed. Four orders of worship appeared in the *Discipline*. The reason was given that our churches varied so much that a variety of orders was needed. True, inertia kept pastors and churches using the old Order for a while, but those who tried to follow the Order in the *Discipline* discovered that even the one which most resembled the old had been changed in its basic structure.

Then came the *Book of Worship*. It had eleven "Orders of worship for general use." In addition, all of the major festivals of the year were provided with special orders of worship. Many of these differed not merely in details but in basic structure. Most of them had certain variable features. In spite of a section on "The Pattern for Orders of Worship" in the *Book of Worship*, the common pattern disappeared. When each minister applied his own sense of fitness to this multitude of orders, the congregation found itself without protection. The common content of worship vanished under an innumerable host of varying practices. The church in theory proclaimed the priesthood of all believers, but in practice moved in the other direction. It was not so intended of course, but the right of the congregations was invaded, the right to be protected from the merely personal notions of its minister.

The Right of Participation

This in turn interfered with another right: His right to participate. Again that was not the intention. We introduced many features into the services which were designed to secure their participation. We gave the people unfamiliar unison prayers and poorly constructed litanies, and then dimmed the lights so the congregation couldn't see them. For some, it was just as well.

We forgot a very vital thing; we forgot

that participation in a large measure depends upon familiarity. Before the laymen can participate heartily they must feel at home in the service. This kind of familiarity cannot be created overnight. It requires the experience of years. The situation prevented that. The changing of pastors from charge to charge and the changing of pastors from one Order to another, destroyed the sense of continuity. Some pastors, of course, never used *any* Order. They were like the choir member who didn't sing the tune. She just passed through it now and then.

This is another reason why the Methodist Church needs one Order of Worship and one only. The kind of participation that the church needs cannot be secure otherwise. In practice, a poor but familiar order will secure greater participation than a well-constructed but unfamiliar order. Because their right to participate (and their spiritual welfare) is involved, the laymen have the right to expect the church to end the present confusion by adopting a common standard and pattern of worship for all the church. It needs one sufficiently flexible that it can be enriched and simplified to meet the needs of different churches without destroying the common pattern.

Which Order?

Which order shall it be? This question is really answered by another statement of congregational rights: The laymen have a right to the best. There is only one order of worship in all those authorized by the church that can claim that title.

In 1784 John Wesley recommended a liturgy, including what we call an Order of Worship. In his letter to the American Methodists he said, "I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England." Few would care to dispute that judgment thus pronounced by the Methodist revivalist.

The Order of Worship which Wesley prepared is in the Hymnal. Wesley did not suggest it "for occasional use," but "for every Lord's Day." All that is needed to adopt it for general use in the church is permission to substitute other hymns and responses for the Canticles provided there.

This done, we will have a service that the liturgical scholars of the world will applaud, and moreover, which the various congregations will find has ever increasing power. In comparison with the other Orders of Worship in the Hymnal, the laymen will find that it is actually easier to follow than any of them. It is far more logical in arrangement than No. I or II; it has all the elements of worship in a way that No. III does not.

Do not be misled into thinking that it is unduly long because it takes two pages while each of the others take only one. The difference lies largely in the fact that more of the Wesleyan Order is written out. Eleven lines are taken for the Call to Worship in this order while only one is used in each

of the others, but in a service the time is the same. Seven lines are used for the "Prayer of Pardon" in the Wesleyan Order and one for the "Words of Assurance" in No. I, but they will consume the same amount of time.

Report of NC Woman's Society Off the Press and Mailed

The annual *Report* of the Woman's Society and Wesleyan Service Guild of the NC Conference came from the press last week and was being mailed in record time.

This book of 183 pages, edited by Mrs. H. W. Doub of Aberdeen, was printed by the Piedmont Press, subsidiary of the Methodist Board of Publication, which has printed the annual volumes for many years. The present form of publication has been issued for 18 years, and before that, separate reports were published by the Home and Foreign societies.

Mr. R. R. Mitchell, superintendent of the Piedmont Press, recalls the time when, as a young printer in the shop, he literally pulled the *Report* out of a hole.

In those days, he said, it was customary to "hold-over" material from one year to the next and reprint it in the minutes. When the time came to publish the book, the boss of the shop found that by accident the last year's copy had been thrown into the trash. Calling his assistant, he told him to find the copy.

Although somewhat dismayed, Mitchell accepted the assignment with good grace and hurried down to the city dump where he poked through the accumulation of waste paper and garbage until he found the missing papers.

"I brought them back," he says, "in triumph, but got no special commendation. It was all in the day's work for a printer."

This year's *Report* is dedicated to the retiring secretary of Promotion, Mrs. Henry W. Maddrey, in tribute to her "many years of loyal, devoted service."



Shown above is the newly completed parsonage of the King Circuit, Winston-Salem District. On Sunday afternoon, September 14, the pastor, the Rev. James E. McNeely, Jr. and his wife held open house when several hundred guests called. Members of the W.S.C.S. assisted in showing visitors through the house and in serving refreshments.

The parsonage is a one-story brick structure, with living room, study, dining-den combination, kitchen, three bedrooms and two baths, full basement, and new furniture and draperies throughout.

The King Circuit is a newly-formed charge composed of Antioch, Bethel and Trinity Churches.

*Pastor, Bethesda-West Cramerton Charge

The Supply Pastor Also Serves

By WADE GOLDSTON

Since coming to Louisburg College nearly four years ago as professor of Town and Country Church Work, it has been my privilege to associate intimately with a goodly number of the approved supply pastors of the North Carolina Conference. I have studied with them in the classroom and worked with them on their charges. Out of this experience I am writing this brief article to pay a much deserved tribute to them as good ministers of Jesus Christ.

Who are these supply pastors? There are, of course, different categories or classes of supply pastors. But the group that I am writing about in this article are men with families who have answered the call to preach comparatively late. Most of them lack the opportunity to attend a theological school, and hence find the road to conference membership hard and long. They serve almost altogether in our smaller and financially weaker charges. They take those charges left vacant by those of us who have aspired to larger fields of service.

Let me describe a supply pastor typical of the group I have in mind. He was about thirty-five years old when he responded to the call to preach, had done well in the hardware business, had three children, for years had been an active worker in the local Methodist Church. Educationally, he was only a high school graduate. His first appointment was a charge of three run-down country churches. There was no parsonage. In four years he has seen new life flow into those three churches, has re-opened one abandoned Methodist Church, built a parsonage, and, in general, witnessed a revival of hope, faith, and love among his people. And during part of this time he has attended Louisburg College and has done excellent work academically.

Some there are who lament the fact that we must make use of these "older" supply pastors. I do not lament it, I glory in it. I believe it is providential, an act of God's gracious concern for the Methodist Church. What type of men did Jesus choose for His apostles and witnesses in the days of His flesh? Were they not, in the main, adult men with families and already engaged in other occupations?

These supply pastors are individuals, as different in talents and graces as any other group of Methodist ministers. Certainly, they are not all heroes and saints. Yet they do, as a rule, possess certain qualities which eminently equip them to be good ministers of Jesus Christ within the Methodist Church.

1. *They possess a strong sense of the call to preach.* God has spoken to them with something of the same reality with which He spoke to Isaiah, and, like Isaiah, they have answered: "Here am I, Lord; send me." These men are not professional preachers or the sons of professional preachers. They have heard the imperious, imperative call of God deep in their souls, and have cried out after much resistance and struggle: "Woe is me if I preach not the Gospel!" One of these pastors said to me, "My call to preach was so real and strong that I am

not sure whether it came in an audible or an inaudible voice."

A college education is important, but of itself it cannot make a man into a God-called, Christ-guided, Holy Spirit-inspired preacher. That is primarily a work of Divine Grace.

2. *They possess a high and holy dedication to the task of the ministry.* Numbers of them have proved it by giving up the security of good homes and good jobs. When they ask for an appointment, they do not say: "How much salary can you guarantee me?" But, "Where am I needed?" They do not demand stations but are contented to take country circuits.

3. *Many of them manifest remarkably good judgment and wisdom.* Theirs is a judgment and wisdom born not of books but of practical experience and of living with common people. Most of them have what my father used to call "horse sense" or "common sense," which, as somebody has said is most "uncommon." To be sure, the supply pastor usually lacks a college and a seminary degree. This is a handicap which he regrets, but this lack is often compensated for by a native and practical intelligence. Some of us would do well to ponder the words of Louis Bromfield: "It is one of the failures of our fundamental American philosophy that we confuse education and intelligence as much as we confuse plumbing and civilization. One ounce of intelligence is worth a pound of education, for where there is intelligence, education will advance and follow on its own; but where education alone exists, the results can be terrifying beyond the realm of untutored stupidity."

4. *They concentrate on the basic essentials of the Gospel.* They are not always as familiar with the complexities of the conference program as the seminary-trained minister. They are not always aware of some of the wider social implications of the Gospel. But they usually know that the first task of the minister is not "the serving of tables" but "prayer and the preaching of the word." (Acts 6:4) They have imbibed deeply of the spirit of Francis Asbury, who declared that his primary aim in coming to America was the saving of souls.

5. *They have the common touch and love of the plain people.* Most of our older supply pastors come from our farms. They know the working people because they are flesh of their flesh, blood of their blood. So often the culture of the seminary separates the minister from the mass of plain people. He has become a person "apart," and his explanation of the Gospel is often far more difficult to understand than the Gospel itself. Is it not true that the great scandal of the Methodist Church of the present time is its growing loss of the working man, especially the share-cropper and the industrial laborer? But here is where the approved supply pastor can and does render an invaluable service. He helps keep the Methodist Church close to the common man.

It could be that God has raised up these supply pastors, for one reason, in order to say to our church, "You were born as a movement of good news to the poor and now you are forgetting that fact. But I will not let you forget. If seminary pastors will not live among the poor, I will raise up pastors who will. Methodism and the poor belong together, for better or worse."

Such are some of the good qualities of our older approved supply pastors. If I have over-idealized them, that has not been my intention. Nor have I intended to disparage the seminary-trained pastors. The Methodist Church needs all its pastors. Certainly, it needs the older supply pastors, for they also serve the cause of our Lord and His church.

Bishop Harmon Has Full Schedule

Following is Bishop Harmon's visitation schedule for the balance of the year. He states that he has had far more invitations for dedications, cornerstone laying, anniversaries, etc., than he can possibly meet.

October 2—Statesville District Mobilization Meeting—7:30 p.m., Broad Street Church, Statesville, N. C.

October 5—Central Avenue Methodist Church, Charlotte, N. C.

3 p.m.—Salisbury District Mobilization Meeting, First Church, Salisbury, N. C.

October 10—South Carolina Conference Laymen's Retreat, Columbia, S. C.

October 12—West End Methodist Church, Roanoke, Virginia, 50th Anniversary Service.

October 19—Sunday morning sermon at Family Life Conference, Chicago, Illinois.

October 24—Brevard College, N. C., Installation of President Emmett McLarty.

October 26—Central Methodist Church, Spartanburg, S. C.

3 p.m.—Duncan Memorial Church, Spartanburg, S. C.

November 2—Hawthorne Lane Methodist Church, Charlotte, N. C.

November 3—Address Kannapolis Ministerial Association, Kannapolis, N. C.

November 6-7—Board of Trustees, Emory University, Georgia.

November 9—Trinity Methodist Church, Anderson, S. C.

3 p.m.—Smyrna Methodist Church, Lowmesville, S. C.

November 11-14—Council of Bishops, Cincinnati, Ohio.

November 18-21—Represent The Methodist Church at World Order Study Conference, Cleveland, Ohio.

November 23—Dedications, Greensboro District.

November 30—Central Methodist Church, Asheville, N. C.

7:30 p.m.—Closing sermon, Asheville District Conference, Weaverville, N. C., the Rev. R. G. Tuttle, presiding.

December 7—Wesley Memorial Methodist Church, High Point, N. C.

December 14—St. John's Methodist Church, Aiken, S. C.

1959

January 5-March 15—Episcopal visitation (Latin America). Required of each Bishop once every four years.



Crews Methodist Church, Winston-Salem, will open its new education building on Sunday morning, October 5, Dr. Lee F. Tuttle, district superintendent, will lead in a cornerstone installation service at 10:40, and will give the meditation for the Holy Communion service at 11:00 o'clock.

The new unit corresponds with the church architecture, and contains 14 classrooms, pastor's study, and three restrooms. Floors are covered with asphalt tile, and walls painted in pastel colors. The cost of the building was \$52,000, plus \$2,500 for new equipment.

In conjunction with the new construction, extensive improvements were made to the original church building. A new matching roof and new entrance doors were installed, outside woodwork and interior of old classrooms painted, hall ways tiled, furnace room relocated and new furnace installed, and a complete new kitchen.

The church has a membership of 405 and a church school enrollment of 450.

A preaching mission will be held at Crews Church during the week of October 5 to 10, with six former ministers preaching one night each. They are the Rev. Marvin Boggs, the Rev. T. G. Madison, the Rev. Eugene Lamb, the Rev. W. B. Thompson, the Rev. R. G. McClamrock, and the Rev. D. Moody Nifong.

Sixteenth New Church Organized in Charlotte

Cokesbury is the 16th Methodist Church to be organized in the Charlotte section in 16 years. The organizational meeting took place on Sunday, September 14, in the chapel of The Methodist Home where the congregation has been meeting for some weeks. The pastor, the Rev. George Winecoff, presided, and the organization procedures were conducted by Dr. Miller, district superintendent.

At the first quarterly conference which followed the service, the following officers were elected: W. G. Broome, charge lay leader; Max Fowler, church school superintendent; M. E. Clayton, treasurer; Mrs. Earl Clayton, recording secretary. Trustees are M. E. Clayton, W. G. Broome and L. J. Edwards.

Thirty-seven charter members were received on that Sunday. The charter membership will be held open until the formal opening of the first building. The congregation adopted specials for the Alaska Methodist College, MCOR, one dollar per member for the District Mission Society, and a special in World Division Missions for the Kowloon Church in Hong Kong. The women of the church have organized, and the Methodist Men plan to organize shortly.

A lot in the Amity Garden Extension just off Independence Boulevard, bought through a loan from the General Board of Missions, will be the future location of the church. Construction on the first unit will be planned as soon as possible.

Charlotte District Continues Church Extension Program

Methodism in the city of Charlotte continued its forward movement with the recent organization of the 16th church in 16 years—Cokesbury Methodist Church, whose pastor is the Rev. George Winecoff. This is the 44th Methodist Church in Mecklenburg County.

The Rev. Glenn Lackey, executive secretary of the Charlotte District Mission

Society, has found that there are three other residential communities in Charlotte where new Methodist Churches are needed. In addition, there are a number of other locations where lots should be purchased for new churches in the next few years.

Charlotte Methodism has begun work in the Clear Creek community, and the Rev. R. L. Poindexter was appointed to this work on September 1. This will be the first rural Methodist Church begun in Mecklenburg County in some 35 or 40 years, according to Mr. Lackey.

A lot has been acquired by the District Mission Society for the new Bethel Church on the Tuckasee Road, and Mr. Lackey has been appointed to this work.

Also, a lot has been bought on Reid Road in South Charlotte, and work in this community is expected to begin in the near future.

The Clear Creek and Bethel Churches, and the one in prospect on Reid Road will make nineteen new churches in Charlotte and Mecklenburg County since 1942.

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The worst trouble you have in your life is generally trouble with yourself.

—Sabine Sanders

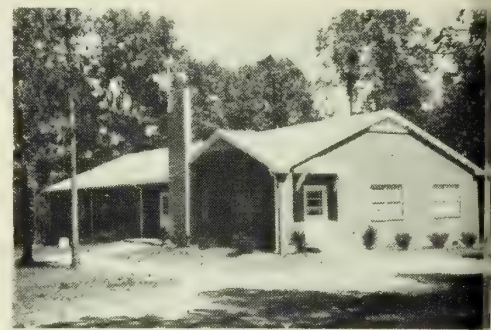


Shown in picture are the officials of the newly organized Cokesbury Methodist Church in Charlotte, and on front row (left to right), Dr. Walter J. Miller, district superintendent, the Rev. George Winecoff, pastor, and the Rev. Glenn Lackey, executive secretary of the Charlotte District Mission Society.

Mrs. Herbert Welch Dies in New York

Mrs. Herbert Welch, 92, wife of the senior bishop of The Methodist Church, died Sept. 16 in New York. Funeral services were held in Christ Church there Sept. 19. She and Bishop Welch had been married 68 years.

Their service to the church included 15 years in pastorates of the New York East Conference, 11 years in the presidency of Ohio Wesleyan University, and 42 years in the highest office of the church. She had served with Bishop Welch in Japan, Korea and China and in the Pittsburgh and Boston Areas. Until housed by her illness, Mrs. Welch shared actively in her husband's unusual vitality and post-retirement accomplishments. Among these was the organization of the Methodist Committee for Overseas Relief and the raising of more than seven million dollars for it.



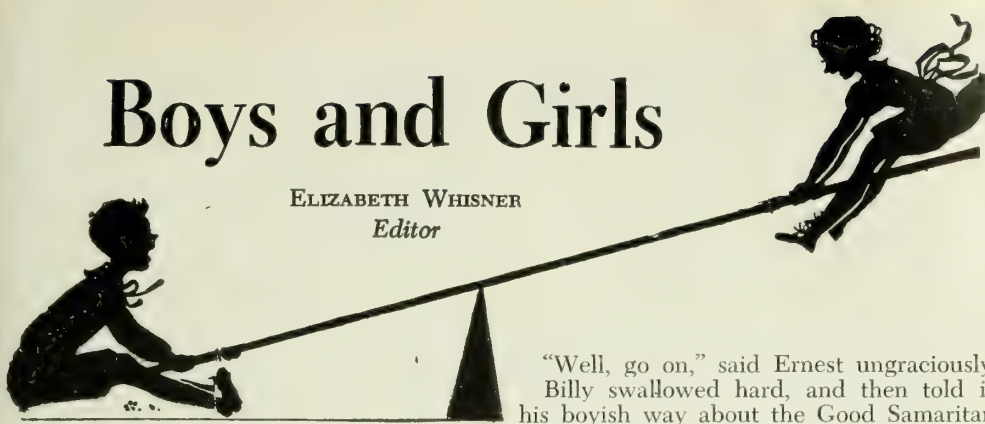
Epworth Methodist Church, just off the Concord Highway, 15th Methodist Church in the city of Charlotte since 1942, had the formal opening of their first building August 31, 1958, under the leadership of the District Superintendent, Walter J. Miller. The pastor, Rev. Luther Taylor and Rev. Glenn Lackey, Executive Secretary of the Charlotte District Mission Society, also participated.

Epworth was organized August 17, 1957, with 21 members. There are now 50 members. There are 80 enrolled in the Sunday School and the church has an active Woman's Society of Christian Service.

The new church building located on a four-acre wooded lot, has an estimated value of \$35,000. The first unit has six Sunday School rooms, and an assembly room which is used for the sanctuary.

Boys and Girls

ELIZABETH WHISNER
Editor



The Little Samaritans

ALICE WHITSON NORTON

"Can little boys be Samaritans, Mother?" asked Billy.

His mother looked up quickly from her sewing.

"Of course little boys can be good Samaritans just as well as grownups," she answered. "Why did you ask?"

"At Sunday school yesterday the teacher told us about the Good Samaritan, and said we ought to try to be like that. But the man in the picture was an old man, with long whiskers; and the story said he talked so nice. I'm sure no little boy could say things like he did."

Mother smiled. "It doesn't mean that you must say or do just what the Good Samaritan did, my dear; but in your everyday life you are to be kind and help others in every way you can."

"Guess I'll just think it over," Billy answered; and he went out and sat on the back steps, his little face very sober as he thought of what his mother had just told him.

But he had been sitting there only a few minutes when he heard excited voices down the alley, and presently a little white dog came running as fast as three little legs could carry him. He was holding up his right front foot as he ran. And close behind him, led by Billy's chum and playmate, Ernest Brown, were several small boys armed with rocks and sticks and shouting as they ran: "Stop him! Stop him!"

Two days before, Billy would have grabbed his cap and joined the other tormenters; for, like many little boys, he had often been thoughtlessly cruel. But at the sight of the limping, helpless looking little dog a strange new feeling rushed over him. So without pausing to think, he rushed down to the back gate, and a moment later the tired little dog limped up the back steps.

When the boys saw what had happened they came and clustered around Billy, who was now holding the panting little creature in his arms, and demanded to know why he had spoiled their fun. Some of them were angry, and even Billy's chum scowled as he looked at Billy and the dog.

"When did you get so good that you left off chasing dogs and cats?" one wanted to know, in a sneering voice.

Billy was silent for a moment before answering.

"I know I always chased dogs and cats," he said at last; "but that didn't make it right. If you'll just let me, I'll tell you why I did this."

"Well, go on," said Ernest ungraciously.

Billy swallowed hard, and then told in his boyish way about the Good Samaritan, and what his mother had told him about small boys doing things like that. "She says there's more fun in doing good things than bad, and I just wanted to see—to see for myself. 'Stead of stoning dogs and cats, let's try being good to them. If you fellows want to, we could play we were doctors, and wrap up his foot, and feed him."

"Okay," they said, as they gathered gleefully about Billy. Just then Billy's mother, who had heard the whole conversation, came out, bringing some bandages.

For the next ten minutes it was a busy group of little boys.

"I guess he hasn't any home," said Ernest. "If none of you want him, I'll ask Mother to let me keep him." And so it was settled.

Then, just as the group was about to scatter, Billy's mother came out again with a big plate of cookies.

"For the little Samaritans," she said, smiling.

GOD'S CANDLES

*Through my window at night I see
The sky all sprinkled with stars.
Some have the strangest sounding names,
Like Venus, Saturn and Mars.*

*There's Great Dipper and North Star
To travel by, they say;
And millions of teeny weeny stars
That make the Milky Way.*

*My dad knows all about the stars,
Their names and places and all;
They've been up there a long, long time,
Ever since he was small.*

*Sometimes the clouds are very dark
And hide the stars from view;
But they still shine behind the clouds,
Just as they always do.*

*Mom says the stars are God's candles
When I ask her what they are,
But they are much more beautiful
Than candles are, by far.*

—VIOLA VICK BRASWELL

BEATITUDES FOR PARENTS

Blessed are you when God gives you a child, for then you are numbered among the fortunate.

Blessed are you when your child sees beauty, love and loyalty in you, for he will develop these characteristics and you will be blessed.

Blessed are you when your child confides

in you, for then you have established a relationship that makes you a better parent.

Blessed are you when your child can trust in you, for he will live that others may trust in him.

Blessed are you when you are able to understand your child, for with understanding and affection you give him the feeling of security.

Blessed are you who set a good example for your child, for then you have the determination to be a still better parent.

Blessed are you when you do not demand perfection in your child, for with proper guidance he will develop the traits and habits that lead toward perfection.

Blessed are you when you grow up with your child, for through laughter, fellowship and fun you gain his companionship.

Blessed are you when your child shall grow up and call you "blessed."—Clipped

CHUCKLES

While getting her things together for a visit with her grandmother, six-year-old Effie ran to the bookcase and brought out three books: "Peter Rabbit," "Little Black Sambo," and "Child Guidance."

"Effie," said her mother, "you won't need that 'Child Guidance'."

"Yes, I will, Mommy," replied the child. "Grandma still spansks."

A small boy attending Sunday school was asked to repeat this line of Scripture: "It is I, be not afraid."

Walking to the front of the class, the youngster said proudly: "It's me—don't get skeert."

BEING WELL DRESSED

On your head wear the cap of "clean thoughts." On your hands put the gloves of "kind deeds." Slip on a robe of "thanksgiving and cheer," and put on your feet the shoes of "good will."—Clipped

Bible Quiz

(Alphabetical)

1. K is the k - - - with which Judas betrayed Jesus.
2. L is the l - - - - - with which Naaman was afflicted.
3. M is the m - - - - which Joseph's brothers received for him.
4. N is the n - - - - - whom Jesus said we should love as ourselves.
5. O is the o - - - - - which Mary poured on Jesus' head.

Answers to Last Week's Quiz

1. Finger—John 8:1-8.
2. Gospel—Mark 8:35.
3. Harp—I Samuel 16:23.
4. Inn—Luke 10:30-37.
5. Juniper—I Kings 19:1-4.

(Be sure to read the Bible references)

The Lord's Supper

Next Sunday millions of Methodists will kneel before the altar in churches throughout the world to receive the Elements of Holy Communion.

For some of them, strangely enough, it will be their only Communion during the year, for many of our churches have forgotten the teaching and practice of the Wesley's and have relegated the Lord's Supper to the background. Some ministers have complained that celebrating this Sacrament takes too much time, others say that the people don't want to be bothered by "going through a ritual"; they want to hear a sermon. (A bit of wishful thinking, we imagine.)

John Wesley averaged receiving Communion at least five times a week during his lifetime, and counseled his preachers, wherever possible, to celebrate the Sacrament each Sunday. Wesley believed that Holy Communion was the prime means of grace, that those who were burdened by temptation and sin could find here the power for holy living. Not only did he offer the Lord's Supper to those who were solidly "in the faith," he presented it as a means of converting the souls of those who were seeking faith. Thus, during his ministry, there were perhaps thousands who found Christ at the Methodist altars while confessing their sins and receiving the symbols of Jesus' broken body and shed blood.

World-Wide Communion Sunday should be more than a fund-raising day, more than a time for special anthems and elaborate services. It should be a time for prayer for a world in chaos, a time for repentance of our sins and personal dedication to Jesus Christ.

Promoted to Glory

Our friends of the Salvation Army have a phrase which they use in referring to the death of one of their workers. They do not say, "He died," but rather, "He was promoted to glory." What a thought that is!

The above words were written yesterday afternoon as the start of an editorial. This morning we came into our office and found the sheet of paper lying on our desk and beside it the letter from Dr. Wilson Weldon, just arrived, which told of the sudden death of one who had become a dear friend and regular correspondent of this paper.

We have never seen Jim Potter. Time after time, we have tried to arrange a meeting, but we always missed each other. But nearly every week, and sometimes two or three times a week, his letters came filled with witty and penetrating comment on the passing scene. The last one contains these somewhat prophetic words:

It seems to me that in our race to the

A Prayer for Our Nation

O God Most High, who rulest in the kingdom of men, and givest it to whomsoever Thou wilt, cast out from us, we pray Thee, the spirit of domination;

Give us the enthusiasm of service, that we may not claim universal supremacy for our own customs and opinions and forms of government, that we may not regard each variation from our own standards of thought as the result of ignorance and degeneracy, that we may not press patriotism into arrogant self-assertion.

Keep us from the spirit of worldliness, lest we make our power the counsellor of our designs or our material interests the standard of our success;

Give us gratitude for the variety of Thy gifts, that we may not be dwarfed and chilled by the narrowing of our sympathies;

And grant that we may commend to others the blessings we have received, that we may protect, foster and develop human forces which have not yet reached their full growth, that by spiritual quickening we may help to mold a new world to freedom; through Jesus Christ our Lord. Amen

grave we miss the flowers that we could well enjoy before we become inert and cannot lift the lid from the box. I have the feeling that flowers sent to a funeral might just as well have been addressed to a pine box. Perhaps the flowers assuage grief. I wonder. Is the life of the floral contribution the length of our sympathy?

We shall not send flowers to Jim's funeral, but we shall remember him—not how he looked, for we never knew, but how he acted, how he made his life a blessing to others, how he cheered the sometimes gloomy days of our editorial staff by his wit and wisdom, how he loved his church and his pastors.

Jim was a worker, an indefatigable salesman and cheerful, jolly extrovert, it seemed. But, underneath, he was a thinker, a keen critic of the banal and inconsequential, with a Mencken-like ability to put his finger upon the silly ways of men and women, but with a Christlike attitude of understanding and concern.

Promoted to Glory! What a word to describe Jim's passing, for death to him was not the end of life, nor yet a long vacation. He only changed his clothes and went on to greater tasks.

Buying Brains

The John Motley Morehead Foundation at Chapel Hill is engaged in what one representative has frankly described as "buying good students," in an effort to bolster the prestige of the university. Each year students are selected from high schools, private schools and colleges on the basis of individual accomplishments and general prospects. They are given from \$1,250 to \$1,500 per year to use as they wish, for they do not have to be in need of money to qualify, and a millionaire's son has as much chance as a poor boy.

This unusual scholarship plan is backed by several million dollars and the generous donor is said to have indicated that more will be forthcoming if needed.

This is a far cry from the old practice of pauperizing scholarship students. It is based on Mr. Morehead's belief that Chapel Hill needs outstanding students, and he is seemingly, more interested in helping the university than in helping the boy. What he wants is prestige for his Alma Mater, and he is out to get it by buying brains.

Despite our admiration for such a generous gesture, the prospect of having to compete, in our church colleges, with such a program as this gives us goose-pimples. We Methodists can hardly afford (we think) to maintain our schools, much less find men who will pour millions into hiring scholars. We have difficulty paying our faculties a living wage; how can we offer the inducement of "all expenses paid" to the students?

And yet Methodism has never been dismayed in the face of difficulties. We will build colleges and we will staff them and fill them with boys and girls who want to learn in Christian surroundings. Let the great universities do the best they can—we need all that they can do.

But after all, we must provide for the average student, as well as the outstanding; we must fulfill the mission which has been a part of North Carolina Methodist history. Now is our opportunity to give to the two great campaigns for Christian Higher Education. Unless we do give, and give generously, we will not be able to hold our place in the educational field.

We may not be able to *buy* brains but we can *give* a Christian education.

• • •

Can there be co-operation between East and West in the matter of nuclear science? The prospect is now brighter than ever before, with the U.S., England, and Russia announcing that the "lid is off" as far as industrial application of nuclear energy is concerned. The building of nuclear reactors for peaceful use can eventually open up vast areas of the earth to industrial progress hitherto undreamed of.



"Keep Your Heart!"

By DERMONT J. REID

Solomon learned a splendid truth! He learned that the controlling force for all of his life is always cradled in the quiet cloister of his heart. With this sterling thought, in mind, this devout and eloquent man shouted to his harried and tension-torn generation. "Keep thy heart with all diligence, for out of it come the issues of life." There is little wonder that this great soul is referred to as a wise man.

Long years after Solomon heralded this penetrating truth, another wise man proclaimed this same golden preachment. He is Jesus of Nazareth. Fix your mind on what He said about this life principle:

"Blessed are the pure in heart, for they shall see God." . . . "For where your treasure is, there will your heart be also." . . . "Out of the abundance of the heart, the mouth speaketh."

And then comes that ageless consolation—"Let not your heart be troubled."

Jesus emphasized rightness of heart. He knew that if a man's heart is right, his principles will also be right. His ethics will be right. His attitude will, most likely, be right. His motives will be right.

The issues of life are settled in the heart! Out of the fountain of a disordered heart flows all kinds of evil—selfishness, infidelity, division, instability, Christ-less attitudes, doubt and spiritual death.

There is a secret place for the most high God where our hearts can be molded and repaired—indeed, they can be made new! The sainted apostle Paul declares—"If any man can be in Christ he is a new creature." No soul is capable of right living with a *wrong* heart.

The heart is one thing that *can* be right. You may have an ailing body, a sick mind, dimming eyes—but you can have a whole and healthy heart.

The heart may be sick physically, but it can be well spiritually and, after all, that is the thing of mountainous importance. "Keep your heart with all diligence."

A Personal Philosophy of Death

By A. L. THOMPSON

In the year 1956 I was serving as pastor of a church in which there were many aged members. That year I conducted the funerals of 14 of them. During that same year my own father died. That year, more than any other year of my ministry, I was called upon to interpret the meaning of death. I came through that year with what is for me a strong and satisfying philosophy about death. Perhaps I can state it best by relating a personal experience.

Early in May of that year I had purchased Dr. H. E. Luccock's new book, "Unfinished Business." It was in the glove compartment of my car the day my father died. In the late afternoon of that spring day I had gone to the old church yard to be alone for awhile. There, surrounded by

A Prayer at Holy Communion

We do not presume to come to this, Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord whose mercy in unfailling. Grant us, therefore gracious Lord, so to partake of these memorials of Thy Son Jesus Christ, that we may be filled with the fullness of His life, may grow into His likeness, and may evermore dwell in Him, and He in us. Amen.



scenes dear to me and filled with blessed memories, I wrote on the fly leaf of my new book a simple statement which I wanted to leave to my own children:

"Thursday, May 17, 1956, Johnson's Grove Cemetery, Moore County, North Carolina, 5:30 p.m. My father, Edward Braxton Thompson, died today at the age of 89 years and 17 days. We will bury his body in this beloved spot beside mother on Saturday, May 19, 1956, knowing full well that life itself is an unfinished business in which death is only a physical event."

"No, not cold beneath the grasses
Not close-walled within the tomb
Rather in my Father's mansion
Living in another room."

"And living with God, whether on this side or the other side of the grave, that is 'Unfinished Business'."

Insulated, Not Isolated

By ROY C. PUTNAM

Those who dislike sharp contrasts will find scant comfort from the New Testament. It calls off two classes: those on the broad road, those on the narrow road; those in conflict with themselves and their neighbors and those who are fighting the good fight of faith. The conflict that rages within the soul of man today can only be understood in the wider context of this truth. The unhappiness, ill-health and emptiness of many lives issues from a divided heart. Double-mindedness is the source of our conflict. Standing midway between nature and spirit we are involved in both freedom and necessity. We want to climb the mountain of Christian perfection but we are afraid of falling back into an abyss of nothingness and losing our individuality. We yearn for an abiding love without satiety, yet we yield constantly to the momentary, the expectation of which is joyous; the realization of which is disgust. Compromise is the thing that is crippling our efforts to convince and convert a modern world. It has dimmed our light, weakened our prophetic voice, and left us pale, passionless and a pitiable fraud before a demonized world. All the while

Jesus is calling us to a life of holiness. "Holiness," says Kierkegaard, "is to will one thing." Christ prayed, "that they may be one; as thou, Father, art in me, and I in thee . . . take them not out of the world but keep them from the evil."

Human society is mainly and practically godless. It is fashioned according to Babylonianism. It is geared to personal profit-making, irrespective of the church, the Lord's Day or even human decency. A Christian is to move in this society not separated but insulated. He is to have a different spirit. It is a sensual and sated world, but within us is the One whose face is fairer and whose fellowship is sweeter than the gaudy glamor and momentary thrills. It is a cheap world whose values are predicated on pewter profits but within us is the Pearl of Great Price enriching us with imperishable values. It is a dying world, the fashion of which is only seasonal, but within us is the Blessed Lord of Glory who has conquered death and assures me of a life where the sun shall be hung forever in an eastern sky and we shall brush the dewy flowers of life's early morning eternally. Lord give me Thy Spirit!

THE EYES OF PRAYER

*Let thy prayers
Race to the ends of the earth;
Let them
Peer into every crisis,
Every tension of the day.*

*Let thy prayers
Walk up and down thy street
And light upon thy neighbor's house;
Let them
Search out each room at home—
Mother, father, daughter, son,
And spin a web of love.*

*Let thy prayers
Explore each secret recess
Of thine own heart;
Let them
See with sight of love
The good, the bad,
And every darkened cranny
Where God is not,
But ought to be.*

—ROBERT G. TUTTLE

World Convention on Christian Education Closes

TOKYO—A public worship service attended by some 16,000 visitors and delegates who jammed Tokyo Sports Arena here closed the eight-day 14th World Convention on Christian Education.

Presiding at the service was Methodist Bishop Shot K. Mondol of Delhi, India, new president of the World Council of Christian Education and Sunday School Association, that sponsored the meeting.

Registered for the convention at its closing were more than 4,000 delegates from 63 countries, including many Christian leading churchmen who addressed the sessions. It was believed to be one of the largest Christian meetings ever held in Asia.

Children's Home Page

Miss Flora Styers

The first day of September was a very significant day in the life of our Children's Home. On that day Miss Flora Styers celebrated her forty-fifth year of invaluable service to the young people who have lived here. She celebrated in her usual manner, that of hard work at the laundry.

Miss Flora came to the Home in 1913 and has worked here most effectively in many capacities. She, at the present time, is at our laundry.

Our institutions come to reflect the character of the people who give themselves in service to them. Surely, our Children's Home is a finer place because of the splendid work and noble life of one like "Miss Flora" who has spent most of her life in its service. All of us recognize our great debt to her and wish to pay her the tribute she so richly deserves.

Children's Home Defeats Statesville and Gray

After losing the opening game of the season to a very strong Asheboro team, our boys came back strong to defeat both Statesville and Gray high schools. The Asheboro team proved to be one of the strongest teams we have faced in quite sometime. It is big and fast; and when they fail to move on the ground, they can go to the air very effectively. The score (26-0) might have been a bit closer had we not been trying so very hard to score rather than to hold the score down. We have noted that Asheboro has handled each team she has faced, since our game, equally as decisively as she did our team, if not more so.

Our second game was with the Statesville team. In this game Statesville scored first. This score plus the entrance of Roy Byrd, who had been hurt, into the game seemed to "fire" our boys up. They went on to win the game 27-13. Our boys came out of this game without any injuries and began to build back to their full strength.

The Gray game came next on our schedule. Our team got a fast start in this game and scored in the first minute of play. Gray came back and scored twice before we scored again. The half ended—Gray 12-Children's Home 13. The rest of the game was a defensive battle with the final score—Children's Home 20-Gray 12. The boys came out of this game in good shape and on Monday will begin preparation for the battle with Lexington, at Lexington, on Friday, September 26, at 8:00 p.m.

Staff Additions

We are pleased to report that our staff has been strengthened by the addition of five people in recent weeks. Mrs. Martha Hager came to us from Statesville and is serving as supply homemaker. Mr. and Mrs. John McClamrock came to us from Mocksville. Mrs. McClamrock is assistant dietician at the John W. Hanes cottage. Mr. McClamrock has joined our farm staff. Mrs. A. P. Brinkley came to us from Elk Park,



N. C., and is serving as dietician at our Infirmary. We are happy to have these excellent people with us, and we know that they will mean much to us in our work here.

The Picture

Our picture today is of Edward Spencer. Edward is eight years old, a third grader, and a member of the Anna Hanes cottage family. He and his two older sisters came to the Home in August, 1956, from Randleman, North Carolina. Edward is sponsored by the Ladies' Bible Class of Memorial Methodist Church, Thomasville. Mrs. C. C. Cox is correspondent.

Lovely Flowers

I do not think I have ever seen quite so many lovely flowers as we have about on our campus this fall. For the last two weeks Miss Annie Smith and Mrs. Sue Smith have provided lovely roses and asters for our staff meetings, and I have just called Mrs. Jackie Craver to thank her for the lovely yellow and gold marigolds in my office at this time. I rather think that I enjoy our fall flowers more than any other. They seem to have such rich colors. Too, I might be influenced by the fact that I know the summer is gone and that winter can't be too far away. I do know that it is wonderful for our young people to be influenced by beauty and order in their surroundings. It is evident that someone cares and that is so important in the life about us.

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor
MRS. VIRGINIA WEBSTER, Assistant Editor

Autumn Leaves

"Autumn Leaves" was the theme of the dance given by the members of the girls chorus on Saturday evening, September 20 in the Tise Building. Decorations of fall colors very effectively carried out the theme.

The rumpus room was divided into two parts. The dance floor was decorated with black and orange streamers. Above the mantel "Autumn Leaves" was beautifully written with leaves. The second half of the room contained candle-lit tables, chairs and a serving table, which was decorated with fall leaves surrounding the punch bowl.

Miss Stephens, the choir director, Mr. and Mrs. Lambeth, Mr. and Mrs. Clary, the Rev. and Mrs. Francisco, and the members of the chorus and their dates enjoyed the dancing and the lovely decorations.

—JEAN MCCLURE

Woman's Society of Christian Service

When Mr. Lambeth asked me to write about the W.S.C.S. of our Children's Home Church for the Children's Home page of the ADVOCATE, many things came to my mind that I want to let you know. I cannot tell you all of them in this limited space, but I do want you to know that we have a very active and growing group. We have a membership of twenty-four, composed of our homemothers and other staff members. We have made a pledge of \$200.00 to our conference treasurer, and since making that pledge, it has been increased enough that we plan to give four life memberships before our conference year ends in June.

We are now having a most interesting study, "Understanding Other Cultures," taught by our pastor, the Rev. Ross Francisco. Our society sent our pastor to the School of Missions at Pfeiffer College this past August. He is a wonderful teacher, and we are looking forward to having three more studies during this conference year.

Let me close this report to you by giving you a prayer composed by Mrs. Jamesine Reynolds, one of our homemothers and Secretary of Spiritual Life in our W.S.C.S. This prayer was given at the beginning of our year in June:

"As we rededicate ourselves to the high calling of Christian service for another year, let us lift our hearts and minds Heavenward with this prayer:"

"Dear God and Father of all mankind,
May we leave the old year with a burst of song,

May we recall the right to forgive the wrong;

May we forget the things that bind us fast
To the vain regrets of the year that's past;

May we have the strength to let go the hold
On the not-worthwhile of the days grown old;

May we dare to go forth with a purpose true,

To the unknown task of the year that is new;

May we help our brother along the road
To do his work, and lift his load;

May we add our gifts to the world's good cheer,
And reap joys untold for a new conference year."

—MRS. O. E. CROY, President,
W.S.C.S., Children's Home Church



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Meet the Secretary of Youth Work

Mrs. I. L. Sharpe of Albemarle comes to the office of Secretary of Youth Work of the Woman's Society of Christian Service of the Western North Carolina Conference as a dedicated teacher of young people and a joyful worker with the youthful members of the Salisbury District.

She is a native of Burke County. As Miss Connie Taylor, she was graduated from the Morganton High School, from Asheville Normal and from Lenoir-Rhyne College. She has been a teacher for many years and is at present teaching the sixth grade at the Millingpart School in Stanley County.

She has served in her local church as teacher of children, young people and adults. In the Woman's Society she has occupied the chair of leadership in almost every office. She has been district director of Youth Work and of Children's Work, and she says, "I have found joy in working with youth in subdistricts and assemblies and workshops at Lake Junaluska. Three years ago I was counsellor at the Youth Convocation at Purdue."

Mrs. Sharpe is the wife of a Methodist minister—and that is a career within itself! She is a grandmother, four in number. She has three step-daughters, and two daughters, the youngest is thirteen.

She also finds time for hobbies—"If I had time to pursue one, after my teaching, house-keeping and church work, I would be found working in a garden, flowers or vegetables, sewing, reading, hiking, or making special arrangements of pressed flowers," she writes.

One might add to this beautiful record of service for the Master—the words, "All that I am and have," which are well applied to this person's life.

Missionary Educational Seminars

Gastonia District—225 women attended the Educational Seminar held at First Methodist Church in Gastonia on September 11th. The theme was, "Prepare Ye the Way."

Mrs. B. E. Callis made her first address as the president of the district, and presented one of the studies in the afternoon session, "Christian Concerns of North American Neighbors." Mrs. Thad Ford presented the morning meditation and Mrs. Carl Rustin the welcome.

Mrs. John Hoyle, Jr., of Gastonia, a member of the Board of Missions of the Methodist Church, described the program materials available. Two Conference officers, Mrs. Gilmer Harris of Cherryville and Mrs. S. Ray Lowder of Lincolnton, summarized studies. Mrs. J. W. Payne of Cherryville, former president of the W.S.C.S. of the Western North Carolina Conference, gave an outline of the study of Isaiah.

Others taking part on the program included Mrs. G. C. Adams, Jr., Mrs. Edwin Ford, Mrs. Reginald Cooke and Mrs. Rufus Hager.



MRS. I. L. SHARPE

Marion District—The Marion District Woman's Society had its Seminar on Sunday, September 6, at the First Methodist Church in Morganton.

Mrs. W. T. Medlin, district secretary of Missionary Education, was in charge of the afternoon's program. Mrs. J. C. Rabb, new president of the district, presented an inspirational message. The pastor of the hostess church, the Rev. Walter L. Lanier, conducted the worship service.

Mrs. J. W. Payne presented the study of North American neighbors and Mrs. Gilmer Harris, Conference secretary of Missionary Education, discussed the course on the Middle East.

Others on the program included Mrs. Nathan Cooper, Mrs. M. G. Ervin, Mrs. W. C. Geer, Mrs. Ed Butler, Mrs. Edmund Blanton, Mrs. Charles Beaman, Mrs. A. Leon Butler, and the Rev. J. E. Yountz, district superintendent.

Asheville District—The Woman's Society of the Asheville District had its Seminar on September 17 at the Groce Methodist Church, one of the newest Methodist churches in the Asheville District.

Mrs. Joe Young of Candler, district secretary of Missionary Education, was in charge of the morning's session. Mrs. Hubert Carter presented the meditation and Mrs. J. H. Bancroft gave a history of the theme hymn, "Christ for the World We Sing."

The study courses for the coming year were presented by four speakers. Mrs. J. H. Siniard of Brevard discussed, "Christian Concerns of North American Neighbors," and Mrs. Cleatus Norton of Hendersonville summarized the study of Isaiah. Mrs. Hubert Reno of Asheville presented "The Middle East," and Mrs. Frank Shuford of Asheville told of, "Understanding Other Cultures."

Mrs. T. C. Roberson, district president, held a meeting of the district executive committee after the Seminar to plan for the work for the coming quarter.

Memorial Service

The members of the Woman's Society of Christian Service of the Central Methodist Church in Asheville held a Memorial Service on September 15 in loving memory of Mrs. Mark Brown, a past president and life member of the society. Mrs. Brown had given many years of inspirational service to her church and community.

At the meeting of the society, two speakers presented their impressions of the meeting of the Fifth Assembly in St. Louis. Mrs. Thomas E. Frutchey, vice-president of the W.S.C.S. of the Western North Carolina Conference, and Mrs. Rupert Crowell, retiring vice-president, told of their experiences as participating delegates with 10,000 Methodist women in the great convocation.

Marlene Harmon Writes from Belgium

Miss Marlene Harmon, missionary to Africa, writes to the members of the Wesleyan Service Guild of the Western North Carolina Conference, telling them of her life in Brussels, Belgium, in language school.

She says, "Brussels at last—we arrived in Rotterdam on August 3 and since that day we have been busily getting settled in our new home in Brussels. I live on the top floor of the boarding house, thus I have 65 steps to climb up and down many times daily. Already we have seen the World's Fair several times, but, of course, one or two visits are hardly adequate to even get a brief education of the many pavilions in the exhibitions—which to me seems a small world."

"We have also had the privilege of hearing the Russian Symphony in two concerts. The tour of Bruges was a special treat; for I truly cherish opportunities of reviewing historical spots. As we walked through the streets of Bruges I felt as though we were walking through pages of history."

"Needless to say, not all of our time has been spent in sight-seeing; for already we have struggled through two weeks of French lessons. I have a private tutor five days a week. The Colonial School will start the middle of September; thus that day marks the beginning of busy times for us."

"There are several hundred missionaries studying here this year, four couples and six single workers from the Methodist Board of Missions. The Methodist Church of Brussels permits us to use their church of Brussels for English services on Sunday morning. We usually attend both English and French services."

"I want to express my sincere appreciation for your interest in my work. All the Guilders make me feel glad that I have a group such as you supporting my work. I do hope I can keep in contact with as many groups as possible. My special wishes to all for a full year of Christian service."

Sincerely,
Marlene Harmon"
—Guild-O-Gram

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School children were recently asked to write essays on why they liked TV. One 11-year-old wrote: "I like TV because I haven't got one. When you have one, you get fed up with it."

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



BIRGITTA AHLBERG Safe in Stockholm

This paragraph might well be entitled "From Tragedy to Triumph." Birgitta reached Stockholm, Friday, September 12. The daily press gave the news that day. Confirmation also came by cablegram from Dr. Henry Atterling, St. Paul's Methodist Church, Stockholm. She was transported by the very best hospital plane our defense department could provide. Thanks to Chaplain Leo Pittard whose army experience was helpful in securing this service.

Many names should be mentioned but suffice it to say that doctors, nurses and hospital personnel rendered noble service from the day of the accident until arrival in Sweden. Television, radio, state papers, our *ADVOCATE*, and United Press were most considerate and helpful. Churches, classes, women's groups, youth groups, individuals and civic clubs responded spontaneously and generously. While Methodist ministers and laymen took the initiative, messages of sympathy and financial assistance came from people of different denominations and from citizens in general. The ministry of the Christian churches, the services of governments, and medical science have been blended at their best. Elements of greatness have emerged all along the way. The excellent service started in Greensboro is being continued in Stockholm.

It will still take time to clear sickness and accident insurance claims and to pay the bills involved. The financial situation, however, is now well in hand. Elmer D. Yost, 109 Piedmont Building, Greensboro, along with a committee of several people, will pay all obligations and will remit any balance to Birgitta for further plastic surgery, dental surgery, education and rehabilitation.

Prayer and faith have given comfort and confidence. Let us now offer a further prayer of thanksgiving in our churches. Thanks be to God who giveth the victory.

—CARL H. KING
September 16, 1958

THE FAMILY LIFE CONFERENCE Chicago, October 17-19, 1958

On two previous occasions, 1951 and 1954, Methodism has held outstanding conferences on family life. The Chicago Conference in October will probably be the greatest effort to strengthen the family in our life time. The leadership is outstanding. It includes ten bishops (Bishops Brashares, Clair, Frank, Grant, Harmon, Ledden, Oxnam, Short, Wicke and Werner); such leaders as Dr. Katherine Oetlinger, Dr. Norman Cousins, Dr. Howard A. Rusk, and Dr. Evelyn Duvall; and around fifty well-known persons to serve as discussion leaders.

Your church should not miss this golden opportunity to receive guidance for its family life program. The adult class that raises \$100 or \$200 for delegates or the minister to attend this conference will probably make

its finest contribution to the on-going work of the church. There is still time to register your delegates. Write George W. Rudisill, Box 828, Salisbury, N. C., for information and registration forms.



Mrs. Lois Eddy McDonnell

TRAINING SCHOOLS

Mrs. Lois Eddy McDonnell will teach in the Salisbury school and will assist Louise Robinson with the Conference Council on Children's Work, Friday and Saturday, October 10 and 11 at First Church, Salisbury. Mrs. McDonnell is a native of Carlisle, Pennsylvania. She is a graduate of Dickinson College in Carlisle and of Columbia University. Mrs. McDonnell is a public school teacher, teacher and superintendent of the children's division of her church. For fifteen years she has written curriculum material and contributed numerous articles to magazines which include *Child Guidance in Christian Living*, *Christian Home*, *Church School*, *Pictures and Stories*, *International Journal* and *Children's Worker*.

Rowan County School

Rowan County Methodists will gather at First Church, Salisbury, for the annual training school beginning at 7:30 p.m., on Sunday night, October 5, and continuing through Thursday of that week. Six teachers will give courses covering a wide range of interest. Instructors for the school are Mrs. Lois Eddy McDonnell, Carlisle, Pennsylvania; Louise Robinson and John Carey, Salisbury; W. R. Brantley, Myers Park, Charlotte; Dr. Kenneth Taylor, Greensboro College and Dr. H. E. Myers, Duke University.

Ministers of the participating churches are Paul W. Townsend, district superintendent, and Harold Simpson, Harold Robinson, O. E. Evans, R. W. McCulley, C. E. Page, R. L. Young, W. R. Thompson, J. W. Parker, Everett Freeman, Lloyd Hunsucker,

W. B. Penny, M. R. Howard, T. H. Wood, Tommy Faggart, D. D. Broome, J. C. Swaim.

Cleveland County School Central, Shelby, October 5-9

With Dr. James C. Stokes as host pastor and director, plans are well developed for this county-wide school beginning the first Sunday in October at 7:30 p.m. Instructors are Mrs. W. A. Jenkins, Mrs. W. R. Reed, Dr. David G. Bradley, J. B. McLarty, Adlai C. Hollar and Dr. J. O. Smith.

Ministers of the participating charges are Dr. E. C. Few, district superintendent, J. C. Stokes, Kelly Brendle, J. H. Coleman, G. L. Wilkinson, Grady Barringer, Fred Hill, J. S. Gardner, H. O. Huss, W. R. Jacks, Harold Austin, Paul Taylor.

Burke County School Firs. Church, Morganton

Ministers and laymen have planned together for excellent results in the annual training school in recent years. Six courses are scheduled for the current year. The teachers are Mrs. Arthur Marshall, Mrs. J. Elwood Carroll, Mrs. Carl King, Earle Haire, Kenneth Fansler and Dr. J. J. Rives.

Pastors of the participating churches are J. E. Yountz, district superintendent, Walter Lee Lanier, Ben H. Ziglar, J. B. Tyson, Benny Walters, Jack Ballard, G. E. Smith, Larry Bumgarner, C. R. McKinney, W. Grady Burgin, B. A. Haire, John Cole, C. M. Benfield, R. J. Starling, E. E. Hiatt, Jr., E. H. Nease, Jr.

Rutherford County School First Church, Forest City

An enthusiastic promotional fellowship dinner was held at First Church, Forest City, Wednesday, September 17, for the training school scheduled to begin Sunday night at 7:30 p.m., October 5. Announcements were made, attendance goals were set, and the cause of Christian education was presented and received enthusiastically. Courses will be taught by Mrs. W. P. Moore, Mrs. Senah Pulliam, Dr. Raymond A. Smith, Worth Sweet, Courtney Ross and Wilson Nesbitt.

Ministers of participating charges are J. E. Yountz, district superintendent, J. Max Brandon, Sr., M. G. Ervin, W. E. Mewborn, Paul Cassell, L. B. Laye, C. G. Beaman, Jr., J. R. Bowman, W. L. Crowell, R. H. Lockridge, Jr., I. P. Rutledge, H. D. Garmon, W. T. Medlin, Jr., David Hubbard.

Marion Area Training School First Church, Marion, October 12

Interest has grown from year to year and the Marion school is now among the most successful schools of the conference. Six well chosen courses will be taught by Mrs. W. R. Reed, Mrs. Senah Pulliam, Reginald Cooke, R. W. McCulley and Dr. J. J. Rives.

Pastors of the churches are J. E. Yountz, district superintendent, C. J. Huneycutt, J. H. Barnes, V. P. Crowder, G. W. Dalton, J. R. Little, Walter O. Cooper, V. N. Aller and Wayne Hoyle.

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If you want to live happily and effectively, you've got to be a participant, not just a spectator.—*Press Proofs*



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

National Youth School of Alcohol Studies

Our Conference sent two youth delegates to the National Methodist Youth School of Alcohol Studies and Christian Action which was held at the National College for Christian Workers, Kansas City, Missouri, July 28-August 3. The delegates from our conference were the two senior chairmen of Christian Citizenship for our Conference Methodist Youth Fellowship.

They were Miss Carolyn Ratcliffe of Waynesville and Miss Metaleen Morgan of Hickory. Carolyn is president of her local Methodist Youth Fellowship at Elizabeth Chapel Methodist Church and also president of the Haywood County Subdistrict. She attended the Washington-United Nations Seminar last spring. Metaleen is president of her local Methodist Youth Fellowship at First Church, Hickory. She is an active member of the Hickory Subdistrict and attended the Presidents' Workshop this summer at Lake Junaluska.

The Conference Board of Temperance paid the expenses of these two delegates in attending this school of alcohol studies. The Board of Temperance and the Western North Carolina Conference Methodist Youth Fellowship co-operate in this school each year.

Following is a report prepared by Miss Carolyn Ratcliffe on this school for this year.

The National Youth School of Alcohol Studies and Christian Action was held July 28-August 3, 1958, on the campus of National College in Kansas City, Missouri. This school was planned for the program area chairmen of Christian Citizenship or an alternate from each conference in the nation. The purpose of this school was to give these delegates a complete understanding of alcohol and its effects so that they would be able to set up schools of alcohol study in their own subdistrict, district or conference.

As a delegate from the Western North Carolina Conference I would like to share with you some of the knowledge, inspiration and fun that were a part of the school.

As the train pulled into Kansas City the four delegates from North Carolina were met by Mr. Sam Griffin who was one of the resource persons for the week.

We went directly to the college where we registered and were given our rooms in the dormitory. My roommate was a girl from South Georgia whom I found quite interesting to talk with.

The registration for the group began at 1:00 p.m. and it was amusing to watch the delegates as they became acquainted and tried to understand each other's "dialects." The difference in pronunciation was one of the main topics for discussion as we began to build friendships that first day.

Following our first meal together we met in the recreation hall for a party with punch and orientation. This was another factor

which helped to develop friendships we had already begun.

On Tuesday we began the first full day of our schedule. We followed breakfast with worship at 8:30 in the beautiful chapel on the campus as we did each morning throughout the week. These worship services were conducted entirely by members of the worship committee which was made up of delegates only.

Following the worship we heard our first lecture, "Alcohol and Its Affect," which was presented by Dr. Edwin Fair, a psychiatrist from Oklahoma. We began our lectures with the basic information on alcohol so that as the week progressed we could go into the church's beliefs and the questions which were troubling our minds. The first two lectures were to give us basic information on alcohol and were presented by Dr. Fair on Tuesday.

Another part of the school which gave me the suggestions and knowledge I needed was the workshop. The delegates were divided into groups of 10 to 12 and in these smaller groups we were able to discuss the questions which were not answered in the lectures and also the work we would be doing when we returned home. These workshops were held twice daily and they helped in many ways to give us information we needed.

In the afternoons and evenings recreation was included which was very well-planned and varied.

On Wednesday we heard the Rev. Jameson Jones' lecture entitled, "What Does the Bible Say?" and the Rev. Don Kuhn spoke on, "How Does Drinking Affect Society?" These lectures raised many questions in our minds and seemed to make us feel that we would have to search to learn more about the Bible and our church's beliefs to answer our questions.

On Thursday we heard the Rev. Jones' lecture, "What Does the Church Say?" and Emogene Dunlap's lecture on, "How to Face Pressures." In the Rev. Jones' lecture we learned the beliefs and practices of different denominations and faiths. Through his lecture and after some personal interviews we learned that many churches do not believe in abstinence as the Methodist Church does, but they believe in moderation. This raised the questions, what is moderation and why do these churches believe in moderation? I found these very interesting questions. I myself sought for and found my own answers. Also Miss Dunlap gave a very helpful lecture on ways to resist the temptation to drink and some good suggestions for helping others at this point.

On Friday we heard three lectures,

President: MARTHA TURNIPSEED
High Point College, High Point

Publicity Chairman: PENNY NIVEN
Greensboro College, Greensboro

Director of Youth Work: PAUL H. DUCKWALL
Box 828, Salisbury

"Should Christians Drink?" "How to Help an Alcoholic" and "What Can I Do in My Own Conference?" I felt that these lectures were the most interesting and helped me more to answer the questions which were the most difficult to answer. The problem of Christians drinking is one that required much thought and consideration. As Christians we have a responsibility to God to keep our bodies pure and clean and to always conduct ourselves so that we may set the *right* example for our fellowmen. With these goals in mind, can anything less than voluntary abstinence be truly in keeping with the spirit of Christianity?

Dr. Thomas Shipp, from Dallas, Texas, spoke to us on, "How to Help an Alcoholic." In this he told us some of his experiences as a pastor who was particularly interested in helping the alcoholic. Dr. Shipp said that the first requirement in helping an alcoholic was to win his love and be his friend. Then we can work on his becoming sober and beginning a new life.

In the lecture, "What Can I Do in My Own Conference?" we were given suggestions on how to conduct a school of alcohol and also we made out a schedule. We discussed the most important subjects that should be included and other projects that could be carried out in our conference such as, lectures, movies, discussion periods, and workshops.

On Saturday we heard our last lecture, "How Do You Help People?" In this lecture we learned more ways to help the alcoholic, the social drinker and those who have not become drinkers.

On Saturday afternoon we concluded our workshop groups also. We prepared, as a closing, a summary which we presented at the plenary session on Sunday morning.

Saturday night the recreation committee planned a banquet in the dining hall which was a highlight of the week. Our talent for the after-dinner program came from our own group and was very entertaining. Following the banquet the drama committee presented a two-act play, "Point of Honor," by the Rev. Don Kuhn. The recreation and group singing, which were a very important part of the school, were concluded after the drama.

On Sunday morning following breakfast we shared with each other our experiences and gave our evaluation of the school. At 11:00 we met in the chapel for our final worship service. At noon we ate and afterwards we adjourned.

As a summary I would like to say that being able to attend this school was truly a wonderful and new experience. I feel that I have learned so much that I would like to share with the young people of our state. The problem of alcohol is becoming increasingly greater and we, as young people, are faced with a problem that we can only answer, when the temptation comes, with NO.

CAROLYN RATCLIFFE

♦ ♦ ♦

Paderewski, in Carnegie Hall, at the close of World War I, declared: "We shall save the world not with passion, but with compassion." The world's largest instrument of compassion today is the United Nations, with its magnificent programs for children, health, food, labor and research.—FRANK C. LAUBACH

Introducing the Gospel

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Luke 1:1-4; 3:1-14

The general theme of the lessons for this quarter is, "The Life of Jesus Christ." The first unit in the series consists of five lessons on "Jesus, our Messiah." We turn to Luke's gospel for our Biblical background. The aim is to show that the gospel records are securely anchored in history. Luke serves this purpose best because he himself was interested in showing that the Christian movement was not just one more of the various myths of which the ancient world already had an abundance. Rather, it was the culmination of a long process of history reaching back into the story of the Hebrew people and now come to full flower in the life and work of Jesus of Nazareth.

"What we have in the gospel records are those facts the people who knew Jesus best thought it necessary to preserve in order that we might understand who he was and what he meant to them." Thus does a recent book sum up the purpose of the gospels. Actually the word "gospel" means "good news," and unless we keep this fact in mind we miss the point of it all. There is some evidence that the world into which Jesus came was ripe for receiving such a religion as he founded. Among many there was disillusion and even despair. The gospel writers thought of themselves as chroniclers of a message of salvation, not only for the Jew but for the whole world. Luke, who was a Greek himself, was writing for gentile readers, some of whom were educated men and critical of what they read. This is why Luke took such pains to investigate all the current accounts of the life and works of Jesus and "to write an orderly account" so that not only his friend Theophilus but others as well might "know the truth of the things about which you have been informed."

It may seem strange that all four of the gospel writers give considerable space to John the Baptist, some of them dealing with him even before they discuss Jesus. But notice also that they connect the story of Jesus with the Old Testament as well. Evidently Luke thinks of John the Baptist as forming a sort of link between the Old Testament period and Jesus (see Luke 3:4-6). Nowadays it is the fashion among some writers to enlarge upon the scant information we have in the New Testament about the forerunner of Christ and to assume that his residence in the wilderness (see Luke 1:80) was in company with some group such as the Essenes who produced the now famous Dead Sea Scrolls. This may indeed be possible, but there is no evidence for it in the New Testament. The same may be said of those who have attempted to connect Jesus himself in some way with one of these sects. It is conceivable that future research may be able to establish such connections, but so far it has not been done. Furthermore, it is to be doubted that proof of any such thing would change, in any significant way, the picture of Jesus as it emerges in the gospel records.

We conclude that Luke, "the beloved physician," wrote not only what the Frenchman Renan called "the most beautiful book in the world," but evidently one of the most authoritative records. He, of course, stressed certain aspects of Jesus' life and teaching which appealed to him particularly, such as the Master's interest in the poor, in women, in the sick and in Gentiles. But each of the gospel writers has his own particular interest. It is as if four great painters were employed to make a portrait of some world figure like President Eisenhower. The portraits would not be the same, yet they would all be likenesses. Each might bring out some unique

feature of the subject. So it is with the gospels.

This World-wide Communion Sunday should find all of us with a deep concern that peace and brotherhood may prevail. The gospel is a message of reconciliation. What does the world need any more than that today?

West End Inaugurates New Church Campaign

There hangs on a wall of West End Church sanctuary in Greensboro an attractive architect's sketch of the new edifice to be erected in the Hunter Hills section of Greensboro. It has proved to be an inspiration for the comparatively small membership to strive resolutely to achieve the realization of their dream.

At the annual homecoming service on Sept. 21, their effort to raise the necessary funds to meet this challenge was launched during the morning worship. Besides the pastor, the Rev. Lindsay F. Strader, participating in the service was the Rev. Rollin P. Gibbs, director of Service and Finance, and the Rev. Fred R. Barber, assistant to Brother Strader.

A unique and effective plan for initial giving was launched at this service. Within the chancel was placed an imitation three-layer cake, and representatives of church groups, from the kindergarten department in the Sunday school through adult organizations, came forward, deposited their contribution in the opening of the cake on top, knelt for prayer, and returned to their seats.

Robert Sigmon Sails for Pakistan

Robert Lee Sigmon, short-term missionary to Pakistan, sailed Tuesday, September 16, on the Steamship Saturina.

Ten days before leaving, Bob Sigmon's support of \$3,000 was adopted by the Memorial Methodist Church in Thomasville. He visited the church on Sunday, September 7, and was presented to the congregation as their missionary by the Rev. Frank Jordan, pastor.

Sigmon, the son of Mr. and Mrs. Richard Lee Sigmon of Charlotte, grew up in the Wesley Heights Methodist Church in Charlotte. He has his AB degree from Duke University and has had one year in the Duke Divinity School. This summer has been spent at Scarritt College with seven weeks of intensive training for the mission field along with a large group of young people who are going out under the three-year program as special-term missionaries to many parts of the world.

His address will be: Mr. Robert Lee Sigmon, c/o Mr. Lee N. Scheurman, 74 Garden Road, Karachi 3, West Pakistan.

♦ ♦ ♦

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Gibat Views the News

THE "GEO-SPIRITUAL" YEAR

A prominent clergyman has proposed a *Geo-spiritual Year*, in which "each religious group would resent the moral and spiritual resources it felt were necessary for the religious development of mankind." The best religious thinkers (Christian and non-Christian), nuclear scientists and philosophers would be invited to participate. The aim would be toward world peace, and intelligent control of outer space."

The idea seems to be that one should take the best that each religion has to offer, combine it with the foremost philosophies of the time, and give it a rationalistic foundation to suit the scientific pattern of our day. There is some merit in this suggestion; however, high-level thinking and planning will not, and cannot, produce the type of society hoped for by this group.

Somehow or other, the conclusions reached in such study groups as this are usually idealistic. The proposed plan can only work if (and, this if is not to be overlooked) the rules are followed explicitly, without deviation. There is so little room for human error that such plans fail before they start. Civilization after civilization—each of which took the world's best from which to mold the outstanding culture of its time—has crumbled into barbaric dust. The evolutionary process, by which each generation uses the highest thoughts and intellectual advances of the past to breed a new and better society, is not the way to bring the Kingdom of God into its fullness.

The very title given to their endeavor is not consistent with their idea. *Geo-Spiritual* is but a re-phrasing of the scientific term *Geo-Physical* year, in which many nations participated. Such nations pooled their scientific information and data for the advancement of world knowledge. It is, by its own title, earth-bound, for *Geo-Physics* is a study of the earth.

We do not need an "earthly" examination of religion, but a heavenly examination—one that will not get lost in language and rules above the layman's understanding. We need a study that starts at the lower levels of our society, and, as fire burns upward, lets the findings of those who have searched their souls inspire others until all are consumed by the spiritual flame.

LETTERS TO THE EDITOR

"Vanity Press": Pro

To the Editor:

Your editorial on "The Vanity Press" in a recent issue of the *N. C. Christian Advocate* was read with interest.

You stated that the so-called "Vanity Press" firms published books that "no one else will publish."

The *New Christian Advocate* (Chicago) carried a 3 inch ad in its September issue by one of the Vanity Press companies, Vantage Press, Inc. The book publicized is "We Ordinary Preachers," by Raymond M. Shipman . . . The same publishers issued a best-seller some years ago. And one of their authors, Grace Mathews Walker, informed the writer that she had sold out the first edition of her book, and was considering a paper-cover book.

"Reputable Houses," as you call them, have some preference for "big names" that will help to sell their product. Nor are they infallible. Some immortal works have been turned down by large commercial establishments. Budding writers will be given more consideration by "The Vanity Press."

While you have given some timely warning, you

have been a bit hard on the boys from whom you and your colleagues have collected many shekels in ads over a stretch of years.

D. W. Charlton

Enfield, N. C.

Editor's Note: We agree that, as we said, some firms are dependable and give exactly what they promise, but the writers who succeed through such "publication" are few and far between. Most of these firms do not advertise the books they print and the author must bear all the expense. Let those who have the money to spend patronize them; those who expect to make money out of such a proposition are warned of the dangers involved. The firm mentioned by our correspondent has a good reputation and has published a number of excellent books, which they have promoted diligently.

Mr. Charlton is correct in his assertion that the "reputable" publishers have a preference for established authors, but, as there are not enough of these to go around, they eagerly scan each manuscript received for indications of merit. Thomas Wolfe was unknown when he began to write, but an old-line firm took a chance on him and spent thousands of dollars promoting his book.

"Vanity Press": Con

To the Editor:

I congratulate you on your editorial, "The Vanity Press," in the September 11 issue of the *North Carolina Christian Advocate*, and on the new policy of the magazine which the editorial announced.

Far too many otherwise reputable periodicals are still publishing these vanity press advertisements although they should know better and should feel a greater sense of responsibility to their readers.

You have stated the case against these publishing firms accurately and well. You are to be applauded for taking the position publicly; and I hope your action will be emulated by others in editorial positions similar to your own . . .

Sincerely yours,

Donn Michael Farris
Librarian

Duke University

Announcement

Bishop Paul N. Garber has authorized the appointment of Kenneth E. Wilson as pastor of the Turkey-Friendship Charge of the Goldsboro District. His appointment was effective September 1, 1958.

H. M. McLamb, D.S.

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Proximity Progress

Last year I had to cancel an invitation to visit Proximity Church in Greensboro, so the other day, when Pastor Smith asked when I was coming around, I told him that I'd be there on Sunday morning, if he would invite me. He did and I did. (A re-arrangement of my schedule had left me with an unexpected open date.)

There's something about the atmosphere of a live and lively church that communicates itself to the visiting preacher and makes him feel that things are happening. Proximity is alive, from the excellent choir, and the preacher, down to the boys and girls on the front row. Using the Methodist ritual without deletion or improvisation, the pastor conducted a worship service which was reverent and dignified, yet not at all formal. He illustrated what I have been contending for years—that you don't have to be starched into immobility to be liturgical (and you don't have to even wear a gown). Following the series of prayers and responses, in which the congregation participated heartily, he greeted visitors and homecoming members by name without losing a particle of the atmosphere of worship.

One thing I would commend especially: He read the Scripture lesson in a manner which made every word intelligible to the congregation. There are some sticklers for formality who seem to think that the Bible lessons are not meant to be understood, and they drone them out, or mumble them, as if they were a bit of ecclesiastical mumbo-jumbo.

New buildings are far more common than worshipful services, but I must commend the Proximity people for their vision in putting up an education plant which is not only adequate, but beautiful.

But one of the nicest things about this church is the presence of a large number of boys and girls in the worship service, most of whom took part intelligently—even the little ones. I am constantly amazed at the fact that some churches do not try to train children to worship, and seem to find nothing wrong in having a dozen or so children sitting down when the congregation stands to sing, or cutting out paper dolls during the prayers. Children love to follow patterns of behavior, and, if given a little encouragement, will soon learn to join in all the acts of worship. To allow them to feel

"left out" of participation is to miss a great opportunity for training.

Last Week's Cover

Last week's cover picture by Max Tharpe, of Statesville, was a beauty, and the editor became so inspired by the lovely scene that he waxed lyrical about the cool wind from the mountains, etc. But when the paper was just about ready to go to press Bill Starr, our make-up man, took a look at the effusion and said disgustedly, "You sure missed the boat on that one. The farmer leaning on his hay fork isn't thinking about the peacefulness of the scene. He's saying to himself, 'If that fool boy doesn't hurry up with that hay wagon, it's going to rain before he gets back'."

It was too late to change my interpretation, but I give you his this week. Go back to last week's paper and see which one you like the best. Then write us a letter telling what you think.

Traveling Preachers

When I was a boy we used to speak of "traveling preachers," and mean by that phrase the ministers who were "in full connection." This, itself, may need some explanation. It means those who have been admitted into the Conference and are no

longer "on trial." It is a peculiarly Methodist locution, but the meaning is clear—they are connected for life, or good behavior, with the system, and for the rest of their days they will be a part of a team, no prima-donnas or solo exhibitionists.

I suppose the "travelingest" preacher in all the Conference is the bishop. No one realizes how much he gets around, and many wonder what he does with his time. If you have wondered, just read over the engagement calendar of Bishop Nolan B. Harmon in this issue and you will see that he is on the road almost constantly. It is the same with Bishop Paul N. Garber, who covers two conferences by hops that would put a flea to shame.

If you have invited either one of these bishops to visit your church and they couldn't come, don't feel bad about it. Just make another date for about a year ahead of time.

The same applies to the editor, who each year speaks in at least 150 churches. (There aren't that many Sundays, of course, but he sometimes covers four churches in one day. He is always glad to visit and never turn down an invitation that it is possible to accept.

See you next week—in passing.

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Christian Advocate

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OCT 10 1958
DURHAM, N. C.

October 9, 1958
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Photo by Ewing Galloway



News Briefs about Methodists and Methodism

Front Street Church, Burlington, will observe homecoming on Sunday, October 12. Following the morning service picnic dinner will be served on the church grounds.

The Rev. Malcolm Reese, pastor of First Church, Granite Falls, was guest minister in revival services at Friendship Church, Burke County, October 5-10.

Dr. W. Arthur Kale, professor of Religion at Duke University, was guest minister at Wesley Memorial Church, High Point, on Sunday, September 28.

The Rev. Glen Lanier, associate pastor of First Church, Charlotte, and his family, moved on September 18 into the new parsonage recently completed.

Dr. J. Clay Madison, superintendent of the Greensboro District, has recently moved to the district's new parsonage located at 1130 Westridge Road, Greensboro.

The Rev. R. Dwight Ware has, on the advice of his physicians, retired from the active pastorate, and is residing at 44 School Road, Malvern Hills, Asheville, N. C.

Dr. Walter Blackstock, a new English professor at High Point College, who has already published seven books of poetry, is now compiling a new volume, *From the Mint of Summer*, which he hopes will be in print before the end of this year.

Mrs. W. J. Flowers, Jr., who has met the standards of the General Board of Education for certification as a Minister of Music, has been appointed to that office in First Methodist Church, Mount Olive. She was consecrated at the morning worship service on Sunday, September 7.

Dr. Henry Hitt Crane, well-known Detroit minister and writer, will be in North Carolina for several engagements during the month of October. He will speak at the Reformation Day service in Winston-Salem on the 26th and will be in Asheville on the 28th and 29th. He will also visit at the home of Mr. Bill Price in Burlington.

First Methodist Church, Mount Olive, will observe its annual homecoming on Sunday, October 12. The Rev. R. Grady Dawson of Wilson, a former pastor, will preach at the 11 o'clock service. Lunch will be served on the grounds at noon. All former pastors and members are extended a cordial invitation.

The Rev. William T. Brown, superintendent of the Greensboro District of the North Carolina Conference of the Central Jurisdiction of the Methodist Church, recently attended the International Conference on Spiritual Healing at famous St. Stephen's Episcopal Church in Philadelphia. He represented resident Bishop Edgar A. Love at the Conference.

Oak View Methodist Church near High Point will hold its fall revival October 12 through October 19, with the pastor, the Rev. Fletcher E. Howard, preaching, and the Rev. E. Lester Ballard as song leader. Week night services will be at 7:30, and on Sundays at 11:00 a.m. and 7:30 p.m. Special music will be rendered by a chorus choir.

On the 50th anniversary of the *Country Life Movement*—founded by President Theodore Roosevelt in 1908 through appointment of a Country Life Commission—1,000 clerical and lay friends of the town and country church will gather in annual session October 21-23, in Zion Lutheran Church, York, Penn. Seminars and workshops will range over more than a score of issues and problems confronting the country church.

First Church, Wilson, under the leadership of the Rev. Grady Dawson, has sent in a list of 324 full rate subscriptions to the *ADVOCATE*. This puts First Church in first place in the state with the largest number of subscriptions. For a number of years this church has sent the church paper into the homes of all members who desire to receive it. Congratulations to First Church and to Dr. Dawson.

Dr. Robert G. Mayfield of Chicago, general secretary of the Methodist Church's Board of Lay Activities, has called upon all of the denomination's churches to observe Sunday, October 19, as Laymen's Day, by having laymen conduct the services and speak from the pulpits. "Laymen's Day, when rightly observed," Dr. Mayfield points out, "will be a time of real witnessing to a man's faith and Christian convictions."

Mount Olivet Church, in the Statesville District, will observe homecoming on Sunday, October 12, with the Rev. J. W. Combs of Lincolnton as guest minister. Dinner will be served at the church, followed by singing and another preaching service. A week of revival services will begin on Monday evening, October 13, and continue through Sunday evening, October 19, with the Rev. James Stroud of Mathews Methodist Church, Greenwood, S. C., doing the preaching. Evening services will be at 7:30, and be-

ginning on Tuesday a morning service will be held at 10 o'clock. An invitation is extended to former pastors and friends to attend homecoming and the revival services.

The Rev. Sherrill B. Biggers, pastor of Main Street Church in Kernersville, *Dr. Emmett K. McLarty*, president of Brevard College, *Dr. Reames Hawthorne Sales*, formerly a pastor in the N. C. Conference, and currently instructor in Religion in the Undergraduate Department of Religion, Duke University, and *Dr. Creighton Lacy*, assistant professor of Missions and Social Ethics, Divinity School, Duke University, are among the instructors in the Norfolk District Christian Workers' Training School to be held in the Miles Memorial Methodist Church, Norfolk, October 12-16.

The Edenton Methodist Church will observe its sesquicentennial and homecoming on Sunday, October 12. Bishop Paul N. Garber will preach the anniversary sermon. The church was founded in 1808, and moved into the present building in 1895. The first pastor, the Rev. Enoch Jones, was appointed by Bishop Asbury. The story of Edenton Methodism is being condensed by Mrs. Mary Leggett Browning and Mrs. J. W. Davis for presentation in a Sesquicentennial Program booklet. All former pastors, members and friends of this historic church are invited to be present for the anniversary.

Sandy Cross Methodist Church observed its annual homecoming on Sunday, September 7. The Rev. Don Lee Harris, a former pastor, delivered the morning message to a capacity congregation. Following the service picnic lunch was served on the grounds. At 2 o'clock a dedication service for the new \$18,000 education building was conducted by the pastor, the Rev. Clarence R. Breedin. Dr. Walter C. Ball, district superintendent, brought the dedicatory message. At the close of this service, Mr. Lance R. Joyner, church school superintendent, burned a cancelled note for an organ that was recently purchased for the church.

The Cover Picture

MAGGIE VALLEY

"The most photographed spot in America," says a sign near the spot from which this picture was taken, and it may be right. Maggie Valley, near Lake Junaluska, draws the interest of tourists from all over America and in a few moment's time you may see as many as twenty-five amateur and professional photographers busily snapping away from the vantage point on the overlook.

North Carolina is rich in scenic beauty—from the mountains of the west to the seashore on the east. Mountains, waterfalls, rivers and ocean, all combine to offer a variety of beauty not found in many states.

NORTH CAROLINA CHRISTIAN ADVOCATE

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North Carolina Conferences of
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ESTABLISHED 1855

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DILWORTH METHODIST EXCEEDS ITS GOAL—Following the guidance of a Forward-Step Planning Committee for the recommended building needs of Dilworth Methodist Church, Charlotte, for the coming years, the congregation set a financial goal of \$150,000, to be reached at the present time in cash and pledges.

A financial campaign was launched Sunday, September 7, 1958, under the direction of Dr. R. Moorman Parker, of the Board of Missions of the West Virginia Conference. At a loyalty banquet on Monday, September 8, the sum of \$84,560 was pledged to start the drive. On Sunday, September 21, at the morning worship service Mr. R. Powell Majors, one of the two co-chairmen of the campaign, speaking in the absence of Mr. Herbert Wayne, campaign chairman, announced to the congregation the glad news that the total as of that date was \$150,938, slightly over the goal.

The funds are being raised to build a much needed Children's Building; to provide a chapel seating about 200 for weddings, funerals, and mid-week services; and to provide needed renovations.

Pictured above are the chairman and co-chairmen of the Forward-Step Campaign: Herbert Wayne, chairman; R. Powell Majors and Zeb C. Strawn, co-chairmen.

Bishop Short Reports on Missions in SE. Asia

Former wild men of Borneo are now calling Jesus Christ their Saviour, and jungle-choked Sarawak in northwest Borneo offers the Christian church today one of its best opportunities, said Methodist Bishop Roy H. Short, Nashville, who has just returned from a two-month tour of Methodist missions in Southeast Asia.

"Sarawak is truly a land of decision," said Bishop Short, "and it is fortunate that Methodism designated it as such during the 1956-60 quadrennium."

"These primitive people are just now coming out of the jungle, figuratively speaking," he said, "and they are wide open to the Christian gospel."

The British colony, about the size of New York State, has approximately 550,000 people, 190,000 of them Ibans, who not long ago were feared as head-hunters. Methodist membership is more than 6,000, not including approximately 10,000 preparatory members.

Kitty Hawk Church Plans Remarkable Project

The Methodist Church at Kitty Hawk a month from now will stage one of the most important and interesting celebrations in the church history of this coastland—not only because the church will be 100 years old at that time, but because of the great undertaking of this small congregation to erect a \$50,000 addition to its already fine church building for educational and recreational purposes. Kitty Hawk's is a relatively small congregation of citizens of limited resources, and already by their hard work and enthusiasm they have gotten in hand about \$21,000.

When Kitty Hawk has completed this task, it will have accomplished more than any other congregation in its county or adjoining counties. It is a worthy undertaking, and will long reflect credit on the group which will make it possible. It deserves support from all neighbors and friends of the community.

Few things recommend a community more readily than its interest in its churches. A project such as that being undertaken by Kitty Hawk's 100-year-old Methodist Church is a tremendous force for good. It will strengthen the morale of the people and pride in their community, and will recommend their spirit and pride to all who visit the community.

"Methodist Family of the Year" Named

CHICAGO, Oct. 5 — A Burbank, Calif., family has been named "The Methodist Family of the Year."

Mr. and Mrs. James I. Detweiler and their three children of 1048 Sherlock Drive, members of First Methodist Church in Burbank, Calif., were selected for the high honor from a long list of nominees from all sections of the nation. The children are: Douglas, 17, a freshman at the University of Redlands (Calif.); Jeanette, 15; and Richard, 11.

Selection of "The Methodist Family of the Year" was a joint project of *Together*, official monthly magazine for Methodist families published here, and the denomination's Committee on Family Life, headed by Bishop Hazen G. Werner of Columbus, Ohio.

The Detweiler family is featured on the cover and in a pictorial article in the current issue of *Together*, just off the press and in the mails to its more than 975,000 subscribers.

"The Methodist Family of the Year" will be special guests at the church's third National Conference on Family Life in Chicago Oct. 17-19. About 3,000 delegates are expected to attend.

Minister's Mother Dies at Age of 86

Mrs. J. M. Culbreth, mother of the Rev. George B. Culbreth, of Stony Point, died on September 30 at The Methodist Home in Charlotte, at the age of 86. Funeral services held at Stony Point were in charge of the Rev. C. C. Washam.



Shown above is Mr. John Balle Harris, Jr., presenting the portrait of his father, the late John Balle Harris, Sr., to Dr. J. Lem Stokes II, President of Pfeiffer College. Standing with Mr. Harris is his mother, Mrs. John Balle Harris, Sr.

In his presentation of the portrait, Mr. Harris expressed appreciation of the honor bestowed upon his late father by Pfeiffer College in erecting a modern science building in his memory. He went on to state that the picture was being presented by members of the family which include Mrs. John Balle Harris, Sr., of Albemarle; Mrs. John Charles Thompson, a daughter in Dallas, Texas, who was unable to be present for the presentation; and Mr. John Balle Harris, Jr., from the American Commercial Bank in Charlotte.

During the service of presentation, Dr. J. O. Manly, head of the Science Department at Pfeiffer College, received the picture from Dr. Stokes and transferred it from the Henry Pfeiffer Chapel, where it was presented, to the John Balle Harris Science Building where it will hang in the foyer as a memorial to the man who was largely responsible for raising funds to construct this science building on the Pfeiffer Campus.

The late Mr. Harris, former owner and editor of the "Stanly News and Press," was for years an ardent supporter of Pfeiffer College and worked tirelessly during his lifetime for the school. Mr. Harris served on the Board of Trustees of the college for a number of years and assisted materially in the change-over program which resulted in Pfeiffer's becoming a full-fledged four-year college and one of the nation's fastest growing schools.

Lester Griffith Is Freed by Rebels

ALGIERS, Sept. 28 — The Rev. Lester Griffith, American Methodist missionary kidnapped August 18 by Algerian nationalist rebels, has been released in good health, U.S. Consulate officials announced today.

They said the missionary was set free last night at Mekhta, 20 miles east of Tizi-Ouzon in the rebel stronghold in the Grand Kabylie mountains. The release took place while voting was going on in Algeria on the new French Constitution, and the area where he was turned loose was thick with French troops guarding polling places.

The officials gave no further details, saying they wanted "to give Mr. Griffith some rest after his ordeal."

This news comes in answer to the prayers of the missionary's family and many friends, including the members of Edenton Street Church, Raleigh, which is sponsoring the Griffith's work in Algiers.

Call to Witness and Decision District Rallies

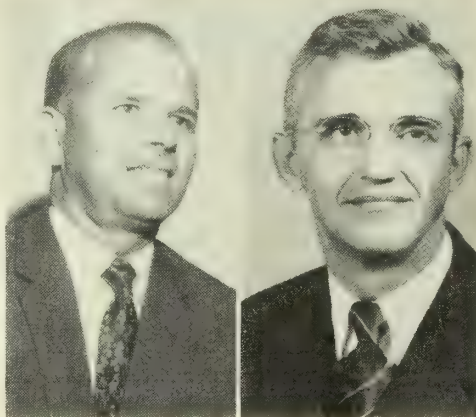
Western North Carolina Conference

- THOMASVILLE DISTRICT—
Friday, Oct. 10, 6:30 p.m., First Church, Lexington (Dinner)
- SALISBURY DISTRICT—
Sunday, Oct. 12, 7:30 p.m., Trinity, Kannapolis
- STATESVILLE DISTRICT—
Tuesday, Oct. 14, 7:30 p.m., Abernethy Memorial, Newton
- WAYNESVILLE DISTRICT—
Wednesday, Oct. 15, 6:30 p.m., Bryson City (Dinner)
- WINSTON-SALEM DISTRICT—
Thursday, Oct. 16, 6:30 p.m., Centenary Church (Dinner)
- NORTH WILKESBORO DISTRICT—
Sunday, Oct. 19, 7:30 p.m., First Church, North Wilkesboro
- ASHEVILLE DISTRICT—
Monday, Oct. 20, 7:30 p.m., Central, Asheville
- MARION DISTRICT—
Wednesday, Oct. 22, 7:30 p.m., First Church, Marion
- GASTONIA DISTRICT—
Thursday, Oct. 23, 6:30 p.m., Aldersgate, Shelby (Dinner)
- CHARLOTTE DISTRICT—
Tuesday, Oct. 28, 6:30 p.m., Hawthorne Lane, Charlotte (Dinner)
- GREENSBORO DISTRICT—
Friday, Nov. 7, 6:30 p.m., West Market Street Church (Dinner)

The REV. BURR BAUGHMAN, missionary to the former headhunters of Sarawak, Borneo, from Hendersonville will be the speaker in the Western North Carolina Conference Call to Witness and Decision Rallies in the Thomasville, Salisbury, Statesville, Waynesville, Winston-Salem and North Wilkesboro Districts as given above. Burr has one of the most thrilling stories of modern missions to tell concerning this Land of Decision and our mission to the Ibans (Sea Dyaks) who made popular the name "wild men of Borneo." Burr is the architect of our mission work to the Ibans. He served until recently as District Superintendent of this work and is now head of the new theological school in Kapit, in charge of planning a literacy campaign and the preparation of literature for the Ibans.

Burr did a magnificent job in the missionary institutes five years ago when he told the dramatic and thrilling story of these people and their response to the "Jesus Religion."

For this quadrennium the eyes of Methodism have been turned to this Land of Decision in Sarawak, Borneo. Burr, who had served in Malaya as a missionary before the war and was kept in prison by the Japanese during the war, went to Borneo after World War II and began this magnificent work on a permanent basis such as we now have it. Burr began his work of rural evangelism in the longhouses up and down the Rejang River. He established churches and schools from the very beginning. He was



Andrews

Baughman

the only doctor available to many of these who lived up and down the river even though he had no medical training. Now growing out of the work which Burr pioneered a new hospital has been established in Kapit, Sarawak, Christ Hospital. We contributed to this in our Week of Dedication offering this year.

Many of our churches have had the thrilling story in the motion picture, *Upriver In Sarawak*, in which Burr and his work are shown. Burr was born in Java to missionary parents and calls Hendersonville, the home of his mother, his home.

The Methodist Church is the only Protestant mission work among the Ibans. The

Winston-Salem District built the school at Kapit, Sarawak.

The REV. WILLIAM ANDREWS, missionary to Brazil and member of the Western North Carolina Conference will speak at the District Call to Witness and Decision Rallies in the Asheville, Gastonia, Marion and Charlotte Districts. Bill has been pastor of the Methodist Church in Curitiba since 1954. He has during this same time served as District Superintendent of the Santa Catarina-Parana District, one of the largest districts in all of Brazil. In addition to this he was sent to the church in Curitiba in 1945 to take over the construction job of the large Methodist Church as administrator of construction, which meant purchasing all materials, paying all workers, etc.

In addition to the Curitiba Church, our first church in the city of 200,000 and a university center, Bill was responsible for two chapels in the suburbs in which he preached on week nights.

The above responsibilities which he has carried will suggest something of the work Bill has done in his mission tasks since he went out in 1947. He, his wife, Margaret, and five children are on furlough until December.

Bill has done an excellent job telling the story of missions in Brazil in district conferences, local churches and to pastors' groups. He is serving in one of the largest countries of the world with an almost explosive population growth and an economy that is growing rapidly.

In all these very rapid changes in South America and especially Brazil, the opportunities for Protestantism are almost unlimited.

Be sure you hear Bill Andrews at your District Call to Witness and Decision Rally.

New Fayetteville Church to Build \$55,000 Plant

By DALLAS MALLISON

Lyon Memorial Methodist Church of Fayetteville, one of the city's newest and most promising Methodist churches, has embarked upon an ambitious and challenging \$55,000 building program involving a complete new plant, it has been announced by the pastor, the Rev. J. C. P. Brown.

Future prospects for Lyon Memorial Church, which will be three years old on November 20, are very bright. Located on a spacious and attractive two-and-a-half acre lot on the corner of Rogers Drive and Stamper Road in a rapidly-growing area at the junction of the Eutaw and Greenwood residential sections, the new church is near the huge Eutaw Shopping Center. The Eutaw Apartments alone have 385 residential units. At least 50 efficiency units for older persons will be constructed soon within sight of the church. New streets are constantly being opened up in the area.

The beginning membership of 24 has increased to 89, with a present church school membership of 110. The first worship services were held in a dwelling house on Bragg Boulevard which was made available through the courtesy of Mrs. Florence L. Rogers.

The first two years of the new church's official life were guided by the effective and faithful leadership of the Rev. J. K. Bostick, who was transferred last July to the Webb Avenue Methodist Church in Burlington. Brother Bostick was ably assisted by the Rev. O. L. Hathaway, Fayetteville district superintendent. Continuing in a fine way the work of these leaders is the new pastor, the Rev. J. C. P. Brown, who came from the Pittsboro Methodist Church.

The \$20,000 lot was acquired Dec. 30, 1955, through the combined assistance of the N. C. Conference Board of Missions and a \$10,000 gift from Mrs. Rogers. The church has finished paying for the portion of the site on which the first unit of the new plant will be constructed.

In March, 1956, the young congregation began holding its meetings in one of the "Steel Chapels" or Armco Metal Buildings loaned to it by the Conference Board of Missions. This temporary structure, located on one end of the site, has served nobly and well. Forty by sixty feet in size, this building provides six classrooms, and a chapel seating about 100.



YOUNG FAYETTEVILLE CHURCH TO BUILD NEW PLANT—The Lyon Memorial Methodist Church, which will be three years old in November, is embarking upon a \$55,000 building program the first unit of which is a new chapel and educational unit. Later a new sanctuary will be erected. Located in the rapidly-growing Eutaw-Greenwood area of Fayetteville, the church has a bright future. Pioneer leadership was provided by the first pastor, the Rev. J. K. Bostick, who was succeeded in July by the Rev. J. C. P. Brown. The congregation is now using one of the new "Steel Chapels."

In Sept., 1956, the name of the new church was changed from Eutaw Village Methodist Church to its present name. Because of her interest and assistance in helping the church get started, the honor of naming it went to Mrs. Rogers by an act of the official board. She chose the name, "Lyon Memorial Methodist Church," as a fitting memorial to her parents, Mr. and Mrs. Henry Lewis Lyon.

The years 1957 and 1958 have been devoted by the congregation to efforts toward getting a new church plant. In April, 1957, an architectural firm was employed to prepare preliminary plans for a new sanctuary, chapel, and educational building. In March, 1958, final plans for the chapel and edu-

cational building, the first unit of the plant, were completed. \$55,000 is the estimated cost of the new unit.

At this time the church is engaged in raising sufficient funds for the inauguration of the first phase of the building program next spring. \$15,000 for Lyon Memorial is earmarked for it in the current Ten Dollar Club call. The church has taken upon itself the task of raising \$40,000 to \$50,000 through its current building fund campaign and the sale of bonds in October.

In August, 1956, the church, with the aid of the Board of Missions and the district superintendent, purchased a \$15,000 six-room house at the corner of Stamper Road and Spruce Street for use as a parsonage.

Rev. Henry E. Gibat Appointed Advocate Business Manager

At a recent meeting the executive committee of the Methodist Board of Publication approved the appointment of the Rev. Henry E. Gibat as business manager of the N. C. CHRISTIAN ADVOCATE and the Piedmont Press.

Mr. Gibat, an approved supply preacher in the North Carolina Conference, formerly served the Straits Charge in the New Bern District. Following the Annual Conference last June, he came to the staff of the ADVOCATE as assistant to the publisher.

In his new position he will direct the business affairs of the publishing house, working in co-operation with the publisher, the Rev. R. P. Marshall, and Mr. R. R. Mitchell, superintendent of printing.

The appointment of Mr. Gibat as business manager continues the custom, followed for many years, of having an editor from one Conference and a business manager from the other.

Dr. Church's Book Listed In Classics

Dr. John R. Church of Winston-Salem, a Methodist minister and author of 16 books on religious subjects, has been notified that one of his books has been listed among 30 "Great Classics on the Deeper Spiritual Life."

The books were chosen by a special committee of the World Gospel Mission, an interdenominational organization which sends missionaries around the world. The book by Dr. Church which appears on the list is *Earthen Vessels*, published about 18 years ago.

His 16th book, to be entitled *When Saints Disagree*, will be published within the next two months. The printing total of *Earthen Vessels* alone has reached almost half a million.

Dr. Church is an evangelist for the Western North Carolina Conference.

Billy Graham Comes Home

By THE EDITOR

Billy Graham has come home. As the four-week evangelistic meeting began, reporters remembered, or dug out of the files, some facts about this remarkable man. They reminded the public that Billy grew up on a farm near Charlotte, where he milked cows, played semi-pro football and sold Fuller brushes. They told how he was converted, soon after being graduated from high school, in a revival conducted by evangelist Mordecai Ham, and studied at Bob Jones College and Florida Bible Institute near Tampa, where he paid expenses by caddying on a golf course.

Graham preached in Baptist churches in Florida with some success until a rumor got around that he had never been immersed. That would have ruined his influence with the Baptists had he not rectified the omission and publicly confessed his "sin." The next Sunday he was immersed and (presumably) re-instated into the good graces of the congregation. He had been getting along rather well on his Presbyterian baptism, but Baptists could not let him get away with such a meager amount of water.

Soon ordained as a Baptist preacher, he began the career which has taken into many foreign countries and all the states of the Union. Further cementing his ties with the Fundamentalist groups by graduating from rock-ribbed Wheaton College, he launched on a career with Youth for Christ and later as an independent evangelist.

Billy Graham, like many another preacher,

found help in the rigid doctrinal standards of Fundamentalism, but, like many others, he learned that Fundamentalists are hard to satisfy. During the last few years no man has been more bitterly assailed by this group than Billy Graham (unless it be our own Bishop Oxnham, who is certainly poles apart from him in theology).

Graham's Critics

As Graham has increased in power and popularity there has been no let-down in his spiritual fervor. His theology is conservative to a degree that would satisfy the most rigid Conservative, but his friends include leaders in the Liberal camp who seldom find fault with his preaching or with his emphasis upon spiritual life. It is only the extreme Fundamentalists who denounce him these days (unless one considers the editors of the *Christian Century* who could detect a flaw in the Milky Way or spy a mis-matched feather in an angel's wing).

The opposition of the Fundamentalists is disturbing to Graham, for he, no doubt, wonders why those with whom he agrees so well in doctrine should turn against him. Perhaps he asks why the founder of the college which he attended as a youth, has called him an apostate and a danger to orthodoxy. This man, a former Methodist who became a sort of independent Baptist some years ago when he found that the revival business was better in Baptist circles, bases his disapproval on the charge that

Billy is associating with too many religious leaders who are "unsound." That includes just about everyone except the critic.

Billy Graham is a religious phenomenon. He is in the line of succession from such evangelists as Charles G. Finney and Dwight L. Moody. Living in this age of automation and television, he makes use of all means of communication and publicity and thus has become a fad among the hero-worshippers of the day. But this is not Graham's fault; he is the prisoner of a legend now. What he does or says is as much "copy" for the newspapers as the latest divorce of a movie star. (Which, for my money, is a welcome switch. I'd rather read about what Billy had for breakfast than what Marilyn didn't wear.)

Charlotte is fortunate in having him in its midst. Billy, himself, is just a man, a very ordinary preacher, but an extraordinary channel for God's grace. He has said, "If God should take His hands off my life, my lips would turn to clay." Those words are indicative of his spirit and of his approach.

Dr. John W. Moore Dies in Elkin Hospital

On September 11, 1958, while a patient in the Hugh Chatham Memorial Hospital of Elkin, the Rev. John William Moore, impassioned preacher, faithful pastor and church statesman, was called to his heavenly home. For 59 years he had served as a preacher, 47 of those years in the itinerant ministry, ever adding honor and effectiveness to his endeavors.

Funeral services were conducted on Saturday, September 13, in Dilworth Methodist Church, Charlotte. The Rev. Harlan Creech was in charge, assisted by Dr. Loy D. Thompson (who had served as best man in his wedding), Bishop Nolan B. Harmon of the Charlotte Area, and the writer. Burial was in the Evergreen Cemetery of Charlotte.

Born April 20, 1876, in Clover, S. C., he moved at an early age to Gastonia, where he attended Oakland Institute, and later studied in Emory University of Atlanta, Ga. On April 26, 1899, he married Daisy Eury of Gastonia, and joined the Annual Conference in November of that same year. His appointments included Associate, Main Street of Gastonia; Burnsville Circuit; Bethel of Asheville; Proximity, Greensboro; First Church, Hendersonville; First Church, Salisbury; Trinity, Charlotte; Central, Monroe; Broad Street, Statesville; West End, Winston-Salem; Wesley Memorial, High Point; Dilworth, Charlotte; Superintendent of Charlotte District; Main Street, Gastonia; First Church of Marion; Superintendent Marion District; Central, Mooresville. Superannuated in 1946 and lived most of his remaining years at Lake Junaluska.

John W. Moore was a faithful member of the Board of Publication of the N. C. CHRISTIAN ADVOCATE. He also served as a trustee of The Children's Home in Winston-Salem; was a member of the Historical Commission; served on missions to Europe in 1938 and to Cuba in 1904.

Beside his wife are these survivors: One daughter, Mrs. Hoke Bullard of Charlotte; four grandchildren: Dr. Hoke Bullard, Jr., of Wilson, N. C., Miss Betty Bullard of Asheville, the Rev. John Moore Bullard, instructor in Yale Divinity School, New Haven, Conn., John Moore III of Atlanta, Ga. Two great-grandchildren, Graham Bullard and Margaret Hayden Bullard of Wilson. One son, John W. Moore, Jr., died in 1955.

This true "soldier of the Cross" served his God and his church faithfully and graciously. He was a dear friend. He preached the gospel fearlessly and unreservedly wherever he served. While serving in Gastonia I found many evidences of his spiritual ministry among the people of Main Street Church and in the town. His wise counsels blessed the NORTH CAROLINA CHRISTIAN ADVOCATE in days of hardship and struggle. North Carolina Methodism is distinctively stronger and inherently more spiritual because of the life of John W. Moore.—WILSON O. WELDON, Myers Park Church, Charlotte.

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The world's shortest sermon is preached by a traffic sign: KEEP RIGHT.

—Sales Management

Dr. Goff On Air for Methodist Men's Hour

CHICAGO—The seventh annual series of "The Methodist Men's Hour" (Oct. 5, 1958, to June 7, 1959) broadcast over nearly 400 radio stations will feature the widely-known pastor of the Chicago Temple, the Rev. Dr. Charles Ray Goff.

Dr. Goff preaches regularly to crowded congregations in the street-level sanctuary of the skyscraper First Methodist Church in the heart of Chicago's Loop and his messages have been carried both morning and evening over Station WSEL, Chicago. He has also conducted an early Sunday morning "Chapel in the Sky" broadcast over Station WJJD.

"The Methodist Men's Hour" is sponsored by the General Board of Lay Activities, 740 Rush Street, Chicago. Dr. Don Calame, staff member of the board, is director of the program.

The program will be carried at various times throughout the week, depending upon the local situation. Listeners are asked to consult their local radio program listing.

Some of Dr. Goff's subjects for his 15-minute Methodist Men's Hour sermons are: "When We Care," "Christ and Our Complexes," "Facing a Dilemma," "The Cure of Anxiety," and "On Planning Your Future."

The "Methodist Men's Hour" is presented by the General Board of Lay Activities in co-operation with the Television, Radio and Film Commission of The Methodist Church. It is produced and distributed by The Methodist Men's Hour, 740 Rush Street, Chicago.

Among the stations which will be broadcasting the "Methodist Men's Hour" in this area are:

City and Station	Time
Albemarle—WZKY ..	Sunday, 10:00 a.m.
Belmont—WCGC ...	Sunday, 10:00 a.m.
Boone—WATA	Sunday, 10:00 p.m.
Brevard—WPNF	Sunday, 10:00 a.m.
Burlington—WFNS ..	Sunday, 10:00 a.m.
Durham—WTJK	Sunday, 10:00 a.m.
Elizabeth City—WGAI	Sunday, 10:00 a.m.
Fayetteville—WFNC,	Sunday, 10:00 a.m.
Fairmont—WFMO ..	Sunday, 10:00 a.m.
Forest City—WBBO ..	Sunday, 7:00 p.m.
High Point—WHPE ..	Sunday, 7:00 p.m.
Laurinburg—WEWO,	Saturday, 4:30 p.m.
Lincolnton—WLON ..	Sunday, 9:00 a.m.



First Methodist Church, Asheville, has now successfully completed the raising of \$280,000 for the expansion of its educational plant and renovation of the present facilities.

Dr. Alton Lowe, of the Board of National Missions, directed the fund-raising effort, and J. Frank McCrary acted as general chairman. The pastors are the Rev. Cecil G. Hefner and the Rev. John E. Hawkins.

Shown above are the approximately three hundred persons who volunteered to canvass in the campaign.

Lumberton—WAGR ..	Sunday, 9:00 a.m.
Lumberton—WTSB ..	Sunday, 2:00 p.m.
Marshall—WMMH ...	Sunday, 2:00 p.m.
Monroe—WMAB	Sunday, 2:00 p.m.
Murphy—WCVL	Sunday, 2:00 p.m.
Newton—WNNC	Sunday, 6:00 p.m.
Oxford—WOXF ..	Sunday, (Alt.) 7 a.m.
Tabor City—WTAB,	Sunday, (Alt.) 7 a.m.
Whiteville—WENC,	Sunday, (Alt.) 7 a.m.

Wesley Theological Seminary Opens in New Location

WASHINGTON, D. C.—Wesley Theological Seminary, 75-year-old Methodist ministerial school which moved to the American University campus this summer from Westminster, Md., opened in Washington for the first time with orientation on Monday, September 30, and classes on Wednesday, October 1.

About 200 students are expected this year, according to Dr. Norman L. Trott, president. Ninety-seven are new students, a 50 per cent increase over the enrolling class last year in the crowded Westminster facilities. By 1964, the enrollment will be more than 350.

Classes will be held this year in the \$750,000 administration building, the first unit in a six-building, \$3.5 million program financed by the Kresge Foundation, Methodists in ten Annual Conferences, and community leaders.

Students will attend classes Tuesday morning through Friday noon, leaving long weekends for student pastors who commute to preach in Methodist churches throughout Maryland.

Christians Elected to Parliament in Japan

Eighteen Christians, including 12 members of the United Church of Christ of Japan (of which Methodism is a part), have been elected to the Japanese House of Representatives, which is the lower house of the Diet (Parliament).

Though Christians compose only one-half of 1 per cent of Japan's population, they will make up 4 per cent of the House membership. For what is believed to be the first time, a Christian minister, the Rev. Sekikazu Nishimura, was elected to the House.

Boys and Girls

ELIZABETH WHISNER
Editor



Hans, The Shepherd Boy

Hans was a young shepherd boy who lived in Germany. One day he was keeping his sheep near a great woods, when a hunter rode up to him.

"How far is it to the nearest village, my boy?" asked the hunter.

"It is six miles, sir," said Hans. "But the road is only a sheep track. You might easily miss your way."

"My boy," said the hunter, "if you will show me the way, I will pay you well."

Hans shook his head. "I cannot leave the sheep, sir," he said. "They would stray into the woods and the wolves would kill them."

"But if one or two sheep are eaten by the wolves, I will pay you for them. I will give you more than you earn in a year."

"Sir, I cannot go," said Hans. "These sheep are my master's. If they were lost, I would be to blame."

"If you cannot show me the way, will you get me a guide? I will take care of your sheep while you are gone."

"No," said Hans, "I cannot do that. The sheep do not know your voice, and"

Then he stopped.

"Can't you trust me?" asked the hunter.

"No," replied Hans. "You have tried to make me break my word to my master. How do I know that you would keep your word?"

The hunter smiled. "You are right," said he. "I wish I could trust my servants as your master can trust you. Show me the path. I will try to get to the village alone."

Just then several men rode out of the woods, and shouted for joy.

"Oh, sir," cried one, "we thought you were lost."

Then Hans learned to his great surprise that the hunter was a Prince. He was afraid that the great man would be angry with him, but the Prince smiled and spoke in praise of him.

A few days later a servant came from the Prince and took Hans to the palace.

"Hans," said the Prince, "I want you to leave the tending of sheep and come and serve me. I know you are a boy whom I can trust."

Hans was very happy over his good fortune. "If my master can find another boy to take my place, then I will come and serve you."

So Hans went back and tended the sheep until his master found another boy. From then on her served faithfully for many years in the palace of the Prince.

POOR LITTLE FLY

Poor little fly on the wall—
Ain't got no haircomb at all;
'Tain't 'cause his Maw don't care,
Just 'cause he ain't got no hair.
Poor littly fly on the wall.

Poor little fly on the wall—
Ain't got no mammy at all;
No one to make his clothes,
No one to blow his nose.
Poor littly fly on the wall.

SEVEN MINDS

Mind your TONGUE. Don't let it speak hasty, cruel, unkind, or wicked words.

Mind your EYES. Don't permit them to look on bad books, pictures, or actions.

Mind your EARS. Don't let them listen to wicked speeches, songs or words.

Mind your LIPS. Don't let the food of gluttony enter between them.

Mind your HANDS. Don't let them steal or fight, or write evil words.

Mind your FEET. Don't let them walk in the steps of bad people.

Mind your HEART. Don't let anything but good live in your heart—to think good, to do good, to love good.

—Selected

THE WORLD IS GOOD

One day a man was walking along the street, and he was very sad. Business was dull. He had set his heart on a horse that cost a thousand dollars, and he had only eight hundred with which to buy it. There were other things, to be sure, that might be bought with eight hundred dollars, but he did not want these. So he was sorrowful, and thought the world was a bad place.

As he walked, he saw a child running toward him. The child was a stranger, but when the man looked at him the youngster's face lighted like sunshine and broke into smiles, and he held out his closed hand.

"Guess what I have!" he cried gleefully.

"Something fine, I'm sure," said the man pleasantly.

The child nodded and drew nearer, then opened his hand.

"Look," he said; and the street rang with his happy laughter.

The man looked, and in the child's hand lay a penny.

"Hurray!" said the child.

"Hurray!" said the man.

Then they parted, and the child went and bought a stick of candy, and saw all the world white with red stripes.

The man went and put his eight hundred

dollars in the savings bank, all but fifteen dollars. With this money he bought a brown hobbyhorse with white spots for his own little boy. And the little fellow saw the world brown with white spots.

"Is this the horse you wanted, Daddy?" asked his son.

"It's the horse that I've bought," said his father.

"Hurray!" said the little boy.

"Hurray!" said the man.

And he saw that the world was a good place, after all.

—L.E.R., in *St. Nicholas*

"MAKE MINE TOMATO JUICE!"

The story is told of a young Christian who went to a party where he discovered drinks were being served. He did not want to drink, but he knew that if he waited until the last he would likely be the only one to refuse.

So he spoke up and said, "Make mine tomato juice." Several other young people then followed his lead. His example gave them the courage to stand for what they knew to be right.

CHUCKLES

Six-year-old Bobby came home proudly clutching a toy automobile.

"Where did you get that?" asked his Mother.

"I got it from Jimmy for doing him a favor," her son explained.

"What was the favor?"

"I was hitting him on the back and he asked me to stop."

—Clipped

Little Jimmie was suffering from a cold, so his mother gave him a bottle of cough syrup to take while he was at school. When he came home she asked him if he had taken his medicine regularly.

"No," replied Jimmie, "but Billy did. He liked it so much I swapped it for a handful of peanuts."

—Clipped

Bible Quiz

1. P is the p — — — — into which Paul and Silas were cast.
2. Q is the q — — — — who went to visit King Solomon.
3. R is the r — — — which proved Noah's faith.
4. S is the S — — — — who saves us from our sins.
5. T is the t — — — — which was built by Solomon.

Answers to Last Week's Quiz

1. Kiss—Matthew 26:47-49.
 2. Leprosy—I Kings 5:1 and 27.
 3. Money—Genesis 37:28.
 4. Neighbor—Mark 12:29-31.
 5. Ointment—Matthew 26:6-7.
- (Be sure to read the Bible references)

EDITORIALS

The Fabulous Harry Golden

Harry Golden, Charlotte's unpredictable shoe-string editor, achieved recognition as a writer and philosopher before he was exposed as a former convict. It is fortunate that he did, but it was his fame which brought about the disclosure. Once his best-selling book was doing a marathon race down the track of publicity, Harry must have known that it would not be long before his past caught up with him.

So strange are the ways of publicity that it is probable that the disclosure of his prison past will not hurt, but help, the sales of his book. After all, the fabulous sage of Charlotte deserves the same sort of break that many another repentant sinner has received. The bad deeds of his youth should not wipe out the record of achievement in his middle age.

For our part, we cannot wish him anything but more and more good fortune. Anyone who can add a little humor to the prevailing mess in which the country finds itself should be encouraged.

A recent issue of the *Saturday Evening Post* carried a feature article on Harry Golden which concluded with these words:

As he wrote, he paused now and then to glance at the remains of a book damaged in the fire. It was his Old Testament, and all the pages had burned away down to Amos 5:23. He still likes to read that verse and the next to visitors:

Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

But let judgment run down as waters and righteousness as a mighty stream.

Are We Asking too Much?

As the campaigns for funds for North Carolina Methodist Colleges get under way in both Conferences, the question arises, "Isn't eight million dollars a lot of money to raise this year?"

Well, it depends. We can spend eight millions in one minute, firing test missiles, or in a few hours of simulated warfare.

Eight millions will not build one modern college and get it ready for occupancy, but five million dollars, added to the money subscribed by residents of Fayetteville, Rocky Mount and Louisburg will provide the beginning of an adequate system of Christian colleges for the North Carolina Conference, and three million will be a godsend to the already-operating colleges of western North Carolina.

We think nothing of spending five million dollars for a football stadium for state-operated institutions; we have built new churches which cost at least a million dol-

lars apiece and are used only a few days out of the month.

But a church college is more than a building; it is a missionary endeavor. Never, since the time of Asbury, have Methodist educators been more concerned about religion on the campus. The days of apeing the ways of secular education are past; now we are doing our best to provide Christian education for young men and women.

Methodists must not fail in this great task.

The Official Board

The Official Board is the administrative body in the local Methodist church.

The Official Board can be the finest unit of real morale and Christian sharing within any local church, and still get the work of the church done effectively and on time.

When it bogs down into a lengthy talking session, becomes bitter in opposition, grows silent under domination, or functions with the vagueness which leads to inaction, the local church suffers—and the minister leaves, by choice or coercion.

In order to help clarify the duties and functioning of the Official Board the Methodist Publishing House has published a little booklet of 45 pages, entitled *The Work of the Official Board* by Dr. Ray W. Ragsdale, with the assistance of four general Boards of the church—Evangelism, Education, Lay Activities, and the Joint Section of Education and Cultivation of The Board of Missions. Such a convenient booklet is long overdue. It needs to be in the hands of every Official Board member.

The booklet can be ordered from The Methodist Publishing House, 150 Fifth Avenue, New York 11, N. Y., at a cost of 9¢ per copy postpaid.—*Zions Herald*.

As the British See Us

If their declarations last week did not mean that the United States were ready to go to war with China about the possession of the small islands off the Chinese coast, they had no meaning at all. If they did mean that, they betrayed an indifference to the facts of the situation, and to world opinion, that is hardly credible. A revolution took place in China, and for good or ill, a new government came into power. Its authority on the mainland cannot be questioned, and no human foresight can see any likelihood of its being displaced.

Ultimately, with however much regret, it must be recognized as the only effective government of the country. The islands off shore belonged to the pre-revolution China, and it is not strange that they should be expected to continue in that association.

Except as irritants, they are worthless and costly.

It may be argued that Formosa, which is linked with the defense of the Philippines and the Pacific, is in a different category. For the rest, the thought that the retention with American aid of the Quemoy and Matsus might lead to a total war between the United States and China is preposterous.

We believe that the continual refusal of the United States to recognize the *de facto* government of China is a diplomatic blunder; to add to it by a fight over Quemoy would be a disaster. This is surely a time to heed the scriptural injunction: "Agree with thine enemy quickly while thou art in the way with him." It is that to which the United States should be devoting its energy. Any other course is fraught with unimaginable perils that might involve the world. This is not a cause that might justify such a risk.

—*Methodist Recorder* (London)

How Do You Spell It?

The story is told of an applicant for a job who failed to put down his church affiliation. When the personnel manager asked if he didn't have at least a church preference, he replied that he was a Presbyterian.

"Why didn't you say so?" asked the personnel manager.

"Well," said the young man, "to tell you the truth, I couldn't spell it."

"In that case, why didn't you just abbreviate it and put down 'P'?"

"I started to do that, but I was afraid you might misunderstand and think I was a 'Piscopolitan'."

After some months of trying to find someone in a certain Greensboro store who could spell Methodist, we have decided that the story isn't too unbelievable. We have tried six different clerks and none of them know how to write Methodist Board of Publication. They always ask how to spell Methodist and then give up when they get to "Publication." It usually comes out "Education" instead.

Well, maybe they aren't too wrong, after all.

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The current investigation of Quiz shows may be a boon to the tired viewers. One critic has suggested that when the public loses faith in the honesty of such shows they will soon fade away.

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Space-age Hymnology: A teacher says that after teaching her class "America the Beautiful," she heard one pupil singing out above the rest, "O beautiful for space-ships and rockets."

"Ye Believe In God . . ."

By DERMONT J. REID

How many millions of tormented hearts have found comfort in the shelter of these words! They are the words of The Master. He had told His little band of followers that He must go away. They were frightened, disillusioned, disappointed and confused. Indeed, the announcement that He would no longer be with them in the flesh drew from the whole wide range of their emotions. Then in one loving sweep He gave them the circumstances of His going and said, "Let not your heart be troubled, Ye believe in God believe also in me."

What Jesus is actually saying here, and saying it in a splendid way, is: God is bigger than your troubles. For the lonely, He is a constantly abiding Presence. For the bereaved, He is a Comfort. For the weak He is a Strength. For those who dwell in spiritual darkness, He is the Light. For those who are lost in sin, He is the Saviour.

Jesus might have said—"if Ye believe in God . . ." For the shameful truth is that we really don't believe in Him as we should. We say we do, but then we go on doubting. We say we do, but then His life doesn't touch our life. We are not alone in this for it was also the branding marks of the disciples until they were swept by the Pentecostal effusion. It was here that the humbled disciples turned their lives over to Him trustingly and believingly.

Furthermore, Jesus is saying here—if you really believe in God then your heart need not be troubled at all.

He knows your sorrows and your joys—

He knows your weakness and your strength—

He knows the difference between what you need and what you want—

He knows when your heart aches, when your prayers are unanswered, when your dreams are lost and your hope is dimmed.

And, in all of this He has His mighty hand on your life and when you stumble, He will lift you up, and when you falter He will redeem you.

He will answer our prayers! "Let not your heart be troubled. Ye believe in God, believe also in me."

Steeple Echoes

By T. R. JENKINS

Dr. Henry Morrison, the famous Glasgow minister, was once playing golf with a friend. As they progressed along the golf course, the friend told him of a dream that he had had:

"It was a strange dream," he said. "I dreamed that I died and went up to the gates of heaven. There Peter met me and refused to let me in. I told him of the sermons I had preached, but Peter said, 'We haven't heard them in heaven.' I told him of the services I had tried to render, and he replied, 'We have no record of them here.' At last, dismayed and disheartened, in my dream I was about to turn away, when he said, 'Stay a moment, and tell me

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MORNING PRAYER

Our Father, who hast folded back the mantle of the night to clothe us in the golden glory of the day: Chase from our hearts all gloomy thoughts and make us glad with the brightness of hope, that we may effectively aspire to virtues as yet unwon. Cleanse our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee and worthily serve thee, through Jesus Christ our Lord.

O Thou who searchest the hearts of men: Look with mercy upon our sins, forgive them and help us to walk this day in the light of thy countenance. Deliver us from timid silence in the face of wrong; give us holy boldness to speak the truth in love.

Forgive us, Lord, the sins of our soul and the sins of our body, our secret sins, our presumptuous sins, the sins we have done to please ourselves and the sins which we have done to please others. Forgive those sins which we know and those which we do not know. May thy Spirit convict us of sins which we have never dared to acknowledge even to ourselves.

We pray thee to teach us, step by step, what we do not know, to preserve us in that which we do know, to correct us when we are mistaken, to strengthen us when we fail, and to deliver us from all that is false.

O God, from whom all holy desire, all good counsels and all just works proceed: Give unto thy servants that peace which the world cannot give. Grant that we may be more than conquerors through Him that loved us. Amen.



this. Are you the man who fed the sparrows?" "Why, yes," I said. "But what has that to do with it?" "Enter," said Peter. "The Master of the sparrows wants to thank you."

Some people, particularly in the church, become very much disturbed because they are unable to do what some of the others do. Some get the misconceived notion that, since there are so many people, they are lost in the crowd. When such thoughts obsess our minds, we have forgotten the teachings of our faith. God does not expect of us what others can do; he only expects of us "Such as we have." To His keen eye, no man is lost in the crowd. "Not even a sparrow falleth to the ground without His knowledge." And, what is more, others may make their contributions of gifts and talents and time—and they should; but no other person under the sun can make YOUR contribution of gifts and talent and time. God and your church expect nothing more of you than "what you have;" but they do expect that. Anything less than your best, be it great or small, is not enough; anything more than your best, will never be asked.

Redeem the Time!

By ROY C. PUTNAM

TEXT: Ephesians 5:14

The idea of daylight saving time is said to have come from an old Indian who cut off one end of his blanket and sewed it on the other end to make it longer. This is but a ludicrous way of reminding ourselves that we can't save time by manipulating the clock.

The time limit that has been imposed on man brings him face to face with the mystery at the heart of life—Why? Whither? Wherefore?

One can't eat with pleasure if he is aware that he hasn't enough money to pay the cashier's check. So each life is running up a bill that some day must be met and paid.

Blessed is the man who can eat his meat with gladness and singleness of heart, knowing that the meat he eats is his Father's will and it has been paid for on Calvary where Jesus poured out his life unto death in love's passion to redeem. The brevity of this life reminds us that earth has no legitimate goal and that all trophies are perishable.

Time and space are two impositions that constantly annoy man. When man looks through the lens of space his entire life on earth appears as a constantly moving process. Through the lens of time it appears as a constantly growing process. Through space everything is coming and going. Through time everything is growing and decaying.

So what is man doing? He is trying to overcome space so that he can bring to cessation this moving process and bring himself into a state of tranquility and relaxation. He is trying to overcome time so that he may stop the processes of decay and degeneration.

This victory has already been achieved for many in the Incarnation of Him who said, "Before Abraham was, I am." In Him is the peace that the world seeks in the midst of seething and foreboding restlessness. He sleeps in the midst of storms, comes forth from the wilderness temptation not exhausted but exhilarated and bequeaths joy to His disciples in the hour of death. Moreover He changeth not. Death's bloodless arms cannot hold him in the grave. He is the carrier of resurrection and life.

Our only responsibility is to be in union with Him. To redeem the time follow the Scriptural injunction and be filled with His Spirit.

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Percy Buck tells of a mining town in Bolivia where a small church was constructed from the odds and ends of crating boxes shipped in by several large firms. The pulpit desk was made of a packing crate that remained unpainted. As the minister stepped up to preach the first sermon, he noted the words, stenciled on the boards of the stand, "Explosivos Peligrosos"—"Dangerous Explosives." So it is! There is enough explosive potential in the Word of God that, if preached in clarion certainty, it would blast away all that divides, hurts, and grieves.—ROY O. McCLAIN



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Football Fare

No matter what the league, when "Kick Off" time arrives at any football game, there is no greater thrill than to watch the pigskin take off, propelled by an educated toe, and the game is on!

Two of our boys are sparking the Hugh Morson Junior High School team this year. They are guards Harold Landis and Billy Gilbert, and we're mighty proud of the reputation they are building for themselves and for their school.

Morson's first game of the season ended with a 7-0 victory over Wilson, erasing from memory the one-sided loss to them a year ago. The third quarter touchdown paid off, with a tight defense to hold Wilson scoreless for the rest of the game.

"Guards Harold Landis and Billy Gilbert and tackle Merrill Wills were Morson's defensive standouts," according to a local sports writer.

Bar-B-Que Suppers

It has been our pleasure to have been guests of the Corinth-Holders School, Route 1, Zebulon, N. C., on several occasions for bar-b-que suppers planned by their churches. Again this year Mr. Ottis C. Freeman, principal, extended an invitation for groups from our Home to attend.

Bus-loads of twenty-five children, with house parents and bus driver, have made two trips to Zebulon recently to enjoy this hospitality. On September 19, Cole and five Page boys were guests; and on October 3, McGee and four Atwater girls attended.

It has been a privilege to have had the opportunity to meet the many fine folk in this area at these gatherings, and we appreciate their thinking of us.

State Fair Plans

We are already planning ahead for State Fair Week here in Raleigh, and are getting braced for the big Kid's Day. October 14-18 will be an active time, and our staff is getting ready for the occasion by laying plans to transport the youngsters to the grounds, and through the exhibits. Can it be a year already since last Fair time?

Midget Football

The Raleigh Recreation Department officially opened its 1958 Midget Football season at 4:45 p.m. on Tuesday, September 23, when practice began in the various areas at Kiwanis Field, Jaycee Park, Lions Club Park and Pony League Field.

To be eligible for any team, a player cannot weigh more than 110 pounds for any game, and have not reached his thirteenth birthday by January 1, 1958. Our boys, ages 10, 11 and 12 turned out with enthusiasm, and we hope to have a number

of them make the grade and make the team. We'll keep you posted, as the season progresses, from Kiwanis Field.

Happy Birthday

Birthday wishes went out in September to the following boys and girls at our Home. We feel that our friends may wish to remember some of them, and will prepare a list of each month so that, in the future, they may be greeted on time.

September birthdays

Atwater Cottage: Linda Boulter, 9-13-47; Phyllis Mock, 9-24-47; Peggy Walston, 9-18-47.

McGee Cottage: Barbara Hollers, 9-4-44; Ruth Hunt, 9-24-46.

Jackson Cottage: Sandra Ellis, 9-25-50.

Brown Cottage: Gordon Turnage, 9-16-48.

Page Cottage: Grady Boulter, 9-22-48; Johnny Davis, 9-16-47; Joe Pearce, 9-7-47; Bennie Smith, 9-15-47.

Cole Cottage: Jackie Benten, 9-17-44; Charles Mock, 9-25-45; Bobby Page, 9-7-45.

Borden Cottage: Ralph Harward, 9-13-51; Johnny Parrish, 9-12-50.

Makepeace Cottage: Mary Zienkowitz, 9-20-52.

October birthdays are here for:

Burwell: Marion Tante, 10-29-40.

Atwater: Peggy Barmer, 10-28-47.

McGee: Lillian Pruitt, 10-6-45.

Jackson: Edna Inez Brigman, 10-21-50; Patricia Carmack, 10-30-49.

Brown: Billy Pearce, 10-15-48; Roger Ray, 10-31-48.

Garris: Robert Caddell, 10-23-43.

Borden: James Ray Barmer, 10-3-50.

Makepeace: Charles Wm. Ellis, 10-22-53; Trudy Ann Messer, 10-28-54.

Kindergarten Convenes

Without a doubt the brightest faces left on our campus five days of the week are Miss Mary Ferree's ten little kindergarten pupils. A visit to their domain is a trip into a child's realm of developing imagination and expanding intellect, and their happy faces reflect their delight in learning.



Miss Mary acquaints the boys and girls not only with the 3 R's (kindergarten level), but also with the most important philosophy of living—how to get along with others. Learning how to share, how to be polite and courteous, and how to be friendly are traits best learned this early in life, and our youngsters are very fortunate in being exposed to Miss Mary's excellent teaching.

The "Find Out Corner" is an interesting feature of this year's work. To this place are brought any articles that the children find, and which arouse their curiosity because they do not recognize it. From reference picture books, each item is identified and left on display until it has been committed to memory. And by then, something new in the way of feathers, stones or perhaps shells have been brought in, and held up for discussion.

With the agile minds of youth, these little folk have already in their brief fall session memorized Bible verses from a favorite book, "In the Morning," book of twenty Bible verses. Recognizing a picture, they recite perfectly the verse written below, which as yet they cannot read, but which Miss Mary, with her infinite wisdom, helps them to really understand. "Loving thy neighbor" is a lesson they are learning well, and it is good to see.

The busy hands and engrossed faces of the children in our picture bespeak their pride in "going to school." If you possibly can, y'all come! This class loves visitors, their "neighbors," and will make you welcome.

Heart Study Made

Peggy Barmer, one of our Atwater girls, has been undergoing treatment for the past month for a heart condition. Peggy has been both at Rex Hospital in Raleigh and at North Carolina Memorial Hospital, Chapel Hill, and has been unable to attend school so far this year.

Peggy will turn eleven the 28th of October, and this little girl would be cheered and encouraged by cards and good wishes from you good friends. She is back at our Home now while further study of her case is being made. We solicit your prayers for her complete recovery, so that Peggy may soon join her friends at Atwater Cottage and at school in a very normal way.

Coming Events Cast Their Shadows

Our Seniors at Broughton High have their eyes cast already toward a graduation date next June. In anticipation of this big event, they have already been photographed for class pictures for LATIPAC, Broughton High School annual.

Our six Senior year students are June Caddell, Dail Hunt, June Lee, Minnie Roebuck, Henry Spence and Mac Taylor.

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The soul that rationalizes by saying he is too busy to pray is too busy indeed. A honey bee does not dart in and out of a flower; instead, it tarries with the flower for a while and thus draws out the fragrance that results in honey. Our day would greatly profit by this advice given David Livingstone by a Scotsman, "Religion is not a matter of fits, of starts and stops, but an everyday affair."—ROY O. McCLAIN



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Mrs. Graham B. Poyner is president of the Edenton Street Woman's Society.

New Society Announced

Thirteen members of the Jefferson Street Methodist Church, Goldsboro, have recently organized a Woman's Society of Christian Service, according to announcement by Mrs. Cecil Pate, district secretary of promotion.

Officers elected were president, Mrs. Harold Davis; vice-president, Mrs. Earl Lockamy; recording secretary, Mrs. E. L. Earnhardt; treasurer, Mrs. Clayro Jackson. Secretaries of lines of work include promotion, Mrs. E. K. Chestnut; spiritual life and literature and publications, Mrs. Elvin Livengood. Mrs. Lorena Brown is the chairman of public relations. The Rev. E. L. Earnhardt is pastor of the Jefferson Street Church.

District Educational Seminars

New Bern: The Annual Educational Seminar of the New Bern District Woman's Society of Christian Service was held at the Centenary Methodist Church, New Bern, with Mrs. T. C. Lewis, district secretary of missionary education and service, presiding.

Presenting the current study courses were Mrs. Sam A. Dunn, Enfield, conference secretary of missionary education and service; Mrs. C. W. Taylor, Havelock; Mrs. John Steinert, Kinston; Mrs. John Wooten, Kinston; Mrs. J. L. Smith, Havelock, and Mrs. Marvin Vick, Kinston. The program materials and other literature were presented by Mrs. Fred Whitty and Mrs. Eugene Koonce, respectively, both of New Bern. Mrs. E. E. Davis, Beaufort, gave the meditation.

Durham: Members of the Woman's Society of the Longhurst Methodist Church were hostesses for the Durham District Educational Seminar.

Conducting the classes on the study courses were Mrs. E. E. Peacock, Chapel Hill; Mrs. Raney Crumpton, Roxboro; Mrs. J. E. Sponenburg, Durham; Mrs. Betty Young, Durham. The program materials were presented by Mrs. F. R. Darkis, Durham. The host pastor, the Rev. W. A. Seawell, gave the meditation.

Wilmington: The annual Educational Seminar for the Wilmington District Woman's Society of Christian Service, held at the Trinity Methodist Church, Wilmington, featured a meditation by Mrs. R. F. Hope, Wilmington; presentation of the 1958-59 program books, Mrs. Albert Goldfinch; preview of Study Plans, Mrs. Hilda Harley Chadbourn; and presentation of the study courses by Mrs. H. B. Frink, Clarendon; Mrs. A. L. Walters, Delco; Mrs. Leslie Begor, Wilmington, and Mrs. J. M. Harper, Jr., Southport.

Gleanings from Janet Robinson

If we would see the love of God at its best, we must spend much time looking at the cross . . . The love of God involves reverence, faith, and obedience . . . We must also love others . . . There can be no successful Christian without love . . . When we are doing the most loving thing we know to do, we are in the will of God.

They enjoyed this experience and were so inspired that they hope to visit and work with these people again. Before their trip, they thought that the sanitary conditions were not good, but they found that the country people have clean kitchens even though they are poor. They discovered that the people were kind and candid. The students gained much confidence while doing this work and a desire to help the people.

"At Ewha Woman's University in Seoul, representatives from each school in Korea met for a week long inspirational meeting. Five teachers from Holston enjoyed the full agenda of Bible study, discussion of school and student problems, singing and recreation. Chaplains, principals and teachers told of activities students had participated in. At one school students voluntarily contributed fifty whan (approximately 5¢) to an orphanage and visited the children there. They gave rice to mothers with new babies who could not buy baby food. At another school, the students decided that they should collect the clothes they no longer could wear and send them to an orphanage. Just before the barley harvest in June, a group of students gave rice to some people who did not have enough to eat. They were eating only one meal a day. *Truly the Methodist schools in Korea are showing their Christian spirit and willingness to help others.*

"Thank you for your letters, which are an inspiration to me. *Continue to pray for my work and the work of all other missionaries. Without your support we can do nothing.*"

Miss Yarborough's address is: Methodist Mission, 2 Ku, 318 Taehung Dong, Taejon, Korea.—Ed.

Local Society Takes Action

The Fifth Quadrennial Assembly of the Woman's Division of Christian Service, held in St. Louis, Mo., last May, brought together 10,000 Methodist women from throughout this country, as well as a number from overseas. Since the Assembly sessions are not restricted to delegates and official visitors, 2,000 of these women were in neither of these two categories.

A high mark of interest and eagerness to become a part of the next Assembly was manifested recently by one local Woman's Society of Christian Service in an action taken at its September meeting. It was the adoption of a recommendation from the program committee of Raleigh's Edenton Street Woman's Society to begin immediately to plan for sending a representative from the society to the 1962 Assembly, to be held in Atlantic City, N. J. The recommendation was presented by Mrs. R. J. Pearse, vice-president.

Mrs. H. C. Turlington, conference vice-president, was guest speaker for the meeting. She used as her topic, "Some Impressions of the Fifth Assembly."

Week of Prayer and Self-Denial

For many years the Week of Prayer and Self-Denial observance has been one of the more important and helpful events in the life of Methodist women. Born in a Prayer Retreat, held for the purpose of discovering ways in which the program of missions around the world might be better promoted, it has become the means of meeting certain needs in projects of women's work which otherwise would not be met. Also, the observance serves as a channel for broadening horizons of the knowledge of the work in the homeland and abroad.

Four projects of the Woman's Division of Christian Service have been chosen as objects of study and recipients of the offerings for the Week of Prayer and Self-Denial observance this year. These are The Deaconess Retirement Fund; Woman's Work in Bolivia; Eliza Bowman School, Cuba, and Hostels in Mexico.

The offerings directed to the Deaconess Retirement Fund will make possible happy years of retirement for those women who have devoted many sacrificial, devoted, and fruitful years in various fields of Christian service.

The Woman's Division of Christian Service sent its first missionary to Bolivia in 1955. The varied problems in that country today offer the church rich opportunities to demonstrate her faith in Christ.

The Eliza Bowman School was opened in Santiago de Cuba by the Rev. H. B. Someilan in 1899. In 1907 the school moved to Cienfuego. Beginning as a small school, its enrollment has increased to several hundred pupils. The 1958 Week of Prayer and Self-Denial offerings directed to the Eliza Bowman school will be used to build a much needed auditorium.

Girls come to the Hostels in Mexico, supported by the Woman's Division of Christian Service, chiefly for an education in a safe Christian atmosphere. Many of their graduates go out into a life of full-time Christian service. The Week of Prayer and Self-Denial offerings this year will help to expand the services of these Hostels.

Students Help Others

Miss Marjorie Yarborough, North Carolina Conference's representative in Korea, in a recent letter, writes of the activities of some of the students of the Holston Girls' School, Taejon, and Ewha Woman's University, Seoul, during their summer vacation period.

"The Korean school term being different from that in America," Miss Yarborough writes, "we had our vacation school from July 20 to August 20.

"From Holston ten students went to country village churches to teach literacy, recreation, drawing and painting, cooking, sewing, and music. During the one week they were there, they studied the Bible with the children and the young people.

Christian Education at Work



IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.

HAROLD D. MINOR, *Director of Adult and Family Life*

Young Adult Activities

One of the significant actions of our Conference Council of Young Adults was to initiate a monthly Newsletter. Mrs. James Smith, Goldsboro, is the editor, and mimeographs, addresses, and mails over 500 copies each month to local young adult class presidents.

Following are excerpts from the September issue of the Newsletter:

CONFERENCE YOUNG ADULT FELLOWSHIP

Evangelism

By EDNA P. CRABTREE, *Director*

I am a member of Providence Methodist Church on the Warren Charge in Warren County. I have been a member of this church since 1934 as I joined the church when I was 10 years old. All of my life I have attended church and Sunday school regularly and have been active in various activities; attending the youth assemblies at Louisburg College, etc.

You might wonder why I write all this background. I think many of you readers might have a similar background. With all of my "religious" activities and church attendance, I was missing "the Way"—I was lost. I believed all about Jesus, but I was not believing *personally in Him*. Until we have that personal experience with Jesus, he is not our personal Savior. I might believe he can, and will save Tom, Dick, and Harry, but until I trust Him, and Him alone, to save me, I am lost. And do you know something? There is no degree to being lost! An active church member who is depending on his excellent character, his liberal contributions to the church, and his good works, instead of what Jesus did on Calvary's cross, is just as lost as the acknowledged sinner in the gutter. This really isn't pleasant to face, is it?

I have been a regenerated Christian a little over two years. I realized my merely "religious" condition and the fact that I had not been born again for about a year before I took Jesus at His word, and stepped out on faith, accepting His gift of salvation, realizing that I was a sinner, that I could not save myself, nor be good enough to deserve or earn it. Jesus had already paid the price; all I had to do was really believe this from the bottom of my heart. Since my rebirth I have had a great desire to serve my Lord because of the love with which he has filled my heart.

Though at times during the past two years in the adult and young adult work I have been terribly disappointed and discouraged, it has been a richly rewarding experience. God certainly blesses us real good when we seek to do His will! Living without Jesus as our Friend and Savior isn't really living at all—it's merely existing!

Start Making Plans Now to Attend Camp Don-Lee Next Summer— June 5, 6, 7, 1959

By Nan BROWN, *Vice-President,
Conference Young Adult Fellowship*

I had the wonderful opportunity of attending Camp Don-Lee last June 6, 7, and 8, when the Young Adults of our conference had their annual workshop. This was my first trip as a camper, but not the last one, I hope.

Why should you as a young adult be interested in attending our Young Adult Workshop next June 5, 6, and 7? There are many reasons: (1) spiritual enrichment, (2) Christian fellowship, (3) Christian education, (4) enlightening programs, talks, discussions and experiences, (5) sharing sessions, (6) the recreational program, (7) resource materials, and (8) waterside meditations. These are just a few of the things a young adult may find interesting at the workshop. Often we find whatever we are seeking wherever we may be. (My only regret is that I could only be in one place at a time, when all phases of our workshop were so interesting).

Our theme the past year, "A Redemptive Fellowship," was and is so vital to us today. Are our lives *today* so fruitful that others desire to live as Jesus would have them live?

Next summer we are planning a similar young adult workshop at Camp Don-Lee on June 5, 6, and 7, centering around the theme, "The Mission of the Church," another subject very important to us. So much can be gained from our workshop with your help to make it a successful one. Plan now to let it be three days of your vacation and try to recapture some of those wonderful experiences you had when you attended your youth assemblies. Now that you are older you will gain even more. Where can you invest your time, money, and talent more wisely?

This year the registration fee will be \$10.50 which will also include insurance. Start saving, working, and planning now so that when June 5, 6, and 7 arrives, you will be ready.

Study and Worship

By EARLENE EVANS, *Director*

What are you getting from your study? Maybe it can be improved? There is such a wealth of good material to select from. I'd like to emphasize that word **SELECT**. Selection of material is very important for both group and private study. For your group study I would like to suggest that you get samples and lists of the materials available and present them to your group so that they might choose what you are to study. "Resources for Adult Groups" will be a great help in this selection of materials. It's free from Methodist Board of Education, Box 6667, College Station, Durham.

As your Conference Director of Study and Worship, I would like to enlist your help. Won't each Young Adult Class please elect a chairman of Study and Worship, and send me their names and addresses, so may work with them in order to serve you better. My address is Mrs. Clifton Evans, Route 1, Goldsboro, N. C.

Social Action and Missions

By ELDON WINSLOW, *Director*

When John Wesley started the Methodist Church he was interested in all areas of Social and Economic Relations, which consist of Christian Social action in Politics, Economics, Race Relations, and Civic Welfare. The handbook that we used as our guide at Camp Don-Lee is entitled *The Modern Samaritan*, written by Dr. Clair M. Cooke. This book can be obtained from the Methodist Publishing House, Richmond 16, Va.

LOCAL CHURCH AND SUBDISTRICT NEWS

Concord Methodist Church, Supply

By FRED PARKER, *Class President*

Aside from fellowship and furthering our Christian education the main emphasis has been on church improvement. To this date the members have listed the following concrete accomplishments to our credit: (1) the purchasing of a folding door which is installed to divide the recreation room into classrooms, (2) the purchasing and installing of window screens in the Sunday school classrooms, kitchen, etc. We are now raising money to buy a lawn mower for the church.

Various discussions have been held at these meetings on the entertainment for the children and teen-agers. On last Valentine's Day the members sponsored a party for the children. They participated in games, folk dances, etc., after which refreshments were served.

At present the group is planning a 15-minute discussion at each meeting to further their knowledge of the Bible.

Jarvis Memorial Methodist Church, Greenville

By a CLASS MEMBER

Our current project is the establishment of a scholarship fund for the high school boys from the Children's Home, whom the class clothes, vacations, and remembers on special days. Members participate in Young Adult subdistrict meetings, and were instrumental in its organization.

St. Paul Methodist Church, Durham

By CLARENCE ANDREWS

The "kick-off" for new members took place at 7:30 p.m. on September 10 at the fellowship hall. Coffee and doughnuts were served, after which the group made calls on prospective members. Co-directors for the visitation teams were Marilyn Colclough and Bill Page.

Plans have been discussed for a Young Adult night, which will embrace all young adult members of the church and in the area. A program of worship, fun, and recreation, and eats is under way.

The young adult class is assisting in the development and furnishing of the Crib Nursery. Beds, linen, and numerous furnishings have been supplied for this Nursery.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

"Neither think that the Lord hath not work for thee to do. He will make room for thy steps, and put a work in thy hands; He is training thee that thou mayest fulfill it."

—ROWLAND WILLIAMS

If erring is human, then two recent mistakes are atoned for: 1. A mixup by your publicity superintendent prevented the second report of youth in action in the North Carolina Conference from appearing in the *ADVOCATE*; 2. Presidents and publicity directors of district, subdistrict, and local church level still seem hesitant to send their news to Bob McKenzie, Box 6667, Duke Station, Durham, N. C., or David Gergen.

With a steady influx of news, the publicity superintendent promises steadier work.

President Bradshaw Greets Conference; Urges Support of Members

TO THE METHODIST YOUTH OF THE NORTH CAROLINA CONFERENCE:

At your recent Annual Conference Session which was held at Duke University, your delegates chose to serve them 11 of the outstanding Methodist youth of this state. They chose these young people to serve as the N. C. Conference Methodist Youth Council because they felt that these young people had what it takes to lead an organization such as ours. They entrusted to us the task of carrying out the program set up at ACS, a program which you have accepted. Such projects as the Louisburg Assemblies, the Louisburg Workshop, ACS, Tri-District Christian Witness Mission, and Model United Nations, are only a few of the plans receiving our careful attention.

We have had our Retreat at Don-Lee and plans and much thought are well under way on these projects. But we can not do it alone. Planning for Louisburg and the Workshop and ACS is a hard job. And it is going to take the co-operation and support of YOU. Perhaps you have some helpful suggestions concerning the work of the MYF in this Conference; perhaps there is someone whom you think would be an excellent addition to our staffs at either Louisburg or ACS; anything that you would like to say, and you feel it would be a help to us, please write me at Box 5010, Duke Station; Durham, N. C. I would appreciate it, and the entire Council would also.

You and I are young people in a growing world. Should not our faith be a growing faith? Should we not live each day of our lives for Christ and for his Kingdom? If God means anything at all to you; if Christ makes a difference in your life; is He not worth sharing with others? This faith we are supposed to have is no good at all if we only keep it to ourselves. It must be shared with everyone we meet. Our fellow men must know, by all we say and do, that God is living and real to us. In the words of our ACS theme this year, "How Can You Sit There?" if He is real and living? And if you just sit there, how is anyone going to know He is real?

President: Francis Bradshaw
2000 Cedar Street, Durham, or
Box 5010, Duke Sta., Durham
Publicity Superintendent: David Gergen
2803 Nation Ave., Durham
Director of Youth Work: Robert McKenzie, Jr.
Box 6667, College Sta., Durham

This is the part we must play as Christian Youth in the world today; to make Christ known to others in everything we do by putting Christ Above All in our lives.

Sincerely,

—FRANCIS C. BRADSHAW
President of N. C. Conference

NEWS FROM AROUND THE CONFERENCE

Durham District Outlines Plans for Annual Fall Rally

Upwards of 500 MYFers are anticipated for the annual Fall Rally of the Durham District at Duke Memorial Methodist Church in Durham Oct. 19.

District President Ronnie Lewis of Durham asserts the rally will serve a two-fold purpose: "1. Bring youth throughout the district together with their officers in an acquainting session; 2. Put before youth issues of importance in the district and conference."

Father of Conference President Francis Bradshaw, the Rev. Robert Bradshaw of Duke Memorial, will feature the day by speaking in the evening.

Climaxing the event will be a dedication service for new district officers. Ex-President Morris Williams of Roxboro will lead.

Other highlights of the day's program include skits by each of the five subdistricts within the Durham District. These are "Importance of Power and Concern Publications" by the Durham subdistrict; "MYFund" by Orange; "UNICEF" by Person; "UCYM" by Granville; and "Why?" by Chathamboro.

Nearly all of the newly elected conference officers promise to attend.

Lewis reports the Durham District this year is going to try another rally in the spring, breaking tradition of one per year.

Raleigh District Returns to Louisburg College

Shades of yе olde summertime! Raleigh District Methodist Youth jaunted to Louisburg College, home of the workshop in the vacation months, for a planning retreat Sept. 5-6, a Friday and Saturday. About 100 youths made the journey.

"Everyone certainly enjoyed themselves and everyone feels a lot was accomplished," said Raleigh President Leon Barber. "I am looking forward to a great year for the Raleigh District."

After registering and dining Friday evening, attending MYFers heard conference director of youth work, Bob McKenzie. A

review of district and subdistrict work, led by district and subdistrict officers, district director of youth work, the Rev. Troy Barrett, and Leon Barber, followed.

The Rev. Harold Leatherman directed a Sunday morning services.

Afterwards, delegates split in the five subdistricts and planned their year's program. After a break for lunch, there was more planning.

Closing vespers Saturday evening found the Rev. Graham Eubank, district superintendent, leading.

"I would like to thank the Rev. Troy Barrett for his kind and gracious guidance for the retreat and all the others who helped us. We are grateful for the use of the college also," Leon Barber concluded.

Centenary, New Bern, Enjoys Activities Week

Nearly 65 MYFers attended every evening of Centenary Methodist Church's Youth Activities Week, Aug. 25-28. The New Bern group heard its pastor, the Rev. J. W. Lineberger, develop the theme "How Can You Sit There?"

Mr. and Mrs. E. W. Stowell, the Rev. and Mrs. J. W. Lineberger, Mrs. W. C. Chadwick, Mr. Al Harriett, and Miss Mary Jac Stevenson assisted as adults at the Planning Retreat of Centenary Aug. 30-31 for the Senior MYF. This group met at Camp Don-Lee.

Need to Pep Up Your MYF?

The Methodist Publishing House announces a dynamic new filmstrip, "It Makes a Difference," available to all MYFers or their leaders.

In color, the film consists of 63 frames, a 33½ long playing recording to accompany the frame, and a leader's guide, priced at \$9.00.

"It Makes a Difference" is the dramatic story of how "Bill" discovers the true meaning of Christian fellowship by being drawn into and becoming a part of the Methodist Youth Fellowship. What is the real purpose of the MYF? Bill finds out and so will viewers.

Several uses can be created for this filmstrip, including meeting of seniors, older youth, and their adult workers, weekend conferences or retreats, summer agencies, leadership training enterprises, and general orientation to purpose being a part of the MYF.

Other Audio-Visual aids provided for MYFers by the Methodist Publishing House are "MYFund and Yours," "Not Bigger But Better," and "Adult Workers in the Methodist Youth Fellowship."

Write to the Methodist Publishing House in Richmond immediately!

The Messiah—Fulfillment of Hope

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Luke 2:1-40

Last Sunday we were studying the background of the gospel. Today we move on to consider the Messiahship of Jesus, using as Scriptural background one of the only two incidents regarding the early life of Jesus found in the New Testament. The other is found in Luke 2:40-52, the story of Jesus talking with the doctors in the temple and becoming lost from his parents.

There are few more beautiful and appealing stories in the Bible than that of Simeon. He represents a type of Jewish piety not conspicuous in the other religious groups in the time of Jesus. It was a quiet sort of faith, not noisy and vindictive toward the Romans who occupied the land. However, it was none the less real. Simeon was patiently waiting for "the consolation of Israel." He believed that part of this consolation would be the redemption of his country from the domination of Rome. This would be one of the accomplishments of the Messiah. There is no suggestion that physical or military force would be used to achieve this. Simeon was content to leave the *method* of Israel's redemption to God. This might be a lesson to those who are sure they know that more and bigger hydrogen bombs will ensure the safety of our country. But, as Dr. Frank Laubach has pointed out in his latest book the practice of compassion toward other peoples of the world (especially the hungry and sick) will be a stronger power to bring peace than threats of violence.

In the story from Luke the aged Simeon sees in the child Jesus the hope of the future of his nation. How did Simeon know that this tiny child resting in his arms was the promised Messiah? We are told that it was revealed to him by the Holy Spirit. But note carefully this fact: "this man was righteous and devout" (vs. 25). He was old, and he had behind him a lifetime of prayer and meditation upon the ways of God with men. It is to people like this that authentic revelations are more likely to come. They are not sudden flashes, but are the results of a long process of daily living in company with God.

The words of Simeon used in our Bible reading have long been a part of the ritual of the church. Like other poems of prayer and praise in the Old Testament (see, for example I Sam. 2:1-10), and also like three other prayer-hymns found in Luke (the Magnificat, 1:46-55; the Benedictus, 1:68-79; the Gloria in Excelsis Deo, 2:14) this song of Simeon, known as the Nunc Dimittis, has been an inspiration to countless numbers of Christians throughout the centuries. The writer recalls hearing it sung at services in a small Episcopal Church near his home where he sometimes went as a child. "A light to lighten the Gentiles, and the glory of thy people Israel" gives the hymn an appeal beyond the confines of Judaism. The accent of the universal is unmistakable in it.

In the closing verses of Simeon's song, where he gives his benediction of the parents of Jesus there occur these words: "The child is set for the rising and fall of many in Israel and for a sign that is spoken against." This passage suggests that all men will not welcome the Messiah—that he will be rejected by some and that his mother will feel the bitter pangs of his rejection. So it proved to be.

We live in a time when it seems that the judgment of God is being visited upon the world (and indeed also upon the church as well) for our failure to accept the way of life offered us by Christ two thousand years ago. We need to know Jesus not only as "the first Person of history" but also as the Christ of our own personal faith. We need not only to

worship him, but also so serve him—which is often more difficult.

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That's why THE CHRISTIAN HOME has continued year after year as one of the most sought-after Methodist publications. Growing emphasis on home and church school cooperation in Christian education is increasing that spontaneous demand. It has become the focal point for understanding and helping children and youth through home life and church school. Teachers of classes from nursery through youth groups are seeking it out as an invaluable supplement to other teaching aids. Parents of these same children and youth are finding new insights through reading and studying THE CHRISTIAN HOME. Counselors and other leaders in the church school find it most helpful in seeing the needs of both the child and the parent in church school education. Every copy of THE CHRISTIAN HOME that comes into your church school increases the over-all effectiveness of your program for children and youth. All around, people are constantly seeking out THE CHRISTIAN HOME because it offers so much to so many.

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Book Reviews

Evangelism for Teen-agers, by Howard W. Ellis, Abingdon Press, 1958, 112 pp., \$1.00 paper.

This book, written for Senior High youth and their leaders, is projected as a do-it-yourself book about "youth-to-youth" evangelism. While some attention is given to philosophy, most of the book deals with methods and techniques of personal evangelism.

The format is good, but the "filling" is in places weak or questionable. The strongest points about this book are the Scriptural quotations and the quotations introducing each chapter.

Chapter 5 is entitled "Get Them (prospective converts) on Your Hearts." The idea is good, but most of the text concerns ways of finding names for the list, it seems. Each chapter closes with a series of questions. Again, while the idea is good, most of the questions should be improved; some seem a bit too juvenile for the mid-and-late-teens.

The Appendix includes "A Commissioning Service for Youth" and a "Service of Worship for Witnesses." These are good ideas, but their content should be improved.

Non-Methodists may feel that there is a bit too much denominational emphasis in the use of references and illustrations.

The author works in the field of youth evangelism for the General Board of Evangelism of the Methodist Church. He is a better artist (painter) than he is an author.

Perhaps the strong points of this work are the author's obvious humility; his willingness to begin somewhere; and the outline, rather than the content, of the book. Some who have used the book beneficially feel that using the Youth Chart with it helps greatly.—W. M. Wells, Jr.

Behold God's Love, by Hazel Mason Hadley, published for the Co-operative Publication Association by John Knox Press, 1957, 239 pp.

This group of devotional readings for a year for Junior-Hi youth is designed to lead intermediates to express their own thoughts and feelings. It is not meant as a "program guide," but for individual use. It should be used with prayer and The Book, to learn more about The Way. Several of the meditations stimulate deeper thoughts; a few merely skim the surface.

The list of subjects at the back of the book serves as a table of contents. It is divided by months, with from 6 to 8 subjects being treated each month. Among others, these subjects are considered: "In the Beginning, God," "School Daze," "Taking Off Our Halos," "The Lord's Prayer," "Miracles of Jesus," "Taking Christ to School with You," "Date Talk," "Christmas Afterglow," etc.

The author, who studied at North Texas State College, the University of New Mexico, and the University of Chicago, was reared a Presbyterian and is now a Methodist, with her husband, whom she met in a Methodist Student Fellowship group at college. They live in Columbus, Ohio, where Mr. Hadley teaches chemistry at Ohio State University.

Generally, this book is quite helpful. Pronunciations and definitions are given for the few difficult words used, such as ecumenical. However, a few words, such as salvation, are used with some definition, but perhaps not enough; especially is this true if one begins in the middle of the book, which is done often in calendar-acclimated works.

"Behold God's Love" would make a suitable gift to a Junior-Hi friend.—W. M. Wells, Jr.

vows, many on probation. Large crowds gather everywhere we go. They sing, pray, testify, and "pray through" just like the early Methodists did 100 years ago in America.

Our missionaries are doing a great work in South America, in education, evangelism, agriculture and health. More workers and equipment are needed. The hope of this country is Christian (Protestant) missions.

I came in contact yesterday with a group of bright, cheerful Russian students. Communism is on the job. The Christian church must meet the challenge.

Best wishes,
Santiago, Chile H. G. Allen

Dear Dr. Marshall:

You may discontinue my subscription to the Advocate, as I am a member of The Methodist Home and shall have the Advocate as long as I live.

I never remember when the Advocate wasn't part of our home. The Children's Page was the first part of the paper that I learned to read.

I attended Davenport College and we received the Advocate there. When I entered the Training School for Nurses at the Presbyterian Hospital I missed the Advocate, so Mother had it sent to me there.

Sincerely,
Miss Lucy Price
Charlotte, N. C.

In Memoriam

STUART THOMAS COBURN
The Official Board of the Coburn Memorial Methodist Church, Salisbury, desires to pay the following tribute to the memory of Stuart Thomas Coburn, who passed away on May 10, 1958.

The son of Reverend A. L. Coburn for whom Coburn Memorial Methodist Church is named, Stuart Coburn was a loyal Methodist layman throughout his life. Among the positions of leadership that he held in his church were secretary and treasurer of the Official Board, chairman of Finance Commission, president of Jordan Bible Class, and a valuable steward of his church through the years.

Deeply religious and humble by nature, Stuart Coburn earned his livelihood as a carpenter and carriage maker. Maintaining his shop behind his home on South Fulton Street in Salisbury, Mr. Coburn was known throughout Rowan County as an honest workman and a man of integrity.

The last few years of his life brought much suffering and physical pain in the decline of his health. Throughout his sickness, his interest in the church remained steadfast and loyal. Through the years the good name and humble spirit of Stuart Thomas Coburn will be felt in the lives of those who fellowshipped with him in the church and in the community.

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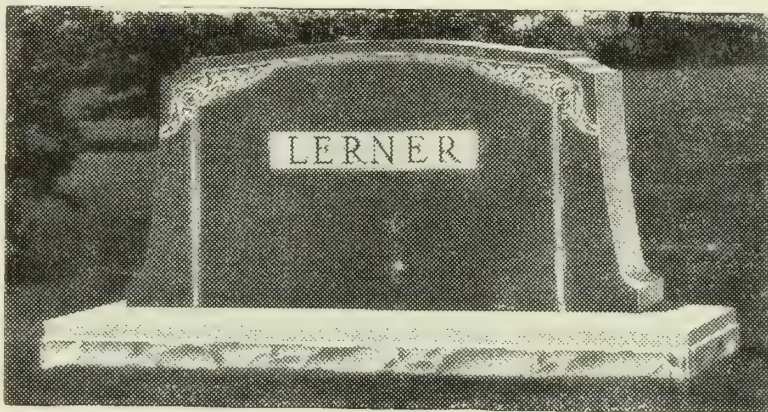
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LETTERS TO THE EDITOR

Dear Dr. Marshall:

I have had wonderful revivals in South Chile, at Tallahouna, Lota, Concepcion, Coronel and Villamona. I preach at La Cruz and Cisterna, then to Lima, Peru, where the 32 of us gather from Peru, Chile and Bolivia for our final reports.

In my meetings 63 adults converted, 23 received by



A Visit to Gastonia

On September 28 I had the pleasure of visiting Covenant Church, Gastonia, where the Rev. Grady N. Dulin is the newly appointed pastor. This church is a monument to the consecrated efforts of a small congregation with great ideas. There are no rich people in Covenant, but the church building would do credit to a much larger congregation. Only the first unit is ready now, but the plans call for a beautiful sanctuary to be joined to the present education building in the next few years.

Some congregations have a chilling effect on a visiting minister; others, by the warmth of their welcome and the way they listen, almost preach the sermon for him. This was the case at Covenant. A sermon which had missed fire on another occasion was lifted up and given wings by the fine folk who listened and, I think, prayed.

Mr. C. B. Rape, lay leader, presided over the service in a very fine way. Again I was pleased to find a layman who could take the place of the pastor as a leader of worship.

After a good dinner with Miss Kate Moffitt and Mr. and Mrs. C. B. Hipps, parents of our friend, the Rev. R. Harold Hipps, associate pastor of West Market Street Church, Greensboro, I visited the beautiful new parsonage of First Church, Gastonia, where the Rev. James G. Huggin showed me pictures of English scenes taken on his recent visit to Oxford.

• • •

Those New Cars

As you read these lines the procession of new-model automobiles will have started coming from the assembly lines. Buick got there first with a streamlined replica of a flattened catfish. What will follow is anybody's guess. Next in line, Plymouth gave us a glimpse of its tail-fins (which are finnier than ever), and by the time this gets into print you may have seen most of the new models previewed.

We are told that the automobile industry is going to lift us out of any lingering effects of the short recession. More cars are going to be sold than ever before, more people are going to bump their heads and batter their brains out trying to get into them; more repair bills are going to mount up as we try to get the gadgets to work. But it's all a part of the great American rat-race.

And that reminds me of the profound advice of a certain beer commercial, "Move up to better living." That's the American way. But who said better living was dependent upon material things and alcoholic stimulation. Poor Paul, poor Wesley—and poor Jesus! They had to get along without the "better" things of life.

Robert W. Service, who died a few days ago, left his answer to that slogan in a quatrain I cannot forget:

"Yes, if you're a tramp in tatters,
While the blue sky bends above,
You have everything that matters;
You have God and God is love."

The Silent Knight

Speaking of cars, does anyone remember the Willys-Knight?

In a day when most motors sounded like threshing machines, the Knight purred like a kitten in a bowl of cream. Back in 1916, we had one which was the envy of the neighborhood—at first. Later, it was an object of commiseration, for its excellence was mainly confined to its silence. Sleeve-valves did away with the noise of tappets, and also the ability to accelerate. True, you could set it going and astound the neighborhood with the demonstration of standing a pencil on end on the engine block. It was almost vibrationless, but it wouldn't run outside the garage.

Of course, the fault might not have been all its own, and if that car could have talked a certain little would-be engineer would have got the spanking of his life. To tell the truth (which has remained unconfessed until this day), I was responsible for most of the ills of that Silent Knight—and how glad I was that it was silent!

The result of its innate mulishness and my incurable affinity for tinkering with machines was that most of the time it sat in the garage looking out upon the world with an injured expression. A mechanic, called in by my puzzled uncle, diagnosed its troubles as a fractured gear, but he couldn't account for how it got that way. He didn't know, and the Silent Knight couldn't tell him, that a screwdriver poked into a churning gear-box can do all sorts of damage to even a Knight's innards.

The only religious note in this dissertation is this: My efforts effectually put an end to Uncle Frank's practice of desecrating the Sabbath by going off on car-rides. Instead, he stayed home and slept behind his newspaper.

Twelve years later, I watched as a garage-man towed away the carcass of the Silent Knight. Its metal-work was still bright, its leather upholstery was like new, but its engine had long since given up the unequal struggle and its gear-box was no more.

And when, long years afterwards, the little boy with a big curiosity and no sense was the father of another little boy, he remembered those days, as he found his cherished camera hanging for the limb of an orange tree, some months after it had disappeared.

Boys will be boys, it seems.

Methodism Grows in Virgin Islands

In one of its newest mission fields, the island of St. Croix in the Virgin Islands, the Methodist Church has begun a comprehensive ministry which is intended eventually to reach almost half of the island's 12,000 people. As Methodism's first church building rises, Methodist workers are undertaking programs of education of children, literacy for adults, evangelism and social development. The multi-phased ministry is designed especially for 4,800 Puerto Ricans, who have immigrated to St. Croix in recent years.

♦ ♦ ♦

Efficiency is only another name for doing the right thing at the right time.

—Sunshine Mag.

Capsule News and Comment

A RAY OF SUNSHINE: Amid the clouds which hang over the world comes a ray of sunshine from the East. India and Pakistan, whose bitter quarrel over border problems dates back to 1947 and the partition of India, seem to have taken a long forward step through the negotiations of Pakistan's premier and India's prime minister. Following the meeting of the two leaders, a joint statement was issued saying that the two had agreed on settlements for most of the border disputes.

NO WAR IN SIGHT: War with Red China over the off-shore islands seems a remote possibility, according to the experts. Most probable outcome is a gradual letting-up of the war of nerves in this area and a switch of Communist action to the Middle East.

MORE PROSPERITY: Market conditions indicate that prosperity will continue and unemployment decline in the next six months. However, it is possible that employment will not soon reach the all-time high of two years ago.

GIFTS TO CHURCHES: The recent recession did not hurt the churches, according to figures on church giving. Benevolence offerings and building plans continue to maintain a high level.

PONY TAILS: Your teen-age daughter might be interested in the findings of an Illinois specialist who says that the wearing of the hair pulled back tightly in a ponytail will cause baldness. Goodbye pony.

TV LESSONS: We wonder if Governor Faubus would object if he knew that Negro school children are being taught the same lessons by the same teachers in Little Rock—and in the same class, too. (Segregation evidently doesn't apply to the TV classes.)

ASHES TO ASHES: Walking into a saloon in Sydney, Australia, a widow went up to five of her husband's former drinking companions and emptied a box of ashes on the bar.

"You wanted him here all the time," she said. "Well, here he is."

The ashes were all that was left of her husband, Harold William Norris, who was found dying in a Sydney street a few days before.

WRONG MAN: A staff-written article in the *Greensboro Daily News* last week identified the late Bishop James Cannon, Jr., as "founder of Lake Junaluska and patron saint of fundamentalists." That's new to us. If Bishop Cannon was a fundamentalist, Al Smith was a prohibitionist! The writer of the article should have studied a little more Methodist doctrine and history. Elsewhere in the article, he called Bishop Cannon a "Methodist pope" and "prince of prohibition." He might have been the latter, but certainly not the former.

—R.P.M.

D S

NORTH CAROLINA

Christian Advocate

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October 16, 1958

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— Staff Photo

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OCT 20 1958

DURHAM, N. C.



Carolina Briefs

The annual fall meeting of the Louisburg College Alumni Association has been set for Saturday night, October 25, according to Kenneth Davis, Burlington, president. The session will begin with dinner in the college cafeteria at 6:30 p.m., followed by a business meeting.

Enfield Methodist Church observed its first homecoming on Sunday, September 28, with Mr. Jasper Smith as guest speaker.

The Rev. Howard C. Wilkinson, chaplain at Duke University, recently served as conference preacher at the National Adult School of Alcohol Studies in Green Lake, Wisconsin. Planned by Bishop John Wesley Lord and other leaders of the Methodist General Board of Temperance, the adult school is conducted annually for the instruction and training of church leaders across the nation, and is composed of representatives from all of the Methodist conferences in America.

The Rev. Malcolm Reese, pastor of First Methodist Church, Granite Falls, was guest minister in revival services at Friendship Church October 5 through 10.

Dr. Harold Hutson, president of Greensboro College, was guest speaker at the morning worship service of Ann Street Church, Beaufort, on Sunday, October 5. In the afternoon Dr. Hutson was honor guest at an informal gathering of the young people of the church. Sophomores, Juniors and Seniors were especially invited.

The Cover Picture

CENTRAL HALL, WESTMINSTER

Visitors to London will scarcely miss seeing Westminster Abbey, but many of them never realize that just across the way from the Abbey and the Parliament buildings stands one of the most unique of all Methodist church buildings, Central Hall, Westminster.

A huge ornate structure, Central Hall was built in 1912 and incorporates many of the worst features common to its period. But it is the center of British Methodism and has the distinction of being the only Methodist Church ever to have its picture on a postage stamp. The stamp commemorates the first meeting of the General Assembly of the United Nations, which was held in Central Hall in 1946.

The building contains offices and rooms of varying size, in addition to the great hall which will seat 2,500. Visitors at Sunday services are often disappointed by the lack of churchly atmosphere until they realize that Central Hall was designed, not as a church, but as a mission hall, on the assumption that people would much rather hear a preacher if they did not have to worship God in a regular church service. That theory has been disproved, and now in London the reverent liturgical service of Morning and Evening Prayer attracts visitors and Londoners alike to Wesley Chapel, some blocks away, while the huge auditorium of Central Hall is seldom filled.

Asbury Church, Durham, observed homecoming on Sunday, October 12. Dr. A. J. Walton, of Duke University, was guest minister.

Barbara Jean Leonard, of Louisburg, was elected president of the Louisburg College Chapter of Future Business Leaders of America Wednesday night at the second meeting of the 1958-59 session.

The Wilmington District Rally for the N. C. Conference College Campaign will be held at Grace Church, Wilmington, October 21, at 7:30 P.M.

North Kannapolis Church will soon have a new four-bedroom parsonage, according to Mrs. Marvis Pressley, *ADVOCATE* reporter. Decision to build was made at a church conference on Sept. 28. The old parsonage will be torn down or moved away to make room for the new one, and the pastor, the Rev. J. Dempsey Harris, and his family are living in temporary quarters until the new building is completed.

Burr Baughman, missionary to Borneo, will be the guest speaker at Central Church, Mount Airy, on Sunday morning, Oct. 21.

The Rev. L. A. Scott of Bethesda-West Cramerton Charge writes to apprise us of the fact that he is *not* the author of the excellent article entitled "Laymen Have the Right to Worship," which appeared in last week's issue. The editor apologizes for the mixup, but would like to know who *did* write that article. The author will please come forward and take a bow. Mr. Scott admits that it is good enough to be proud of, but he can't honestly take the credit. (His other articles have been so good that we may be pardoned for crediting him with another success.—*Editor*)

Bishop Nolan B. Harmon and District Superintendent J. Clay Madison will conduct a dedication service at Leaksville Methodist Church on Sunday, Nov. 23.

Dr. Charles S. Hubbard, pastor of University Methodist Church, Chapel Hill, was guest preacher at the Religious Emphasis Week services held at Louisburg College, Oct. 7-10.

The Rev. A. P. Ratledge, retired member of the N. C. Conference, living in Thomasville, has been a patient in the Baptist Hospital in Winston-Salem.

Homecoming day at Ayden Church was celebrated on Sunday, October 12, when the Rev. R. N. Eason preached the morning sermon. A picnic dinner in the new education building rounded out the day's activities.

Methodist Churches in the Charlotte section are giving full co-operation to the Billy Graham Crusade in that city.

Church bulletins from all over the state are emphasizing the campaign for Christian Higher Education during the month. The North Carolina Conference rally held at Raleigh last Monday drew thousands of representatives from the churches in that Conference. Next week's issue will carry a story on this meeting.

The Rev. P. F. Newton, pastor of Weldon Methodist Church, will be the guest speaker for Homecoming Services for the Buckhorn Methodist Church of Route 3, Kenly, on October 19. Following the morning services, picnic dinner will be served on the grounds. All former members and pastors are invited to attend.

Homecoming Activities for Kenly Methodist Church will be held on October 26. Rev. Joe Bostick, a former pastor who is now minister of the Webb Ave. Methodist Church in Burlington, will be the guest speaker for the morning services. Following the morning service, an old-fashioned picnic dinner will be served in the church basement. All former members and pastors are invited to attend.

The annual Winston-Salem and Forsyth County Training School will be held at Centenary Church, Winston-Salem, Oct. 19-22, under the leadership of Dr. Carl H. King, executive secretary.

The Rev. P. L. Shore, retired member of the W. N. C. Conference now living in Greensboro, was guest preacher at Bethel Church in that city. Mr. Shore is a former pastor of Bethel Church.

Groundbreaking ceremonies for a new educational building were held Sunday, September 28, at the Bethany Methodist Church, Durham. The new building will be of masonry construction and will have two stories containing 17 classrooms, choir room, church-school office, kitchenette, rest room facilities, storage space and furnace room. The cost of the building will be approximately \$56,000.00.

Birgitta Ahlberg, Swedish Methodist student who was injured in an airplane accident at Greensboro August 5 will receive a check for \$9,996 as a result of the efforts of friends in the U. S. A. and other countries, according to the announcement of Elmer D. Yost, Greensboro, who acted as treasurer for the fund. All hospital bills, etc., have been paid. Miss Ahlberg is now undergoing plastic surgery at the Stockholm hospital after being flown to her native land by hospital plane. Her father reports that she is doing well. The money which she receives will be used to pay for her rehabilitation.

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News Notes



Capsule News and Comment

Now It Can Be Told: Twelve years after the close of World War II, documents pertaining to the war which have been top-secret during all this time have been released for publication. The order applies to many military documents dating back as far as World War I. (Now we may find out who won.)

Full Speed—Behind: A new Spanish merchant vessel was being towed out of a Norfolk shipbuilding dock. Its captain noted that the coast was clear ahead, but that another vessel was behind. Giving the order to go ahead, he saw, to his consternation, his ship move to the rear and bump against the steamer Farquahar. When the puzzled captain got his new ship back into drydock he found that his propeller was on backwards. (Reminds us of some churches.)

The Price Was Right: Nabbed in a raid on the headquarters of a New York vice-ring recently, was former-child prodigy, Virginia McManus, who was able to read the Bible at the age of 2½ years. Now a public school teacher, Miss McManus is said to have found a teacher's salary inadequate to meet her needs. The vice racket was estimated to have brought in \$50,000 a month to its promoters.

More Private Schools: David Lawrence, editor of the *U. S. News and World Report*, last week called for more private schools which would offer religious training and accelerated learning programs, which, he said, were unavailable in the public schools of this country. He stressed especially the need for such schools to be established by the churches and said that the released-time programs now being tried in many states would very likely be held unconstitutional by the Supreme Court sometime in the future.

No More Humming: Celia Lewis, a little girl from Troy, N. C., isn't sleeping so well these days. The reason: she has lost her "lullaby choir" which provided gentle humming music near the head of her bed whenever she tapped on the wall. The built-in choristers are now singing elsewhere, as a result of the explorations of a couple of beekeepers, who tore off a part of the wall and discovered the hive and thirty pounds of honey. Celia can't sleep as well without her insect choristers, and her father isn't resting well either. He got stung.

Fifty Years a Gadfly: *The Christian Century*, famous undemoninational magazine is celebrating its fiftieth year of being what someone has called "an ecclesiastical gadfly." Under the leadership of Dr. Charles Clayton Morrison, the *Century* established a reputation of espousing unpopular causes and making them popular. Usually taking the liberal side of any theological question, it has not always been liberal in its attitude toward those who disagree with it. Started under the auspices of the Christian (Disciples) Church, its distinguished editors have been recruited from several denominations and the magazine has maintained an independent attitude at all times.

A public relations seminar for about 40 leaders of the Woman's Society of Christian Service in the Southeastern Jurisdiction of The Methodist Church will be held November 6 and 7 in Nashville. Attending the meeting will be Woman's Society public relations chairmen for Methodist annual conferences in nine southeastern states, editors of woman's pages in conference and area Methodist publications, and conference Woman's Society presidents.

Two leaders of the Methodist General Board of Evangelism, Dr. Harry Denman and the Rev. Dr. J. Manning Potts, and seven other American Methodists will do evangelistic work in Pakistan and India October 19 to December 7.

More than 17,000 pupils are out of school in Arkansas, Virginia and Tennessee because of the closing of schools and the dynamiting of the building in Clinton, Tenn. Gov. Orval Faubus of Arkansas has predicted that private schools will be in operation in that state by the middle of October. At Clinton, federal authorities continued searching for clues as to the identity of the dynamiters, while Clinton citizens protest the wave of lawlessness which, they say, originated outside the community. Only North Carolina seems to have escaped trouble at this time.

Unemployment has hit Britain, as the number of workers out of jobs reached a 11-year high of 476,000... Meanwhile, news from West Germany tells of a record employment figure, the highest in ten years. Only 1.7 per cent of the population is out of work.

Episcopalians, meeting in Miami Beach last week, were debating whether or not to recognize the orders of ministers in the Church of South India, which is made up of a merger of Methodists, Congregationalists, Presbyterians and Anglicans. The House of Bishops had given approval to the plan for inter-communion. The debate stopped long enough for the delegates to pray for the recovery of Pope Pius XII, who had suffered a severe stroke and was not expected to live.

Lutherans and Roman Catholics are taking sides in the race for U. S. senator in Minnesota, as Rep. Eugene McCarthy (R. C.) seeks the post of Senator Edward J. Thyne (Lutheran).

The customary bad luck dogged "The Star Spangled Banner" again this year at the opening of the World Series. When Mel Allen announced, "And now our national anthem," the band played the Marine Hymn. And as usual, Lucy Munroe sang off pitch. Which suggests that perhaps we had better settle for "America" and be done with it. Then the Americans and the British can sing the same tune and few will note the difference in the words.

As many as 4,000 Methodist laymen and ministers may take part in a month-long leader-training program launched last week by the denomination's Southern California-Arizona Conference. In the first four nights alone more than 1,000 turned out for sessions. These schools in churchmanship are training Methodists in education, evangelism, missions, etc.

Tentative itineraries have been worked out for the team of ten evangelistic missionaries who will serve the Scandinavian countries this winter in the first international Christian Witness Mission of The Methodist Church. All who will make up the team have not been selected, and executive secretaries of conference boards of education and conference directors of youth work have been asked to help in the selection of persons who meet best the qualifications by submitting names of nominees. The missionaries will be divided into teams of two each, and each team will speak and visit in at least two countries, according to present plans. The countries to be visited are Norway, Sweden, Denmark, and Finland. They will also attend the European Youth Conference in Stuttgart, Germany, January 3-6.

For the first time in the history of the Alexandria District of the Virginia conference, every one of the 102 churches in the district will be participating in Christian Workers' Schools at the same time. The week of October 19 has been designated as Leadership Education Week in the district, and at this time thirty-six courses will be offered in nine separate locations.

Miss Barbara Campbell, of Olney, Illinois, has been elected an assistant secretary of the Woman's Division of Christian Service, Board of Missions of the Methodist Church. She will work with Miss Elizabeth Marchant in the development of the use of visual aids in study courses and other programs of the WSCS, serving on the staff of the Audio-Visual Department. Miss Campbell is a deaconess and a certified director of Christian education.

Miss Anna Givens, of Lafayette, Louisiana, has been elected assistant secretary of the department of work in foreign fields of the Woman's Division of Christian Service, of the Methodist Church's Board of Missions. Miss Givens was for some years a special missionary of the Woman's Division to Japan, serving as a teacher in Kagoshima. She also served on the staff at Erie School, Olive Hill, Kentucky, which position she held until June of this year.

Despite the protests of the Methodist Board of Temperance and other church and temperance agencies, President Eisenhower has signed a bill which provides a huge windfall in tax savings for the liquor industry. The bill, the Methodist board charges, "will add millions and perhaps billions of dollars for the distillers." The controversial bill (HR 7125), passed in the closing rush of the 85th Congress, is an excise tax technical changes act. A major provision extends from eight to 20 years the tax-free bonding period on distilled spirits.

Chicago—September receipts for The Methodist Church's World Service fund were \$41,000 ahead of receipts for September, 1957, but were still insufficient to pull the fund over on the plus side when the first third of this fiscal year is compared to the corresponding four-month period (June through September) a year ago. The \$2,013,745.32 received so far this fiscal year was 7.27 per cent under the amount given during the first third of last fiscal year.

The New Resurrection Story



THE REVIVAL of PINEY GROVE CHURCH

By DALLAS MALLISON

Lazarus was dead. Everyone knew that he was dead. For four long days and nights he lay inert and lifeless in his tomb. While his sisters, Mary and Martha, wept, their friends mourned. A mutual friend, Jesus, was away on a trip. Yes, poor Lazarus was gone forever. On his return Jesus confounded them by restoring his friend to the living.

Piney Grove Church was dead. Everyone knew it was dead. For four long years winter and summer it was inactive and lifeless. None wept and only a few mourned. Life had passed it by, and the great Methodist Church looked the other way. Yes, beloved old Piney Grove Church was gone forever. When faith plus effort were exercised all were surprised and some confounded by the restoration of Piney Grove to the living.

Today—at this very moment—Piney Grove is a live, warm, and active body. In truth and in fact, it is “the country church that died and rose again.” It is literally the embodiment of “the New Resurrection.”

Piney Grove Had Died

Pastor C. B. Hicks describes the passing of Piney Grove in a simple yet dramatic manner. The beloved old church, located near Louisville, had lingered on for over ten years after being stricken fatally. Its death sickness began during the Second World War, 1941-1945. It passed away slowly and quietly very much like the old soldier who “just fades away.”

During the war there was a population exodus from the community. While the young people went away to fight, the older folks moved away to work in defense plants. Gradually the membership declined and became inactive. Attendance at all services dried up, and even the Sunday school ceased to meet in 1945.

All services were discontinued in 1953 and the church was formally abandoned in 1954. At the later date the membership had trickled out to a mere 21 persons. Through the remainder of 1954 and all of 1955 and 1956 and well into 1957 Piney Grove was “as dead as a doornail.”

But there were a few who were not convinced of its death. Besides a few old loyal ex-members, including the Rev. R. Grady Dawson, then superintendent of the Raleigh District. Now, nobody thinks of Brother

Dawson as being a heretic; but he must be, for he was not at all sure that Piney Grove Church was really dead. He believed it deserved at least one more chance.

Brother Dawson talked the situation over with several persons, including Bishop Garber. Roy L. Turnage, Field Director for the Town and Country Commission, was called in. The results were not only thrilling, they were startling.

Brother Turnage has such a faith in country churches that he could not recognize a dead one if he were to see it. It was a foregone conclusion that he would agree that Piney Grove needed only to be revived. It was not dead to him!

Revival Is Thrilling

Arriving on the scene in mid-March 1957, Brother Roy went into high gear.



MEMBERS BUILD THEIR OWN EDUCATIONAL BUILDING—Members of Piney Grove Church chip in not only their money for the new Educational Building but also their labor. In fact, most of the work is being contributed by them. When the revived church was reopened, the members at the start felt the need for adequate educational facilities. The above picture shows they are doing something about it!

The first thing he did was to get his bearings as all good pilots do when in a storm. Of course, he wasn't in a storm, but he was in new territory. Some folks call it “making a survey.” To Roy it is just getting acquainted with the folks and finding out all about the community.

During the course of his two months stay he found out some things that would shame some of us Methodists. He discovered that scores of unchurched people lived within a radius of two miles of the church.

The most amazing thing he found out was that there was not a single operating church of any denomination in this entire area!

Brother Roy was as busy “as a bee in a beehive” and he enjoyed every minute of his stay and work. He made nearly 150 house calls, mailed out nearly 300 pieces of mail, and attended dozens of meetings.

The Biblical “forty persons” attended the initial reopening service on Sunday, March 17. From the start attendance at all services was good. A climactic event was the revival held during the week of April 21. By the end of the week a dozen persons had expressed a desire to unite with the church. It was unbelievable that these were the first new members Piney Grove had received in ten years or more! The services during that week were led by the Rev. L. A. Dillman, pastor of the Trenton Charge.

The material progress during that short time is almost inconceivable. A piano and two gas heaters were purchased. A concrete entrance stoop was built. The grounds and building were thoroughly cleaned. The pulpit and interior woodwork were painted. The building was wired and lights installed. The latter was done through the aid of the Rev. J. E. Wood, then pastor of the Louisville Charge.

The new Sunday school began on April

7. Again, the initial attendance was the Biblical "forty." Sixty persons were enrolled when Roy left for home. The school had its primary, youth, and adult departments. An efficient corps of officers and teachers were and are led by Brother W. H. Ball.

Growth Has Been Rapid

Today the membership has nearly doubled. The 33 members at the organizing Quarterly Conference on Sunday, May 5, has grown to 61. The enrollment of the Sunday school is 86. The WSCS has 16 members. The MYF has 20 members enrolled.

The story of thrilling growth contains other things. Monthly meetings of the Official Board are held. There is an active choir which practices weekly. A weekly prayer meeting is well attended.

Physical improvement continues, including a new ceiling, hardwood floor, a complete new coat of paint, and a pulpit Bible.

The revived church has lost no time in starting a new Educational Building. This new facility, soon to be placed in use, will contain six classrooms, central heating system, running water, rest rooms, and new pews and furniture.

A big event this year was the homecoming, celebrated on July 27 and climaxed with a picnic at noon on the grounds. The sermon brought at the morning service was by Brother Wade C. Goldston, beloved teacher at Louisburg College and head of its Department of Town and Country Work.

A Devoted Leader

A leader with vision and tireless energy is the 38-year-old pastor, the Rev. C. B.

Hicks of Henderson. A supply pastor, he is a student at Louisburg College. He is a man with a family. His wife does practical nursing. They have two fine daughters.

This is Brother Hicks' first assignment. He was appointed to the Piney Grove-Mt. Carmel Charge in June 1957 at New Bern.

"Brother Hicks began preaching just a little over a year ago, and he has done a most remarkable job," summed up Brother Goldston. The accelerating progress at Piney Grove and Mt. Carmel attest to that.

A Spiritual Revival

"The material progress at Piney Grove is simply a reflection of the spiritual revival that has taken place in the hearts of our people," asserted the pastor. As one example he pointed out that most all the work on the new educational building is being contributed without charge by the people.

Most Significant

Admittedly an outstanding one, the story of Piney Grove Church is told here in refreshing detail because it is typical of a great surging movement now taking place throughout Methodism. No longer is the Methodist Church looking the other way when it comes to the small town and country church. A belated realization of the vital importance of these churches has brought about a reversal of policy.

In the past few years, according to no less an authority than Bishop Paul N. Garber, more rural and small town churches have been reopened than have been closed. This is a most heartening and significant reversal of a deplorable trend in our church.

encourages Laymen to help carry the total program of the church, the effectiveness of the ministry is increased many fold.

Because—The Methodist Church needs a "Laymen's Day" observance in every Methodist Church. *Use your own Laymen where possible.*

Laymen's Day to Be Observed In the NC Conference

By J. NELSON GIBSON, JR.

The Methodists of the North Carolina Conference will observe Laymen's Day on October 19. The General Conference has set this date up in co-operation with the National Council of Churches. It will be observed throughout the nation on the same day by all member denominations.

Laymen's Day is relatively new in the life of the church and yet has found ready acceptance. Almost 100% of our churches participate in this means of lifting up the work of laymen in the total program of the church. It has come to be one of the most widely observed of special days in the church calendar.

Sunday morning, October 19, will find consecrated laymen filling pulpits throughout the North Carolina Conference. In most instances one layman will deliver the message. In many, there will be short messages by a group of laymen. Usually, the service will be conducted by a local layman although often the pastor may do so or have some part in it. In fact, it is desirable that the pastor at least be present to lend his support to the observance.

It has been suggested by Bishop Garber and the district superintendents along with the Board of Lay Activities that Laymen's Day speakers use Christian Higher Education as their theme. This is particularly appropriate because Laymen's Day comes immediately after the Conference Rally in Raleigh for the College Campaign. It is likewise one of the major emphases of the Quadrennium. The effort to establish North Carolina Wesleyan and Methodist College as well as to undergird Greensboro, Louisburg, and the Duke Divinity School is a task for laymen. It is fitting that laymen share a part of the pulpit support of the program.

Evansdale Church Plans Yearly Harvest Day Sale

Evansdale Church on the Evansdale-Black Creek Charge, Rocky Mount District, has, for several years, conducted a Harvest Day sale to make money for their church expenses. Last year they raised \$2,500 by this method and paid their Conference apportionments and more than half of the pastor's salary by December 10. Again this year, on October 24, they will conduct the sale.

An all day affair, the sale begins in the morning and lasts until after the auction in the evening, with luncheon and dinner being served to the visitors.

The pastor, the Rev. James B. Speight, has invited the editor, as well as all former pastors and friends to attend. (Unfortunately, the editor cannot attend because of previous commitments.)

Why Layman's Day

By EDWIN L. JONES

Because—The *Laity* are the church!

Because—The church is by and for the Laity, and for other Laity who should be in the church!

Because—The Laity furnishes the support for the entire program, services, equipment and buildings of the church.

Because—Without the Laity our entire church school work, W.S.C.S. work, M.Y.F. work, mission work and entire program of our church would completely stop!

Because—The Laity are important to the church, and the church is important to the Laity!

Because—The laymen and laywomen love the Methodist Church. They make real sacrifices of personal time, effort and means to support the church.

Because—On Laymen's Day, for one Sunday in each year, the Methodist Church shows its appreciation of the efforts of the laymen; and also an acknowledgment that our church is earnestly anxious that laymen become even more concerned about our church and its mission.

Because—In those churches where laymen are active, and where an all out effort is made to develop more and more lay leadership, the total program of the church is

found to be healthy and developing, and Laymen's Day highlights that fact. Only in those few churches where the laymen are not wanted except at "offering time," will Laymen's Day be sidetracked.

Because—The Laity themselves know and are concerned that much needs to be done to develop the work of the Laity in so many local churches.

Full acceptance of stewardship must be accomplished. The proper emphasis on use of time and talents must be made over and over again. The rich young ruler made a fatal choice. Too many of our Laity are making wrong choices. Laymen's Day is a further effort to secure right choices by our laymen.

Because—most important of all, Methodists from the very beginning have been a people with a "witness of personal salvation from personal sins," and with a passion to make the personal witness publicly.

On Laymen's Day thousands of Methodist Laymen will publicly stand and publicly declare their witness. The Laity needs this opportunity to express their witness, and the church needs their witness.

Because—The ministry cannot carry the total load of the church. When the ministry



Homecoming Day was observed at Stony Point Church on Sunday, September 28. The Rev. Clifford Peace, former pastor, and at present the chaplain of R. J. Reynolds Tobacco Company, was guest speaker at the morning worship hour.

This service was concluded with the burning of a \$3,000 note on the new parsonage. Those participating in the ceremony were W. E. De Jarnett, chairman of official board; the Rev. G. B. Culbreth, pastor; Frank Crouch, vice-chairman of building committee; the Rev. Clifford Peace; Mrs. N. F. Steele, treasurer of building fund. Shown in the picture (left to right) are the last three named.

The parsonage fund was started in 1953, construction began in 1954, and completed in 1955.

Bishop Says America's Future Is in the Classroom

WHITTIER, CALIF.—The present U. S. crisis is the terrifying danger of an empty generation—people who believe in nothing, live for nothing significant, Bishop Gerald Kennedy told more than 1,000 Los Angeles County school teachers recently.

The danger is that wherever empty places exist, whether here or in other countries, somebody will fill them, he said.

"In Asia and Africa millions of uncommitted peoples want to know where we are going, whether we believe in it, and whether we can be trusted.

"They are more disturbed by these questions than by whether we can build the world's biggest skyscrapers and biggest bombs."

The bishop scored the big push to mass produce chemists, engineers and physicists.

"We turn to our professors of mathematics and say, 'you produce geniuses.' But I don't think it works that way. We can't turn all public schools into technical schools.

"I still am not ready to junk all our classical traditions."

More than producing scientists, the bishop continued, the nation's schools need to start asking about the meaning of life. And more

than ever teachers need to instill in the students faith in democratic procedures, and respect for moral values.

"The future of America is being decided in the classroom.

"How you excel as a teacher depends on the quality of your life."

Bishop Kennedy, leader of The Methodist Church's Los Angeles Area (Southern California, Arizona, Hawaii), spoke to a county-wide teachers institute in Whittier High School.

Greensboro College to Build New Dormitory for Men

The executive committee of the Greensboro College Board of Trustees, Mr. J. C. Cowan, Jr., chairman, has voted to authorize detailed plans for a new residence hall for men. Sketches for the building have been drawn by Architect Adrian P. Stout of Greensboro.

As a part of the \$3,000,000 campaign now being carried forward by the Methodists of the Western North Carolina Conference, Greensboro College is scheduled to receive \$850,000 for a men's residence hall, a physical education building, and renovation of existing residence structures.

The residence hall as drawn will accommodate 140 men and a resident counselor. Construction costs are estimated at \$350,000. A cafeteria may also be included in the hall to accommodate its residents. The building will be erected on college-owned property on the corner of College Place and Odell Place. Completion of the structure will allow expansion of Greensboro College's growing program for men students.

Announcement of plans for the physical education center will be made at a later date.

Board of Temperance To Help Alcoholics

Rehabilitation of alcoholics is the current emphasis of the Board of Temperance. Commitment Day, December 7, will accordingly feature the Christian concern for the alcoholic, along with the educational approach to the alcohol problem.

Resource materials available for helping the alcoholics include: Pastor's Packet on Alcoholics, Family Packet on Alcoholics (75 cents each), and the new film, "How Long the Night." (Rental \$8). Write to General Board of Temperance, 100 Maryland Ave., NE., Washington 2, D. C.

Pastors' Clinical Training is offered at Keeley Institute, under the direction of Dr. R. L. Dicks, Duke University.

Conference materials available include the film, "Far From Alone," the large turn-over chart for use with civic groups, schools, and churches, and the book, "Understanding and Counseling the Alcoholic" by Howard Clinebell, Jr.

Suggested books: "How to Help an Alcoholic," by Clifford J. Earle (\$1.50), "No Hiding Place" by Beth Day (\$3.95).

—D. W. CHARLTON, President
N. C. Conference Board of Temperance
Enfield, N. C.



Chaplain (Major) Hoyt H. Wood was awarded the Air Force Commendation Medal at Osan Air Base, Korea, on September 17. He is the son of Mr. Van B. Wood of Denton. He was cited for distinguishing himself by meritorious service while assigned as Staff Chaplain, Goodfellow Air Base, Texas, from March 1, 1955, to May 21, 1958. Chaplain Wood is currently assigned with the 6122 AC & W Group, Osan AB, Korea. His current base plays an important role in aerial support in the defense of Korea. A graduate of High Point College and Duke University, he enlisted in the old Army Air Force in 1943. He is married to the former Miss Mary Rierson of Gibsonville and they have one son Hoyt H. Wood, Jr.

Dr. Dicks to Conduct Retreats For Chaplains in Far East

DURHAM, N. C., Oct. 8—Dr. Russell Dicks of Duke University will leave this month for the Far East where he will conduct retreats on "Pastoral Counseling" for U. S. Army chaplains.

Dr. Dicks, professor of pastoral care in the Duke Divinity School and director of clinical pastoral education at Duke Hospital, has been invited for the second time, by the Army Chief of Chaplains Patrick Ryan, to address chaplains overseas on the subject. Last year he lectured at the chaplains' retreat in Berchtesgaden, Germany.

The Army, recognizing the value of competent pastoral care in maintaining the physical and mental well-being of its men, has placed special emphasis on the role it plays with armies stationed overseas, according to Dr. Dicks.

His retreat schedule is as follows: Seoul, Korea, Oct. 27-31; Lake Yamanaka, near Mt. Fuji, Japan, Nov. 3-7; Okinawa, Nov. 10-14; and Hawaii, Nov. 16-18.

Specific topics which Dr. Dicks will discuss at the retreats are: counseling with those having difficulty with excessive drinking; and the healing power of the mind and body (a philosophy of health.)

Other sessions will be given to a student of counseling interviews which the chaplain will present. This is a teaching technique which Dr. Dicks originally adapted for the instruction of clergy in pastoral counseling while he was chaplain at the Massachusetts General Hospital in Boston. It is now used widely in the teaching of pastoral counseling

Boys and Girls

ELIZABETH WHISNER
Editor



Becoming a Man

Denny curled one short leg a little further underneath his small body, and dropped a rosy cheek into a very plump palm.

"Course," he said dubiously, "there's the old woodbox to fill when Saturday comes. If Mom only thought, she could fill it herself, and let me do something that'll make me a man. Ben says it's doin' stunts and goin' fishin' and—and—athletics—makes a man."

Then quite suddenly Denny stood up right. His shoulders were straight as straight could be. "I'm going to do something about being a man," he declared emphatically. "I'm going to ask Daddy what I can do to be one, 'cause he'll know."

His shoulders drooped a little. "Well," he said rather ruefully, "I might as well go fill that old woodbox."

But when he reached the kitchen, he found not only his mother, but Aunt Sue there. And the very first words his mother said were: "Denny, I wish you'd hurry with that wood, and then Aunt Sue wants some peas. Please pick them for her, dear, as soon as you can."

When the woodbox was full, Denny gathered the peas and started back toward the house. Aunt Sue saw him, came to meet him, and took the basket of peas.

"How good they look," she smiled. "Mother's half sick, Denny. Try to help her all you can today." Then Aunt Sue went down the street to her home.

Denny stood very still. He looked this way and that. Across the field the boys were playing stunts. Beyond the hill he knew Ben was fishing. Then he swallowed twice very hard.

With the back of his hand he wiped something from his eyes. "But, of course," he said to himself, "if Mom is sick . . ."

Sturdily he marched up the path to the house. "Want me to pick your peas now, Mom?" he asked.

"Yes, please, dear."

Denny was busy all morning. After the peas were picked, they had to be shelled. And when he had about decided to saunter away over the hill, he suddenly noticed how very white his mother looked.

Somehow he couldn't help saying, "I can wash those dishes as well as wipe them, even if I am a boy. You go and lie down, Mom. I had a headache once, and I know just how it hurts. And I'll stay around and answer the door."

When he caught sight of the look that came into his mother's eyes, he felt exactly as if he had won a ball game. It seemed all

at once as if he were at least two inches taller.

The dishes done, he wandered into the garden and weeded a while.

"Might as well," he reasoned, "as long as I've got to stay around. Then Daddy won't have to do it tonight."

Before Denny knew it, he was whistling. It seemed to him that he had never felt so good—as if the world were somehow as smooth and soft as silk. He hadn't the least idea it was five o'clock until he heard a hearty voice just above him say, "Mother's been telling me our boy's the best boy ever."

Looking up, he saw his Daddy—tall, handsome, eyes shining—holding out his hand.

"Denny," he said—and something in his voice made Denny blink very fast—"here's my hand to a lad who is on the straight, sure road to becoming a man."—*Burning Bush*

THE WINNING WAY

*If you put a little loving into all the work you do,
And a little bit of gladness and a little bit of you,
And a little bit of sweetness, and a little bit of song,
Not a day will seem too toilsome; not a day will seem too long.*

*And your work will be attractive—folks will turn and stop to look,
And the world will see a sweetness, like the tinkling of a brook,
In the finished job; and then the folks will turn to look at you
With a true appreciation of the things you've found to do.*

—EARL COOK
Midland, N. C.

AWAY WITH THAT BAD HABIT!

A story is told of an English schoolmaster who offered a prize to the boy who would write the best composition in five minutes on "How to overcome bad habits."

At the end of the five minutes the compositions were read. The prize went to a lad of nine years. The following is his essay:

"Well, sir, habit is hard to overcome. If you take off the first letter, it doesn't change 'abit.' If you take off another, you still have a 'bit' left. If you take off still another, 'it' still isn't all used up. All of which goes to show that to get rid of a bad habit you must throw it away altogether."

—Clipped

A LITTLE CHILD'S FAITH

The story is told of a little girl who heard her father working in the cellar, and called to him, "Daddy, may I come down to you?"

Her father replied, "Yes, dear, you may come down," but as she stood on the edge of the small trap door to the cellar she saw that the ladder had been taken away.

"I can't get down," she said. "The ladder's gone."

"Jump down," replied her father reassuringly, "and I will catch you."

Naturally she hesitated. "I can't see you, Daddy," she said. "I can't see anything."

"But I can see you," he answered. "Jump, and I will be sure to catch you. My arms are wide open now."

The little girl hesitated no longer, for she was sure her father was there to catch her, though she could not see him. She jumped into the darkness and was caught safely.

And as she grew older she learned about the safe and loving arms of Jesus, and her faith in Him grew as she remembered her jump that day into her father's arms.

CHUCKLES

Mother: Billy, you are at the foot of the spelling class again, I see.

Billy: Yes'm.

Mother: How did that happen?

Billy: Got too many z's in scissors.

—Clipped

"How do you like your new baby sister, Peggy?" asked a friendly neighbor.

"Oh, she's all right, I guess. But just like Daddy says, there are lots of things we needed worse."

—Exchange

In answer to the question, "What is a prime minister?" a pupil wrote: "A prime minister is a preacher at his best."

—Clipped

Bible Quiz

(Alphabetical)

1. U is the u - - - - which the Bible says must not be taken for a loan.
2. V is the v - - - - - which Ahab stole from Naboth.
3. W is the w - - - - whose pot of oil Elisha multiplied.
4. X is X - - - - -, the other name for King Ahasuerus.
5. Y is the y - - - - which Jesus said was "easy."
6. Z is the z - - - - with which Christians spread the gospel.

Answers to Last Week's Quiz

1. Prison—Acts 16:19-24.
2. Queen—I Kings 10:1-3.
3. Rain—Genesis 7:11-12.
4. Saviour—John 4:42.
5. Temple (house of the Lord—I Kings 6:1).

A Great Man Is Dead

The death of Pope Pius XII left a void which will be hard to fill. Head of the Roman Catholic Church since 1939, Eugenio Pacelli, former cardinal and secretary of the Papal State, served his church well, but never forgot his obligations to the world at large. Always a steadying influence in international affairs, Pope Pius came into his position of tremendous responsibility at a time when dictators were threatening to conquer the world. His voice was always on the side of the persecuted and against the tyrants.

Looking back over our files we find an editorial, written nineteen years ago, in which we made some predictions which have come true. We said:

Protestants will note that by the election of this man, the Roman Catholic Church endorses certain tendencies which have become more and more marked during recent years. One of these is the attempt to popularize Roman Catholicism among non-Catholic peoples. Cardinal Pacelli has been active in securing recognition of his church by Protestant nations and in advertising it as the bulwark of civilization.

The elevation of Cardinal Pacelli came as a surprise to the entire world. It is almost an axiom that a papal secretary cannot be elected Pope, and ecclesiastical writers were almost unanimous in supposing that the rule would hold good in this case . . .

As a scholar, a polished diplomat and a superb executive, the new Pope brings to the papal throne an even greater genius than that of his predecessor.

Those words, which echoed the thought of much of the religious world in 1939, were proved correct. Pope Pius will go down in history as not only a great administrator, scholar and diplomat, but, at least in Roman Catholic circles, as a saint, as well.

His successor could be equally great, but the task of measuring up to the standard of Pope Pius XII will be almost impossible. Who the next Pope will be is not even a matter of speculation at the moment. So sudden was the news of the Pope's last sickness and death that there has not been time for guessing as to his successor. There had been speculation that an American Pope was well within the bounds of probability, for America has become exceedingly important in Vatican thought. But Roman Catholic leaders in this country seem to have doubt that any of their number could fill the bill. Cardinal Spellman cannot count on too much support, and Bishop Sheen is too popular with the Protestants to be considered, even if he were a Cardinal.



The Return of the Report Card

News from the educational front contains the interesting information that many city schools which had abandoned the old-fashioned "ABC" report cards in favor of "progress reports" are re-instating them in the lower grades. Perhaps this change will not be welcome to the children, but it should be a help to the parents, and, perhaps, the teachers.

Progress reports were an outgrowth of the theory that each child should be judged solely on the basis of his own capabilities. If Johnny had been tested by the school psychologist and had rated in the moron class, his teacher would be told to grade him according to whether or not she thought he was improving in learning, attention and behavior. He must not, at all costs, be made to feel that he was in competition with any other child; it might cause a conflict in his ego, or *id* or something. This may have been all right for Johnny (providing the psychologist hadn't used the wrong test, mislaid the papers, or misinterpreted the symbols) but it was baffling to the long-suffering teacher of fifty or more little wrigglers whose capabilities were often hidden under a layer of indifference or mischief.

The report card can be a rude shock to Junior and to his parents. Imagine what is going to happen when he brings home the familiar piece of paper and his parents discover that instead of the usual sweet nothings which sought to chart his progress by saying, "He needs a bit more training in social behavior (or, in other words, 'he's a nill') and 'Junior is improving a bit in handling numbers' (He can add two and two and get four, on good days)"—instead of this delicate approach, they find the easily interpreted letters, A, B and C, and possible D and E. There's no getting around a report card like that, and many a little urchin is going to rue the day.

But, after all, why not? The theorists who did away with competitive grading (in some schools—not all, we are happy to say) were working on the hypothesis that protecting a child's sense of achievement and importance was the only thing necessary. It was sufficient to tell him that he was doing a little better, measured by his own standards, or even holding his own. They seemed to forget that this child must go out into a competitive world. His boss would not measure his IQ and then pat him on the head for maintaining his moronic measurement; he would demand that he keep up with his mates, turn out a standard amount of work and forge ahead.

When faced with such a weird and frightening world of competition, the boy who had never had to win a spelling match or beat another child at arithmetic often gave up the struggle and adjourned to the corner pool hall and the soda fountain.

We Americans are a competitive nation but our educational theorists had forgotten that. Perhaps there is too much competition perhaps the "Man in the Grey Flannel Suit" and the aspirin complex is a tragic symbol of mental and moral frustration, but we cannot live by ourselves and we cannot judge ourselves by ourselves.

Leading Instead of Following

Editor Erwin McDonald of Arkansas is a Baptist editor who is leading instead of following or keeping silent on vital issues of the day. Too often those of us in the field of religious journalism find ourselves bringing up the rear on issues that affect the freedom of people. Instead of taking the lead and challenging our readers to action, we take the easy way out and let secular papers assume the role which should be ours. Not so with Erwin McDonald.

Several weeks ago he sensed that a proposed "State's Rights Amendment" to be voted on in November was not only misnamed, but threatened the very foundations of our democratic way of life in America. The constitutional amendment, if approved would infringe on the freedom of speech, freedom of worship and the right of public trial. Proposed by a racial extremist, the amendment calls for a 12-man Commission that would be given unprecedented power whether to decide who or what organization was "threatening the sovereignty of the state of Arkansas."

If, for example, anything should be said in any church service that does not meet the approval of the Commission, it may be labeled "Communistic" and the church may be closed. The minister or church member making the statement which disagrees with the slightest provision of the proposed amendment may be subjected to imprisonment for one year and/or a fine of \$5,000.

The editor of the *Arkansas Baptist* pointed out these pitfalls in several editorials. Almost immediately many daily and non-daily newspapers across the state came out against it. Congressman Brooks Hays issued a strong statement against it, calling it "a dangerous plan" that would restrict the rights of individuals.

In view of the present climate in Arkansas, it took no small amount of courage for Editor McDonald to come out so strongly against this amendment, but he did so in a most commendable manner.

—MARSE GRANT in *Charity and Children*

A PRAYER

My Father, I thank Thee for moments when I have tasted of Thy perfect peace; forgive me if those moments have been but few and far between. Keep me from being content with any peace less than Thou dost offer, or from seeking peace in any way other than that way of loving obedience in which Thy saints have found their peace. Teach me, like them, to desire nothing but what Thou wilt choose for me, and to resist nothing to which Thou dost call me. So for me also in Thy will may be my peace. Amen.—METH. RECORDER.

Broken But Clean

By ROY C. PUTNAM

Standing in the midst of the 20th century we see not all things put under His feet but we see Jesus. And seeing Him, we who name His name and own His cause must set our inflamed hearts not only upon the need but the enticing possibilities of revival in our day.

The reason the Communist movement has made such frightful headway toward deluging the world with its demonic fire, taking over 15 nations since the war without firing a shot, is that they have a philosophy, a plan and a passion for the capture of the world. And our free and easy West writes it off as theoretical and goes its way. But as one contemporary writer has put it, "Wherever else communism may be, it is no more speculative theory confined to the simpering lips of women who kill time at afternoon bridge parties." It is a burning vision—a flaming crusade! Communism is the Devil's 20th century missionary movement compounded of ruthlessness and rapture. It is more than theory. It is the most determined, diabolic, relentless movement to capture the world that history has ever seen.

If the Christian Church is to turn the blessings of the gospel of Christ into the foul streams of this world's demonic life then it can expect nothing less of its devotees than dedication, discipline and divine fire!

Peter said to the lame man laying at the door of the church, "Look on us!" We must never confuse our message with ourselves and we must never let others do it but we must be willing to take the consequences if they do. Paul said, "Wherefore I beseech you, be ye followers of me." (I Cor. 4:16). Paul knew the source of his power. And so did Peter. Starr Daily says that Peter had his left hand in the right hand of Jesus. Jesus had his left hand in the right hand of God. All that was lacking was a ground wire, a connecting of human need. The crippled man begging at the gate was the need and the all-conquering, irresistible love of God came through. Peter was only the conductor. And yet God cannot entrust His power to anybody. This is a monopoly

divinely held and only administered to those whose hearts are right and clean. To be sure, some of the vessels God uses are badly broken but if they are clean that is all He requires. The revival we need doesn't take great saints else we wouldn't have them in history at all but it does take people whose hearts have been cleansed by the precious blood and who utterly and unceasingly mean business with Jesus.

Heroes I Have Known

By M. R. CHAMBERS

Ned and Jessie were married in 1931—at the very depth of the Depression. Both were from farm families, and money was virtually non-existent.

Neighbors helped repair an abandoned tenant shack of Ned's father's and make it habitable. Relatives and friends gave them odds and ends of cast off furniture and bedding to set up housekeeping. A flock of assorted hens gave promise of eggs and poultry in the future. Ample wood was available in the woods for fuel, and someone lent them a milk cow.

The next spring, their church issued "penny banks" for the missionary offering. Plans were made to reach the quota by Easter Sunday. Ned and Jennie accepted a bank and pledged five dollars.

A few days before Easter, word came that the home of Ned and Jennie had burned. They were at work in the field, and lost everything they had except the work clothing they were wearing. Some new Easter clothing was lost along with everything else.

On Saturday morning, Ned came to the parsonage. In his hand he was carrying what appeared to be only a dirty rag. But it proved to be a handkerchief, and had been cleaned and laundered before being taken for use that morning. Ned handed me the package, saying,

"Preacher, we were digging in the ashes this morning and found our bank. We did not quite reach the five dollars, but, much as we would like to make it up, we just don't have the extra amount needed."

He was almost hurt when I suggested that they keep the money and use it because of their recent disaster, assuring me that it was the Lord's money and had been given to Him when they put it into the bank.

When the sacrificial offering was laid on the altar the next morning, there were 468 burned pennies to take a place beside a certain poor widow's two mites of long, long ago.

"Is It Worth It?"

By DERMONT J. REID

The singer of the seventy-third Psalm ponders a question that has hounded the minds of most of us at one time or another—Is the "good life" really worth while? Am I any better for trying? Does it really

"Give Me Your Hand"

*Give me your hand,
I have need of it,
For long is the way,
And rough my journey,
And the stones
Bruise my feet.*

*Give me your hand,
For I have need of it,
To aid me on my journey
Over the tortuous road
That all must travel
Soon or late.*

*Give me your hand,
For I have need of it
To give me courage.
Reach back and rend asunder
The mystic curtain
That keeps me from your side.*

*Give me your hand,
For I have need of it,
To guide my faltering footsteps,
Oh, take me by the hand
And lead me on with you!*

MRS. L. K. BENEDICT

matter to God? Does He know my personal care? Is He aware of my need?

You see, this singer, for the moment at least, had taken his gaze off the highest and holiest things and was concentrating on the things about him. He has ceased to look at God and was looking at man. Actually, his heart had become a boiling caldron of jealousy. He had placed all the people about him into two categories—the godly and the ungodly. Looking at the ungodly here is what he saw: They were prosperous, their strength was firm, they had no troubles, they were not plagued, they had food—indeed, they had all their heart could wish for!

Looking at the godly people he viewed their hunger, their misery, their fear, their poverty and their need.

Finally his heart breaks open with confession—"All this was too much for me!" Haven't we all felt this? Aren't we forever asking ourselves—why?

This holy man found the answer. Moreover he did not find the answer standing out there measuring his misery, or lusting after the riches of the wicked. He found the answer "in the sanctuary of God." He lifted his eyes once again to the high and holy. He learned that you cannot look in two directions at once. The lusting heart, filled with jealousy and self-pity, is not firmly fixed on God. But here in a quiet place with God the shackles were torn from his eyes and he sees that all the things of this earth are temporary, and often bring blindness to the soul; and that a man might appear to be rich, but actually be a pauper. On the other hand, he sees that the righteous are really never poor. They have intangible riches that are eternal. Here they are—He holds me by the right hand, guides me with His counsel, receives me in glory, is the strength of my heart!

Now, is righteousness worthwhile? The answer is yours.

Children's Home Page

Guest Soloist

We were delighted to have Walter Smith as guest soloist at our Sunday morning church service on Sunday, October 5. Walter is the son of Mrs. Lettie Sue Smith, dietician at our Wrenn Cafeteria. He graduated from R. J. Reynolds High School in 1949. Walter was at the Children's Home from 1948 to 1949. He spent two years at Appalachian State Teachers College and then moved to New York. He was for a while connected with Macy's Department Store there. He is now enrolled at Julliard School of Music and is planning a singing career. Walter sang "God Is My Shepherd" as his solo and rendered it in an inspirational and highly pleasing manner. He gives fine promise as a singer.

Church School

Our church school program is coming to assume a larger and larger place in our total program. We recognize that it offers a great opportunity to instill fine ideals and bring most needed information to all of our people. I am sure that I enjoy my work with the Adult Class as much as any group I have ever had. Sunday, September 28, was Promotion Day. The following is our organizational set-up for the current year:

Church School Superintendent, Dwight E. Harmon.

CHILDREN'S DIVISION: Superintendent, Mrs. E. T. Gibson; Teachers: Kindergarten Department—Mrs. Florence Woods, Mrs. Dwight Harmon; Primary Department

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor
MRS. VIRGINIA WEBSTER, Assistant Editor

—Mrs. H. B. Simpson, Mrs. Bess Gary; Mrs. Virginia Webster, Mrs. Circie Jackson; Junior Department—Miss Cara Little, Mrs. Jamesina Reynolds, Mrs. Lindsay Davidson, Mrs. M. T. Lambeth, Mrs. Beatie Roberson.

YOUTH DIVISION: Superintendents, Wm. R. Edwards, Mrs. O. E. Croy; Teachers: Intermediate Department—Mrs. O. E. Croy, B. L. Angell, Mrs. Helen Boose; Older Youth Department—Miss Maude Pope, W. C. Clary, Wm. R. Edwards.

ADULT DIVISION: Superintendent, Eugene Shaver; Adult Class, M. T. Lambeth.

Thomasville 13—Children's Home 20

The Children's Home football team won a close one from the Thomasville eleven on Friday, October 3. The Thomasville team scored first and made the extra point. The Children's Home team then scored a touchdown, but failed to make the extra point. The half ended this way. Early in the second half the Children's Home came through with another touchdown and this time they made the extra point. Following the recovery of a Children's Home fumble in the fourth quarter, the Thomasville team scored

another touchdown, tying the score. This time they failed to make the extra point. Late in the fourth quarter a pass interception and run-back by Frank Graham, the Children's Home tailback, placed the ball in scoring position. Behind fine blocking Frank scored the third touchdown for Children's Home. The extra point was made. The game ended shortly afterwards with the Children's Home the winner, 20-13.

Carl Hunt made the two extra points after touchdowns and scored two touchdowns. The Children's Home team came up with a good "team" game which brought them the victory over a good Thomasville team. It was the second conference victory for Children's Home and now gives them an over-all standing of three victories and two losses. A large crowd of fans came from Thomasville and gave their team enthusiastic support.

Our next game is with the Spencer (North Rowan) team on their field on Friday night, October 10.

FOOTBALL SCOREBOARD

*September 5—
Asheboro (x) 26, Children's Home 0
September 12—
Statesville (x) 13, Children's Home 27
*September 19—
Gray 12, Children's Home 20
September 26—
Lexington (x) 26, Children's Home 20
*October 3—
Thomasville (x) 13, Children's Home 20
October 10—Spencer (x)
*October 17—Walkertown
October 24—Waynesville
October 31—Davie County (x)
*November 7—Barium Springs (x)

* Home Games (x) Conference Games



Front row, left to right: Jack Daniels, James Summers, Bobby Shaver, David Robinson, Conra Sigmon, James McKnight, Roy Byrd, Michael Nesbitt, Robert Johnson, Charles Fulton. Second row: David Simpson, Carl Hunt, Michael Ashburn, William Dobbins, David Gurley, John Earnhardt, Robert Davidson, Monroe Heller, Robert Hancock. Third row: Jesse Broome, James Duncan, Curtis Cox, Allen Satterwhite, Grady Mitchell, Walter Whitener, Lynwood Satterwhite, Joseph Brittain, Fred Tanner.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Meet the New Secretary of the Wesleyan Service Guild

Mrs. M. H. White of Charlotte, the new secretary of the Wesleyan Service Guild of the Western North Carolina Conference, is by no means a newcomer to Guild work. She was a charter member of the Wesleyan Service Guild of her home church, the First Methodist Church of Charlotte, and was the first president of this group.

For eight years she served as district secretary of the Guild for the Charlotte District—and "Jessie White," as they all call her, is known and loved by all of the people with whom she comes in contact.

She is the former Jessie Peeler, a native of Lincolnton. As soon as she finished her course at King's Business College in Charlotte, she accepted a job with Carolina Marble and Granite Works. She is still with the firm, but now the job is a position; she is office manager of her firm.

Her wideawake mind and dedicated spirit have led her into many interesting and worthwhile activities. She has loved to study in evening classes and loves classes in psychology, especially child psychology. She proves her interest for she has been a teacher in her Sunday school for the past 15 years. At present she is superintendent of the Kindergarten division.

Her efficient work in the Business and Professional Women's Club led to the office of president of her local group, then state president, followed by a regional presidency, and then a member of the National Council of B. and P. Women of the Y.W.C.A.

In her first message to her women, after her election, she said in the *Guild-O-Gram*, "I accept this office—not as a task to be done, but with great thankfulness for God's help that I will have the courage, loyalty and faith to give complete obedience to His commands."

Pfeiffer College Makes News!

Pfeiffer College is really making news these days! Feature stories about the college appear in many of the local papers of the cities of our state—Charlotte had a full page story with pictures of Pfeiffer's growth. The Asheville Sunday paper carried a story this month. The NORTH CAROLINA CHRISTIAN ADVOCATE has given ample space to its growth and achievements.

Now the *Associated Press* has a story on Pfeiffer, "Former Missionary Starts Pfeiffer College to Growing." It is written by Georga Raynor, and appeared in the *Salisbury Post* . . . and it is about Dr. Lem Stokes, president of Pfeiffer.

It says: "Five years ago a Korea-born Methodist missionary was plucked from a staff job with the educational division of the Methodist Church to see what he could do with a small, faltering Methodist junior college in rural Stanly County.

"The prospects weren't bright. Despite the fact that the Pfeiffer family of New



MRS. WHITE

York had poured thousands of dollars into the little college, it wasn't doing well.

"Enrollment in 1952-53 had been only 155. The budget was only \$150,000 and there were only 15 underpaid faculty members.

"It was a college at the crossroads." The Board of Trustees met and decided to hire a young man by the name of Dr. Lem Stokes II of Nashville, Tenn. Dr. Stokes came to the college, dedicated to build and work and pray—and he has accomplished wonders in the past five years.

The AP story says, "Hard work has paid off. In five years the college has been the fastest growing of the 120 Methodist colleges in the United States, and possibly the fastest growing of any college.

"Dr. Stokes finds a number of reasons for the explosive growth. He points to an active recruitment program and the change-over from junior to senior college status which, he says, means 'an increased academic responsibility.'"

The amazing building program of the college is another story within itself—for when the present buildings are completed, the college will have spent four million dollars in capital improvements in the Stokes regime.

"The college has been deliberately raising its standards each year. It has also been able to raise the quality of learning because now it has better teachers." Fifty per cent of the faculty have Ph.D. degrees.

Supply Askings for Second Quarter

Mrs. G. E. Brown, secretary of Supply Work for the W.S.C.S. of the Western North Carolina Conference, has notified the districts that the Supply Askings for this quarter include four specials needs: Pfeiffer College at Misenheimer, balance on bus and station wagon for Department of Religion; Western North Carolina Rural Work and Surry County Rural Work; Ethel Harpst

Home, Cedartown, Ga., glasses for eyes and funds for shoe repairs; and Wesley Community House at 234 Henry Street, Portsmouth, Va., kindergarten equipment, linens, dishes and draperies.

Mrs. Brown also advises her secretaries that there are some special Christmas needs this year. The Ethel Harpst Home, Inc., 740 Fletcher Street, Cedartown, Ga., would love to have the individual local societies send Christmas boxes to the school. They would like NEW materials and some quilts, size 72 by 90. They need boys' socks, blue jeans, nylon knit slips—and if your society would like to do something special, write to the home and ask them if there is a special project that your group might undertake.

The packages should be mailed in November or early December—and be sure to REPORT it on your quarterly report blank. It should be listed as VALUE of articles sent, plus the postage required to mail the package.

Mrs. Brown says that the cash for Supply Work for the first quarter of this year amounted to \$4,702—an increase of more than \$200.

Week of Prayer and Self-Denial—October 25-31

The cover of the October issue of *The Methodist Woman* shows the picture of a woman's hands at prayer—relaxed hands, resting on a Bible—yet hands that show the inevitable signs of work.

A note on page 3 says, "The prayers and gifts of the members of the Woman's Society of Christian Service circle the world. Through Bible reading and meditation come strength for daily living and a determination to help other people to a better life. October marks Bible reading month in the Methodist Church and October 25-31 is observed as a Week of Prayer and Self-Denial."

The four projects to receive funds from the gifts made during this time include the Deaconess Pension Fund, the long term needs of the projects sponsored by the Woman's Division in Bolivia, student hostels in Mexico and an auditorium for the Eliza Bowman School, Santiago, Cuba.

District News

The Statesville District Mission Study Seminar was held at First Methodist Church in Hickory on Sept. 8th, with 108 women attending. Mrs. W. E. Marlow gave an inspiring account of the meeting of the Fifth Assembly in St. Louis.

The schedule of subdistrict meetings was announced as follows: No. 1 on October 19 at Granite Falls at 2 p.m.; No. 2 on October 28 at Cool Springs at 10 a.m., with October 5 at Maiden at 2 p.m.; No. 3 on Providence Church as associate hostess; No. 4 on September 14 at Troutman. 114 women attended this meeting.

The Charlotte District is proud to announce that a NEW society has been organized at Cokesbury Church. The Rev. George Winecoff presided. Mrs. J. B. Davis, district secretary of promotion, described the work of a Woman's Society and told how a society was organized. She was assisted by Mrs. Winecoff and Mrs. Glenn Lackey.

Christian Education at Work

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



Training School Information

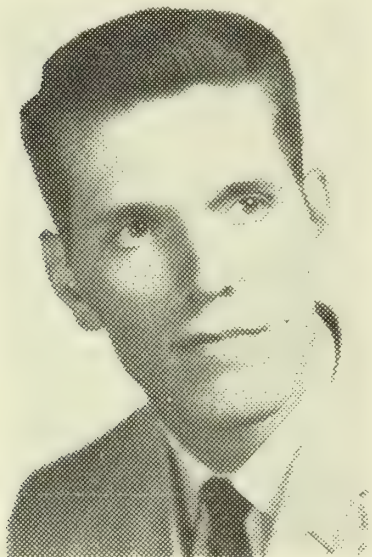
Asheboro Area School

The Asheboro School will be held at Central beginning Sunday night, October 19. Instructors for the school are Dr. and Mrs. Clyde Manschreck, Durham; Mrs. L. C. Harvard, Hinesville, Georgia; Dr. Raymond A. Smith, Mel Harbin and Herman Nicholson.

Ministers of the participating charges are John H. Carper, district superintendent, Brunson Wallace, George Thompson, Cecil G. Hefner, John Hawkins, Paul Berrier, K. M. Johnson, David Bullins, James N. Peters, A. R. Davis, Don A. Payne, Giles Bowman, John F. Edwards, Worth Sweet, W. A. Rock, Jr., E. V. Williams, G. H. Thomas, B. S. Lyndon, J. T. Bowman, Herbert Penry and James S. White.

Catawba County School

This school will be held at First Church, Hickory, beginning Sunday night, October 19. Instructors are Kate Crowell, Louise Robinson, Mrs. E. C. Few, Richard Crow-



Richard J. Crowder is a graduate of High Point High School, Duke University and Duke Divinity School. During his seven years at Duke, he was a member of the varsity basketball team, president of the senior class, a member of Red Friars, Kappa Alpha and the Varsity D. Club. In 1952 he received the Algermon Sidney Sullivan Award as the outstanding student in the senior class.

Mrs. Crowder is also a native of High Point. She is a graduate of Winthrop College with a major in music. In 1952 she was the Winthrop May Queen, and following graduation, she taught public school music for two years. The Crowders have one child, Barbara Ashley, two years old.

Dick is now the minister at St. Luke's Methodist Church, Charlotte. He will give the course on **What It Means to be a Christian** in the Hickory Area Training School, October 19-23.

der, George Blackburn, Aubert Smith, Charles D. White, James G. Huggin and Marvin Boggs.

Ministers of the participating charges are J. Elwood Carroll, district superintendent, W. E. Rufty, M. C. Ellerbe, R. Dwight Ware, H. Roy Cornelius, Paul D. Lowder, Francis S. McFarland, M. O. Schutjer, A. Wade Thompson, J. Garland Winkler, R. Glen Goforth, J. S. Gibbs, Sr., Jacob B. Golden, Joe T. Melton, J. A. Fitzgerald, R. Harold Strader, W. N. Blanton, Jr., O. D. Smith, M. Teague Hipps, Joe H. Petree, W. H. Benfield.

Forsyth County School

The Forsyth School will be held October 19 instead of in February as in previous years. Ira Shamel, Fred Carter, Mr. and Mrs. Thad Reavis will be working with the ministers again for the success of this project. Instructors are Mrs. Senah Pulliam, Emmett Davis, Mrs. W. R. Reed, Mrs. C. A. Rauschenberg, Mrs. L. B. Hazzard, Mrs. Lela Diggs, Mrs. Gerry White, Tom Stockton, Mrs. E. H. Ould, James Warren, Edmund Perry and Lee F. Tuttle.

Ministers of the participating charges are Lee F. Tuttle, district superintendent, Harold Groce, A. M. Smith, Mark Depp, J. C. Auman, Harley M. Williams, H. E. Bolick, D. F. George, J. E. Cockran, N. C. Williams, Jr., H. A. Pruyn, J. W. Lasley, Preston Hughes, Jr., R. P. Bunch, Frank B. Cook, Barrett Wilson, E. K. Gibson, F. A. Wright, C. J. Caudill, Thomas A. Swofford, S. B. Biggers, B. T. Myers, N. L. Oliver, R. L. Young, Jr., John R. Sills, N. C. Williams, Sr., A. L. Chamblee, Jr., Gene H. Little, R. P. Crawley, C. W. Faulkner, Don L. Fisher.

Statesville School, October 26

Eight courses will be taught by Mrs. Senah Pulliam, Mrs. W. R. Reed, Mrs. E. H. Saville, George Schreyer, Mrs. Edward McLean, J. Lem Stokes, Durwood Foster and G. W. Bumgarner.

Ministers of participating charges are J. Elwood Carroll, district superintendent, E. D. Cantor, Jr., R. A. Setzer, W. L. Harkey, Lawrence E. Barden, Fred L. Setzer, W. H. Pheagin, Jr., Thomas F. Pritchard, G. E. White, Julian A. Lindsey, Ivon L. Roberts, C. Marvin Boggs, G. B. Culbreth, R. L. Wilkinson, Wm. C. Cockman, Robert M. Hardee, Donald W. Haynes and Charles E. Bruce.

Greater Greensboro Area School

This school will be held at West Market beginning on Sunday night, October 26. Sixteen courses will be taught by Mrs. W. A. Jenkins, Mrs. Horace W. Johnson, Mamie Ledbetter, Mrs. Russell Dimks, Clarice Bowman, Mrs. L. B. Hazzard, Mrs. E. H. Ould, Emogene Dunlap, Nina Reeves, M. Earl Cunningham, Lilla Mills Cunningham, D. D. Holt, J. H. Phillips, R. H. Sales, R. H. Nicholson and Kenneth Fansler.



Tom Stockton, son of Mr. and Mrs. Norman Stockton, Centenary, Winston-Salem, graduated from Reynolds High School, Davidson College, Duke Divinity School and did further graduate study at Cambridge, England. He was president of his senior class at Davidson and vice-president of the Duke Divinity student group while in Durham. Tom is now the minister at Thrift Methodist Church, Charlotte. He married Jean Stevens, Winston-Salem, a graduate of W.C.U.N.C. and they have one child Lisa, born January 6, 1958. Both Tom and Jean were members of the Scandinavian Caravan in 1955. Tom enjoys interpreting the Bible to Youth. His favorite course is **The Life of Jesus** for young people only. He will give this course in the Winston School, October 19-23.



Marvin Boggs is a graduate of Boyde High School, Brevard College, Wofford College and Duke Divinity School. He is a native of Salisbury and comes from the Coburn Memorial Methodist Church. He joined the conference on trial in 1943 and has served at Fontana, Jonesville, Oa Summitt, Catawba and is now at Wesley Church in Statesville. Marvin is also district missionary secretary for the Statesville District. In 1944 he married Pauline Kennet daughter of the late Dr. P. S. Kennett.

Marvin will give the course on **Missionary Education** in the local church in the Hickory school.



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

National MYF Work Camp

Last summer Miss Linda Jane Swaim, Route 3, Kernersville, attended a National Work Camp sponsored by the General Board of Education of The Methodist Church. She attended the Western North Carolina Conference Methodist Youth Fellowship Council Meeting in August and reported on her experiences there and showed slides.

Linda Jane is a member of Morris Chapel Methodist Church, Walkertown, the Rev. Clyde W. Faulkner, pastor. She is a high school senior and is president of the East Forsyth subdistrict. Her story of the Work Camp, prepared especially for this page, follows:

Each summer there are three national MYF Work Camps in the United States for 16-23 year olds. There are ten youths chosen from different parts of the United States, by application, for each work camp. Each work camper is responsible for his transportation to the work camp and a registration fee of \$25.00. Work camps usually start the last of June and end the last of July, each work camp lasting a month. More information on work camps may be obtained by writing to The Youth Department, Box 871, Nashville 2, Tennessee.

I had the honor of attending a work camp this past summer at the Dulac Indian Mission, Dulac, Louisiana.

In addition to the ten work campers chosen by the General Board of Education, we were fortunate enough to have two of the Indian teen-agers from the surrounding neighborhood be a part of the work camp group.

Our adult leaders were Mr. and Mrs. John Foster and Mr. and Mrs. Carl Brunson. The Brunsons are the regular directors of the Dulac Indian Mission and the Fosters were the counselors for the work campers.

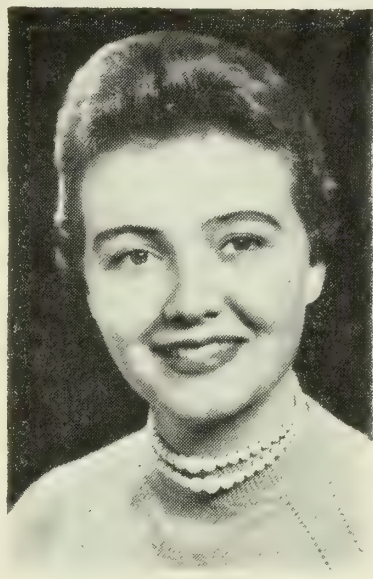
The ten work campers came from seven different states: Marie Nelson and Fred Schevendeman from Louisiana; Sanford Coon, Anita Cowan, and Loy Williams from Texas; Barbara Lantzy from New Jersey; Sally Bright from Ohio; Ann Love from Florida; Richard Sevezy from New York; and I from North Carolina.

Varied Program

The Dulac Indian Mission program includes kindergarten, after-school interest groups, recreation, visitation, movies, square dances, rummage sales and Christian education. The purpose is to provide an opportunity for balanced social and recreational experiences to help develop more well-rounded and independent citizens with a meaningful experience.

The mission reaches 135 of the 160 Indian families in the Dulac area. It is supported by the Woman's Division of Christian Service of the Board of Missions of the Methodist Church.

The word work as it applies to work camping is very true to its meaning. We



BARBARA LEONARD

did manual labor daily. All our work was done to build up the mission building, the area of the mission, and to help the Indian people in the Dulac area. We completely repainted the main recreation room and repainted all the windows in the room. We screened the downstairs area of the mission after the floor was poured and 2x4 studs nailed in place. The front steps were removed and replaced with precast concrete ones. The front of the mission was remodeled by the addition of drop siding, and a water pump was installed to keep the mission from flooding. Two weeks out of the month a day camp for juniors and intermediate children was conducted by the work campers. The day camp program consisted of group singing, stories, games and crafts.

Educational Tours

Of course the complete month was not all work—everybody has to have recreation. Besides our daily recreation we had one day out of each week for interesting and educational tours.

Our first trip or tour was taken to Last Isle, an island in the Gulf of Mexico. We also enjoyed a swim in the Gulf. The trip took about four hours each way, by shrimp boat, which was our means of transportation.

Our second trip was to Jefferson Island Salt Mine and the Evangeline country. We saw the home of the prototype for Gabriel in Longfellow's poem, *Evangeline*.

Our last trip was taken to New Orleans, which is seventy-five miles from Dulac. We toured the French Quarter and several slum areas. We visited St. Mark's Community

Center serving the people in an underprivileged area. We enjoyed rides and swimming at Pontchartrain Beach. Dinner at Antoine's was a highlight of this trip.

A Meaningful Experience

Each Sunday we attended the First Methodist Church at Houma and at 4:00 we went to the Dulac Church. The members of the Dulac Church are Indian.

Any youth interested in the missionary field and who is a dedicated Christian, would find a work camp experience most meaningful and helpful in choosing definitely which phase of Christian service he would like to go into or what he would like for a lifetime occupation.

The experiences of work camp are the best and greatest experiences a youth could ever have. No amount of money could buy the meaningful, helpful, interesting and inspirational experiences which I found myself a part of at work camp. Never have I been as close to God in my life. Words cannot express the feeling one has as a part of a group which has all Christian ideas and above all places God first. Words cannot express the spiritual uplift one gains from such a group and experiences.

A work camp is to help the people in the surrounding area in which it is located, but most of all, it helps the work camper. Through a work camp a lot of other people are helped, but by being a work camper you help yourself more than you could ever help anyone else.

You never know the true value of something until you have experienced it yourself. You can only gain the spiritual and true value of work camp by experiencing it yourself. It's wonderful!

—LINDA JANE SWAIM,
Route 3, Kernersville

"A Dream Come True"

Miss Barbara Leonard left Salisbury on September 26 for San Francisco, California. She will sail from there on October 7 for Manila. Serving as a Special Term Missionary, under the Woman's Division of Christian Service, Barbara plans to serve somewhere in the Philippine Islands doing educational and Christian education work for the next three years.

Barbara is a member of Coburn Memorial Methodist Church, Salisbury, the Rev. Harold Simpson, pastor. She graduated from Pfeiffer College in June of this year, with a major in Christian education and a minor in music. She spent last summer in the Missionary Training School at DePauw University, Greencastle, Indiana, and at Scarritt College, Nashville, Tennessee. While there she learned Taglog, the language she will be using in her work in the Philippines.

Miss Leonard said, "a dream has come true after about 12 years of waiting and hoping," and that the Rev. Horace McSwain, Conference Missionary Secretary, had been one of the greatest helps to her in following through on her plans for missionary work. Her story on this page in the May 1, 1958, edition brought a great deal of response from persons in this conference who are interested in missions. Box 828, Salisbury, is on her mailing list and we will be receiving further information about her work in the Philippines.

President: MARTHA TURNIPSEED
High Point College, High Point

Publicity Chairman: PENNY NIVEN
Greensboro College, Greensboro

Director of Youth Work: PAUL H. DUCKWALL
Box 828, Salisbury

"The Meaning of Jesus' Baptism"

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Luke 3:15-22

We noted in the last lesson that the gospel writers all give John the Baptist a prominent place in the beginnings of Christianity. In today's lesson the baptism of Jesus is another instance of the part John the Baptist played in the life of Jesus. It may be significant that it was only after the imprisonment of John that Jesus began his preaching ministry. Certainly, there are many similar emphases in the messages of these two.

Was Jesus' baptism at the hands of John a sign of Jesus' approval of John's ministry and message? Some writers have suggested this. If it were merely a gesture of approval it would relieve the early Christian community of an embarrassing situation. This situation grew out of the commonly held idea of the meaning of the baptismal rite as a symbol of cleansing from sin. But the Christian community early came to believe Jesus was without sin. Why then was he baptized?

It may be well to point out that the practice of baptism is older than the Christian church. It was practiced among certain groups of Jews. Recent writings about the community out of which came the now famous "Dead Sea Scrolls" show that they had a large place in their life for ceremonial washings. But we might go back even further to non-Jewish and non-Christian religious groups who practiced the rite. No one knows precisely when the practice began.

For the majority of those who accepted baptism by John the Baptist it was a sign of repentance and a new kind of life, even if it did not have this meaning for Jesus. It does, according to the gospel records, mark the beginning of Jesus' consciousness of his selection by the Father for a special work. It was immediately after his baptismal experience that we see Jesus going out into the "wilderness" to wrestle with the temptations—to be tested.

It has been suggested that while Jesus did not receive baptism in the accustomed sense of a symbol of cleansing, he may have received it as an act of consecration to the Father's will. He knew that sooner or later John's brave and courageous voice would be stilled. He knew that the day was not far distant when he would have to begin his public ministry. Is it too much to infer that our Lord made this act of baptism one of complete dedication to God's will? Surely in the dark and lonely nights in the desert with no human voice (but only those of the wild beasts) to break the stillness he would need the comforting memory of the voice heard at his baptism: "Thou art my beloved son; with thee I am well pleased." And again when the temptations assailed him—temptations to misuse his power for personal gratification, for fame, or for dominion—when these came to the Son of Man, he needed to feel his Father's assurance.

There is a story of Maria Theresa of Austria who, being displeased with the actions of her daughter, Marie Antoinette, at the royal court in Paris wrote her letters repeatedly and always closed them with the question "When will you remember who you are?" Jesus, in his temptations, remembered who he was and it strengthened him—"the devil left him and angels came and ministered to him."

One last suggestion may be offered concerning the baptismal experience of Jesus. He got the assurance of divine approval while he was praying. When people are so foolish as to ask "what is the use of praying?" they need to remember that Jesus prayed. Being incapable of an insincere act, he must have done it because he needed to pray. That's why

any of us do it. And, as the great Henry M. Stanley is reported to have said: "You may know when prayer is answered by that glow of content which fills one who has flung his cause before God, as he rises to his feet."

The Widow's Mite—Today

By **C. L. SPOTTSWOOD**

Recently I visited a young Filipino mother in M'lang, Cotabato. Several years ago she was happily married to an outstanding young man. He was successful in his profession and so popular in the community that many were encouraging him to run for vice-mayor.

But Bruno, that was his name, heard the call of God to enter the ministry. He left his job and entered the pastors' school at the Methodist Rural Center. His wonderful wife backed him up in that decision, in spite of the fact that there were six children in the family.

Then tragedy struck. This courageous young man became ill with a disease for which there is no cure. He died of internal hemorrhage, and his wife was left without a farm, without land, without a salary—and with six children to support. There were no jobs available for her.

The only way she could earn food for her family was to be up by 4 a.m.—cook, wash, iron, pack lunches, and care for her children; then be out in a distant field helping her neighbors harvest to earn a small share of rice and corn for her family needs.

She worked hard, with desperate urgency for seven months after her husband died. Late at night, by the light of a flickering oily-rag lamp, she would still be mending, ironing or cooking for the next day.

And then the pastor of her church began a tithing campaign. Oh! the struggle that raged in her breast! Her heart told her that she must obey God's commands; yet how hard it was to feed and clothe her young brood.

Many nights, as the family slept together on the floor under the large mosquito net, she had lain awake long past midnight. She had wondered how the little cash she had could be stretched to pay for a son's school registration, or for a new dress for her daughter, or for any of their many needs.

And now, the pastor was asking for one-tenth. It seemed impossible!

But when the next Sunday came, I saw that this young widow was one of the very first to bring in her pledge. It was for \$8—for her an amazing amount. The average pledge from the other members was for only \$3 to \$5. The richest man in the church, who owned 100 acres of land, had pledged only \$15.

I learned a great lesson from this woman. I learned that it was not the amount of money we have but the depth of our commitment to Christ that determines how much we give for Christ and his church.

♦ ♦ ♦

Faith is the pencil of the soul that pictures heavenly things.

In Memoriam

ROBERT KENNETH MITCHINER

Mr. Robert Kenneth Mitchiner, age 68, member of Garner Methodist Church, died on May 15 quite suddenly with a heart attack.

Mr. Mitchiner was born in Wake County, near Garner, and lived in this section all his life. In passing, he left in our midst his beloved wife Edna, and one son, Robert Junior.

Our church has lost a good and faithful member. His quiet manner and kindly tolerance endeared him to all who knew him, and we shall long remember him as one who served quietly but well the Master whom he followed.

For many years Mr. Mitchiner served cheerfully and loyally as a steward and trustee of the Garner Methodist Church. The members of the church family feel keenly his loss and wish to express their deep sorrow and extend their sympathy to his family. They know that "Ken's" memory will live long in our hearts.—Signed by Mrs. W. I. Apple, Sec. Official Board, Garner Methodist Church.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

Director of Christian Education Wanted by Greensboro Church of 460 members. Reply to P. R., Box 508, Greensboro, North Carolina.

Would like the use of discarded Methodist Hymnals in good condition for Methodist Church that does not have "The Methodist Hymnal" at present time. Will pay postage for shipping of hymnals. Write the Rev. Paul W. Boone, Singletary Methodist Church, Dublin, N. C.

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Many use the money for special projects—to buy a home, educate children, etc.

Write for further information giving facts about yourself, present work, former work and the amount of time you can devote to this work.

G. S. SMITH

309 Davidson Rd., Nashville 9, Tenn.

Christian Higher Education

The Woman's Viewpoint

By MRS. T. C. ROBERSON

We as Methodists can remember with humble pride that famous Christmas Conference in 1784, at Abingdon, Maryland. The first Methodist Episcopal Church was organized and plans were made for the first Methodist educational institution. It was Cokesbury College at Abingdon, Maryland, named for the first bishops, Thomas Coke and Francis Asbury.

When the cornerstone was laid Bishop Asbury predicted in his sermon that the institution would be a "stream which should spring from this opening fountain of sanctified learning." This stream has continued to flow ever since and has given a great heritage to American Methodists, for which we should be truly grateful.

Time has proved that we can live only so long off the heritage of our fathers. Sooner or later we must rethink, restate, and recommit ourselves to what we hold essential. Among our innumerable gifts from our fathers are wonderful schools and colleges. They were built with personal sacrifice. We now have a responsibility of carrying on the work they began.

Methodists have held from the very beginning that a Christian education is essential to a strong church and to a Christian society. Is this same faith ours today?

Then what is the woman's viewpoint on this?

It would not be fair to try to answer the above question without a short review of women's place in the past, because they laid the foundation. Their names are recorded in the Bible from Genesis through the New Testament. Israel's history records the names of great women who contributed religious and political leadership to the nation in her hour of need. The women who so ably made their contribution were Sarah, Miriam, Deborah, Huldah, Hannah, and Anna. God gave these women a place to use their talents and abilities. Christian religion and education were nurtured in the Hebrew tradition of respect for women.

Women have shared in great beginnings in the world. Mary was present in the Manger. Susanna Wesley trained her children in a crowded nursery from which came the seed plot of the whole Methodist movement. Women were the first messengers of the resurrection.

Jesus spoke directly to women at least eighteen times in the New Testament. Before the coming of Jesus the position of woman was that of a slave. It was Jesus who lifted woman to her proper sphere.

History records names of women in the eighteen hundreds who have rendered great service. Jane Addams established Hull House in Chicago, where girls and boys, women and men have learned to be better citizens. Frances Willard organized the temperance movement known as Woman's Christian Temperance Union. Florence Nightingale's heroic efforts raised nursing and hospitals from lowly, unsanitary conditions to the present day efficiency. Clara Barton organized the Red Cross. Helen Keller, born in 1880, revealed a great truth to the handicapped.

These heritages are golden but we must commit ourselves to present day service.

When news tells us of problems in the Near and Far East, the story of a puzzled, angry South, surging upheavals in government circles, pros and cons in all walks of life—we wonder how these things can be solved?

Proverbs is wise: "The fear of the Lord is the

beginning of wisdom." "The goal of all learning is to know God." Education that has a Christian basis is imperative if we expect self-preservation and a world of righteousness.

Educational authorities have defined Higher Education as education beyond high school, which means both secular and Christian education.

Education is an outgrowth from systematic instruction of the mental and moral facilities. Culture is the result when the moral and mental facilities are refined. Intellect, love of beauty, respect for others, and discipline of conduct are developed. The lives of students are influenced so that they will become a leaven for society through Christian service in the public schools, business, other professions, church, and the home.

American people make up six per cent of the world's population. We own fifty per cent of the world's wealth. In our nation eight billion dollars are spent yearly on cigarettes, nine billion dollars on alcoholic beverages, thirty billion dollars on crime and its enforcement, and ten billion dollars on schools. Is it not time to place first things first?

We live in a changing world. We are told that the business world will be completely changed in the next ten years. There are ten million jobs in the United States today. By the time a child now enrolled in the second grade finishes high school six million jobs will have become obsolete. The training will have to take place in the higher education field to meet the challenge we expect to face.

Christian Higher Education will help to serve as a measuring rod in all education and will make public education better than it can be alone. This has been the contribution of the church in American education through the years. It conveys justice in the home, to the community, government, to minorities, nations, in economics, in our daily life, work, and judgment. In Amos's words it allows "justice to roll down like waters and righteousness to flow like a stream."

We have come a long way from the conception that women were for no other purpose than to be slaves. Today women are admitted into almost every avenue of endeavor. In 1840 only seven occupations were open to women in our country. All seven were of the homemaking type. At the present time thirteen million women are working. They are recognized in our government: in the Presidential Cabinet, as Foreign Ministers, in the United States Circuit Court of Appeals, in church conferences, as clergy of the church, and many other fields. This shows that the status of women is deservedly high by the fine contributions which they have made to society.

The purpose of the Woman's Division in paragraph 1242 of the Methodist Discipline states a concern about women's responsibility and leadership in "establishing a Christian social order around the world."

Our surest method in producing Christian social order is to support it with our prayers, our service, and our gifts. This will enable young men and women to develop high character, courageous

hearts, and independent minds. Society's intellectual, cultural, and spiritual heritage will be enriched. They can advance mankind's eternal quest for truth and leave the world a better place than they found it.

Announcement

Bishop Nolan B. Harmon authorized as of October 1, the appointment of the Rev. Joe H. Petree to Sandy Ridge circuit of the Greensboro District; and the Rev. Levi E. Paschal (AS) to Shiloh Church of the Statesville District. This is an exchange of pastors.

Bishop Harmon also authorizes the retirement of Dr. R. Dwight Ware from the Bethlehem Church, Claremont, of the Statesville District. Dr. Ware's retirement is due to health reasons. (September 30).

J. ELWOOD CARROLL, Secretary
The Cabinet. W.N.C. Annual Conference

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SILER CITY, NORTH CAROLINA



Hurricane Helene

Traveling through the hurricane-swept coastal region just a week after the windy visit of Hurricane Helene, I was glad to find that few, if any, churches had been damaged during the storm. Trees were down, roofs were off some buildings, and many houses had suffered minor damage, but it was hard to believe that such a terrible storm could have done so little damage. Being an old hand at dodging hurricanes, I could imagine what would have happened under slightly different circumstances.

"It was the time of day that saved us," explained one man. "The tide was out when the wind hit. If we had had a flood tide, there would have been terrible damage. Wind we can stand, but tidal waves will destroy almost anything."

Williston and Straits

Henry Gibat was my traveling companion on the trip to Williston that Saturday, and he went on to his former home in Straits, just a few miles away, leaving me in the hospitable hands of the Tysons. Mrs. Tyson was cooking supper when I arrived—some two hours before I was expected. There's a story about her husband that I wish I could tell right here, but I have made a deal with him—if I keep quiet, he'll invite me back and feed me all the oysters and shrimp I can eat. But he's going to have to walk circumspectly from now on, or I'll tell it "in passing."

You know, visiting preachers and their families is a wonderful privilege for an editor. You may have hardly known them, but after a few minutes you feel so much at home that you go out to the kitchen and get in the way of the cook and drink coffee until supper time. And I have yet to find a really flustered preacher's wife. They go about their work serenely, helping their husbands, answering his phone, looking after the children, and acting as if they were the happiest people in the world.

Williston is a delightful little village, where nearly all the inhabitants belong to about six or seven families which have been here since the settlement of the coastal region by the English some two hundred years ago. Nice homes, plenty of fishing and boating and a multiplicity of churches in the neighborhood add up to a total of good living.

I don't know when I have found more friendly people, and by the time I had made a speech on England, played the piano and led them in singing, and had been given refreshment in the social hall afterwards, I felt that I had known them for a long time. Piner, Pake, Fulcher, Wade, Willis, Gillikan—these are some of the names that I remember, but there were others.

D. M. Tyson has been at Williston for seven years and the results of his labors are apparent in the lovely churches there and at Symrna, nearby. The new parsonage is another of these remarkable homes that I have been writing about. (To a former pastor from another state they seem so

wonderful. I never lived in but one new parsonage in my life, and one conference to which I belonged hadn't built one in thirty years.)

Straits, where I visited for a short time on Sunday afternoon, has a new pastor, Ray West, who left a lucrative position in the business world to become a minister and is making a fine start. Superintendent A. J. Hobbs was there for a Quarterly Conference, with Mrs. Hobbs, and was extolling the cooking of Mrs. West in extravagant terms. We engaged in a little competitive bragging over the culinary art of the two parsonage wives whose fare we had tasted that day.

Incidentally, I learned that somehow the typesetter in our plant had made a mistake in the list of leaders in the College Campaign and had made the name of A. J. Hobbs into a mythical A. J. Holt. Checking on that when I returned home, I found that we had it right 95,000 times in two jobs, and wrong in 9,000 copies of another. Of course, it would happen that the newspapers got hold of the wrong one. Fortunately, Dr. Hobbs, being a director of the Board of Publication, knows how to make allowances for typographical errors.

See you next week, in passing.

Sweden Thanks U. S. for Aiding Birgitta Ahlberg

The Swedish ambassador to the United States has expressed his country's deep appreciation for the aid given by Greensboro citizens and others to Miss Birgitta Ahlberg, who was injured in an airplane accident last August.

The letter from Ambassador Gunnar Jarring was written to Secretary of State John Foster Dulles. In it Ambassador Jarring said that his government had instructed him to express to the U. S. Government its sincere thanks for the services rendered to Birgitta Ahlberg by the U. S. Air Force and its personnel. The Air Force furnished the special hospital plane which flew Miss Ahlberg home to Sweden.

Ambassador Jarring said that the help and assistance offered to the stricken Swedish girl has aroused the sentiments of great appreciation and gratitude in his country. He mentioned especially the "extraordinary help and assistance Miss Ahlberg received from the personnel involved in her hospitalization and from the people of the Greensboro area who, in raising a most generous fund for Miss Ahlberg, gave magnificent proof of the traditional American generosity and friendliness."

Active in the campaign for funds was Dr. Carl H. King, executive secretary of the WNC Conference Board of Education and Mr. Elmer Yost, Greensboro layman and member of West Market Street Methodist Church.

Dr. Cushman Appointed Dean of Duke Divinity School

Dr. Robert E. Cushman has been appointed dean of the Duke University Divinity School.

A Divinity School faculty member since 1945, Dr. Cushman succeeds Dr. James



Mrs. Porter Brown, Salina, Kans., and Glendale, California, has been elected treasurer of the Woman's Division of Christian Service of the Methodist Board of Missions, with officers in New York City.

In that position, Mrs. Brown is the chief financial officer for the Woman's Division, which represents 1,800,000 Methodist women across the United States. She will handle missionary and benevolence funds in excess of \$10,000,000 annually, which are used to support Woman's Division work in the United States, its territories and 31 countries overseas.

Mrs. Brown succeeds Miss Marguerite Harris, who resigned to be married to Dr. V. C. Gillispie, Wilmore, Ky.

Cannon to the deanship. Dr. Cannon resigned for health reasons, effective Oct. 1.

Dr. Cushman's appointment was approved by the Executive Committee of the Duke University Board of Trustees. President Edens described the appointment as "indicative of the strength of the faculty of the Divinity School, which thus has provided its own leadership," and said, "I am happy to make this new appointment."

Dr. Cushman, when contacted following the appointment, stated, "I am sure that like any other theological school, we have some history to stand upon, some history to overcome and some history to make."

Dr. Cushman brings to the Divinity School deanship an extensive background of teaching, writing, pastoral experience and religious leadership.

District Conference Dates Are Given

District Conferences in the Western North Carolina Annual Conference have been announced by the district superintendents as follow:

Asheville, Nov. 30, 2:30, at Weaverville
Charlotte, Jan. 13, 9:30, at Charlotte, Duncan Memorial
Gastonia, Dec. 2, 9:30, at Gastonia, First
Greensboro, Nov. 30, 2:30, at Greensboro, Proximity
Marion, Dec. 3, 9:30, at Valdese
North Wilkesboro, Dec. 7, 2:30, at Boone
Salisbury, Jan. 3, 9:30, at Midway
Statesville, Jan. 8, 9:00, at Troutman
Thomasville, Dec. 1, 2:30, at Thomasville, First
Waynesville, Nov. 25, 9:30, at Morning Star
Winston-Salem, Dec. 3, at Winston-Salem, Union Ridge

NORTH CAROLINA Christian Advocate

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Number 42

Max Tarpe Photo

Autumn's Silent Pageantry

Now summer is ending,
Fall colors are blending
With those in the rainbow's display;
All the colors, with yellow,
Are inspiring this fellow,
As the summer is passing away.

It is great to be living
When autumn is giving
Through the many long weeks of its best;
And I hear a voice calling,
Through the autumn leaves falling
All so gently to earth for their rest:

"Be thou calm in life's ending,
As with heaven you're blending—
Just as calm as the soft, silent breeze;
There is beauty in going,
Like the colors still glowing
On the leaves gently falling from trees."

—ERNEST C. DURHAM



Carolina Briefs

The Rev. Edwin A. Hackney and family are at present studying in East Hartford Conn., in preparation for service as missionaries in India. Wesley Memorial Church, High Point, has the privilege of sharing in their salary support.

Dr. J. Clay Madison, superintendent of the Greensboro District, was guest minister at First Church, Morganton, on Sunday, October 19.

Homecoming will be observed by the Park-ton Methodist Church on Sunday, October 26. The Rev. W. L. Maness of Siler City will be the speaker at the morning worship service. Dinner will be served on the grounds, followed by a fellowship hour.

The Rev. J. Ernest Yountz, superintendent of the Marion District was guest minister at First Church, Forest City, on Sunday, October 12.

Dr. Emmett K. McLarty, president of Bre-vard College, in the September Brevard Col-lege Bulletin, pays a high tribute to the 1958-59 Freshman class, stating that "we are all (faculty and other students) impressed with the caliber of students who have en-rolled this year. A finer group of young people one would scarcely find anywhere."

Dr. Herbert H. Peterson, a member of High Point College faculty, was guest speaker as Queen Street Church, Kinston, on Sunday morning, October 19.

Dr. J. Elwood Carroll, superintendent of the Statesville District, was guest minister at Broad Street Church in Statesville on Sunday, October 12.

High Point College is supporting two 12-year-old Korean orphans, named Kim and Bak. According to Dr. Walter Hudgins, faculty ad-visor for the Student Christian Association, future plans are to establish a scholarship fund so that these children may attend High Point College.

Haywood Street Methodist Church, Ashe-ville, will observe Homecoming Day on Sun-day, October 26th. The Rev. Howard C. Wil-kinson, Chaplain at Duke University, and a former pastor of the church, will be the guest preacher at the morning worship hour. A picnic lunch will be served in the church dining room following the morning service. All former pastors, members, and friends are cordially invited to attend.

Dr. Joseph D. Blinco, British Methodist preacher attached to the Billy Graham team, was guest preacher at Dilworth Church, Char-lotte, on Oct. 5. Dr. Blinco was formerly pas-tor of Archway Central Hill in London.

Brevard College observed its annual home-coming October 11-12, which included class reunions, alumni dinner, homecoming dance, and other activities during the gala week-end. A large number of alumni returned for the occasion. Open house was held in the dormi-tories, with a coffee hour at Annabel Jones Hall. Mrs. Jane Gilbert of Kings Mountain, escorted by her husband, Tommy Gilbert, reigned as Homecoming Queen.



Eureka Methodist Church recently observed Rally and Promotion Day. Thirty-four excel-lent attendance pins were awarded to persons ranging in age from the very young to the older adults. Three pins were given for 6-year excellency in attendance. During the morning worship service the pastor, the Rev. Robert A. McLean, installed the Church School work-ers.

The Woman's Societies of Christian Service throughout the country, during the week of October 25-31, will be observing a Week of Prayer and Self Denial, when they will be praying and giving for the Deaconess Pension Fund, our girls' schools in Bolivia, Christian Student Hostels in Mexico, and the Eliza Bow-man School in Cuba. Mrs. C. C. Cranford, president of the Western N. C. Conference WSCS, asks that Pfeiffer College, the Woman's Division home mission school in the Confer-ence, be included in the prayer list, that the needs of this rapidly growing college may be met, and that it will continue to build Chris-tian character in the lives of young men and women who come under its influence.

The combined theatre guilds at Bennett College, Greensboro, announce that three one-act plays will be presented in the college's Little Theatre on the nights of November 7 and 8. These are "Ask Nancy," a comedy by Rose Campion; "Riders to the Sea," a drama by John Synge; and "Divine Comedy," by Owen Dodson.

The Collegiate Chorale of Bowling Green State University announces that it plans to be in the Greensboro area during the latter part of December, and is interested in the possibility of securing an engagement for a concert under the sponsorship of some group such as a church, school, or civic organization. These singers have toured the southern United States annually since 1948. If any group is interested in a possible concert, or if they would like further details concerning an en-gagement, they may contact James E. Hardy, Manager Choral Activities, Bowling Green State University, Bowling Green, Ohio.

The North Kannapolis Methodist Church is proud to announce that plans are now under way for the construction of a new 4-bedroom parsonage on the site of the old house which will be either torn down or moved. The pastor, the Rev. J. Dempsey Harris, and his family have moved to a temporary location until the new home is completed.

Mrs. Margaret Bundy Moss of Charlotte, N. C. is the author of the meditation for No-vember 11 in *The Upper Room*. Because of the wide readership and popularity of *The Upper Room*, it is considered a high honor to have a meditation selected and published in the world's most widely used devotional guide.

Dr. Frank Ligon, retired Presbyterian minis-ter living in Black Mountain, was guest preacher at Black Mountain Methodist Church on October 12, the pastor, the Rev. John L. McWhorter, being on vacation. On the pre-

ceeding Sunday, Martha Elizabeth McWhorter, daughter of the pastor, was baptized by Dr. W. D. Weatherford.

GUIDANCE FOR CONSCIENTIOUS OBJECTORS

The present Military Training and Service Act states in part as follows regarding those who feel they cannot participate in military service for reasons of conscience:

"Nothing contained in this title shall be con-structed to require any person to be subject to combatant training and service in the armed forces of the United States, who by reason of religious training and belief, is conscien-tiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially poli-tical, sociological, or philosophical views or a merely personal moral code."

No one holding this position is, therefore, required to serve in the military forces of the United States. He does have to serve a com-parable term in "such civilian work, contrib-uting to the maintenance of national health, safety or interest as the local board may deem appropriate."

Considerable need has been felt in this region for someone to be prepared to give guidance to those taking this position, as to steps which must be taken.

The American Friends Service Committee supports Conscientious Objectors of all de-nominations and positions and offers its ser-vices to any who are in need of this help. Its specific services to Conscientious Objectors in-clude counseling on registration and classifica-tion, information on approved job openings, assistance in arranging assignments, any spe-cial problems which may arise as a result of a draftee taking the C.O. stand.

Requests for information and assistance from C.O.'s draft counsellors or others con-cerned with the C.O. position, will be wel-comed.

Write to: Calhoun D. Geiger, American Friends Service Committee, Box 1307, High Point, North Carolina.

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News Notes



Like their fellow Methodists in the United States, Methodists in Scandinavia continue to build churches. A report from the Rev. Dr. Arne-Jacob Kristoffersen, Methodist correspondent in Scandinavia, tells of the dedication in September of a new Methodist church in Vesteras, Sweden, by Bishop Odd Hagen of the Stockholm area. The new church is adjacent to a new church built by the Swedish Salvation Army. Central Methodist Church in Oslo, Norway, has received permission from city officials to proceed with building plans. Work on a new plant is expected to begin late this fall.

Green Lake, Wis.—The strain of modern living is driving more and more Americans to drink, a Washington, D. C., professor told a Methodist temperance group here Oct. 9. "Our high-tension culture is proving too great a strain for many individuals, and alcohol is one of many means being used in efforts to find relief," said Dr. Haskell M. Miller, professor of social ethics at the Wesley Theological Seminary in Washington.

The Rev. Dr. George S. Sahai, Indian Methodist scholar, pastor and seminary president, is engaged in advanced study at Union Theological Seminary, New York City, during the 1958-59 academic year on a special scholarship. Dr. Sahai, who is the first Indian principal of Leonard Theological College, Jabalpur, is one of twenty-four theological scholars from around the world who are studying under Union's "Program of Advanced Religious Studies."

Buck Hill Falls, Pa.—Methodist leaders from 12 northeastern states and the District of Columbia will meet here Oct. 28-30 for a regional briefing conference on Christian Social Relations. Purpose of the meeting is to provide leadership training for clergymen and laymen in the field of social and economic relations, temperance, and world peace.

Green Lake, Wis.—Cancer victims have a better chance of recovery today than alcoholics, a doctor told Methodist temperance leaders, Oct. 10. "Cancer patients have a 50-50 chance to recover, which is much greater than that of alcoholic addicts," said Dr. Nelson J. Bradley, superintendent of the Wilmar, Minn., state hospital, which treats more than 100 alcoholics a month. He spoke at the 8-day National School of Alcohol Studies and Christian Action at the American Baptist assembly grounds here, sponsored by the Methodist Board of Temperance, Washington, D. C.

The same newspaper which carried the story of the Episcopalian Convention's suggestions on how to drink and remain a good Christian also carried the second in a series of articles by Howard Whitman in which the author told of America's annual expenditure of 10 billion dollars for liquor, beer and wine. And on an inside page was the story of the murder of a 17-year-old boy by his 16-year-old drinking companion.

Cincinnati, Ohio—The first National Industrial Relations Conference, sponsored by seven national agencies of The Methodist Church, will be held here in the Sheraton-Gibson hotel Oct. 30-Nov. 2. Theme of the four-day meeting will be "The Christian's Economic Responsibility in an Industrial Age." Principal

speakers will include: Dr. William Gowland of Luton, England; Dr. John McConnell, dean of the graduate school at Cornell University, Ithaca, N. Y.; and Dr. James S. Thomas of Nashville, Tenn., staff member of the Methodist Board of Education.

Capsule Comments

Small Cars on the Way: General Motors, Ford and Chrysler seem to have seen the handwriting on the wall—or the bulges in the garage. They have begun planning for small cars which may be manufactured next year. Pancake motors, rear-mounted transmissions, economy operation are promised. (What, no tail fins?)

No Blood for Gary: When three-year-old Gary Bilbo was unable to get a blood transfusion because of a Louisiana state law requiring blood to be segregated, the Red Cross announced that it would neither accept from nor donate blood to the state, according to a dispatch in *The Christian Century*. Two wrongs can never make a right, said the old proverb. Meanwhile, Gary needs the blood.

A Backward Step: Three hundred Methodist laymen in Arkansas have announced their intention to attempt to reconstitute the Methodist Episcopal Church, South. Turning back the clock seems to be a favorite pastime these days.

Making History: Governor Luther Hodges, addressing the higher education rally in Raleigh last week, said, "The Methodist churches are making history in this state today." The governor, as a Methodist layman, could have said that they have always made history. Today's effort is just an extension of Methodist interest in education. Methodists made history in North Carolina many years ago when they established the first colleges and supported them at tremendous cost during Reconstruction days. Eight million dollars today is only a drop in the bucket compared to the actual value of money which Methodism spent a hundred years ago on her schools.

He Won't Stop Graham: South Carolina's Governor Timmerman recently told the press that he was very much concerned about the appearance of Billy Graham in a rally at Columbia. It seems that Billy is not orthodox enough for the governor—on some points. But later the executive admitted that he would not try to stop Graham from speaking. (There is still freedom of religion in South Carolina.)

Children on the move: During the lull in the fighting on the island of Quemoy, almost one thousand high-school students left their homes and were transported to Formosa. The reason: their school building had been destroyed by Communist bombardment. In Clinton, Tenn., the entire high-school population is being transported to nearby Oak Ridge for class sessions in an abandoned school building. The reason: their school was dynamited by fellow-Americans.

The Rev. Joseph W. Bell, Nashville, has been elected director of the Youth Department of the Methodist General Board of Education. He has been a staff member of the department for 13 years. Mr. Bell was elected by the executive committee of the Board of Education and will take his new position October 15, said the Rev. Dr. Leon M. Adkins, Nashville, general secretary of the board's Division of the Local Church, of which the Youth Department is a part. He succeeds the Rev. Harold W. Ewing, who headed the department for eight years before resigning June 29 to become pastor of Union Avenue Methodist Church, Alliance, Ohio.

The Rev. Chong Pil Kim, 62, a Methodist minister in Korea for 30 years, has been elected bishop of the Korean Methodist Church, an autonomous church affiliated with the Methodist Church in the United States. Bishop Kim was elected for a four-year term by the delegates to the quadrennial General Conference of the church, meeting in Seoul. He was elected on the thirty-second ballot and was consecrated Sunday, October 5. The Korean Methodist Church has about 40,000 members and a constituency estimated at 230,000. It comprises about 1,000 churches in three annual conferences.

The General Conference of the Methodist Church of Mexico has re-elected the Rev. Dr. Eleazar Guerra for his fifth term as bishop of the church. Bishop Guerra was elected September 25 on the 18th ballot at the quadrennial General Conference in Monterrey. He succeeds the Rev. Dr. Rolando Zapata, who had been bishop the last four years. The Methodist Church of Mexico has a membership of about 32,000 and a constituency estimated at more than 60,000. The two annual conferences comprise an estimated 200 churches.

Delegates to the convention of the United Lutheran Church in America last week voted overwhelmingly to approve a merger of that denomination and three small Lutheran denominations—the Augustana Lutheran Church, the Finnish Lutheran Church and the American Evangelical Lutheran Church. The merger will add more than 600,000 members to the 2,400,000 now in the ULCA.

The failure of the recent "moon shot" was not all loss, according to authorities, who say that another shot will take place within a few days or weeks. Pioneer, the first moon rocket, went one-third of the 221,500 miles to its destination before being exploded. Next try may bring success.

Dr. Albert E. Barnett, professor of New Testament in the Emory University School of Theology, is author of a revised edition of "The New Testament: Its Making and Meaning," published this week by Abingdon Press. The 300-page book, which is used as a text by many theology schools, was first published in 1946. The new edition is updated by inclusion of an interpretation of the Dead Sea Scrolls. The scrolls are discussed in the preface and introduction, and parallels in language of the Bible and the scrolls are cited throughout the revised chapters. The text is a study of the books of the New Testament in terms of authorship, purpose in writing, and other problems of interest to Bible scholars.

Wilburn Waters: Hunter and Lay Preacher

By DALLAS MAILLISON
(The First of Two Articles)

Are good humor and religious fervor compatible and in good taste? Is it good and proper for a minister to indulge in the humorous and lighter side of life in the pulpit? Can a point in a sermon be made more vividly and effective if a joke or funny story is used as an illustration?

This life and the life to come are matters that are deadly serious. Time once was when the tension and gravity of the pulpit were never broken or relieved by the lighter and funnier side of life. In fact, the old-time preaching services, especially the revival, had a real unreal funereal atmosphere about them and at times became downright morbid and depressing in their "other-worldliness." One might think that living here on this planet was not so important at all, perhaps something that was tragic and preferably to have been avoided it at all possible. Religion was so very serious.

Today, of course, there have been great changes in this matter and both religion and life on earth have come to be something that can and should be enjoyed, and a privilege of the highest order. But even in the early days of this country the deadly seriousness of the religious life was occasionally broken. The effect must have been more than refreshing—at times very much like an electric shock or ray of light which for the time being brilliantly illuminates and charges the spiritual landscape. Even in those early pioneer days the refreshingly humorous was at times irrepressible and it broke out in unusual and farway places.

One of these times when the humorous side bobbed up unexpectedly and provocatively was during an annual session of the Holston Conference which was held 100 years ago just across the line from northwestern North Carolina at Abington, Va., with Bishop Early presiding. There was, of course, no Methodist conferences in North Carolina at that time, and the North Carolina churches in that area belonged to the Holston Conference and other conferences.

The incident revolved around one Wilburn Waters (1812-1879), a famous bear hunter and lover of the solitude who at the same time was fervently religious. Waters, a native of Wilkes County whose mother was a half-breed Cherokee Indian girl and his father a native of France who came over to help the colonists in their fight with the British, and migrated to Ashe County in 1832 at the age of 20. He spent nearly 50 years in the Tar Heel mountain fastness, hunting and trapping and worshipping his God in majestic solitude.

Waters had never attended a conference gathering before, although his avid religious interest took him to frequent campmeetings and services held by traveling Methodist

circuit riders. One of the latter, the Rev. Patterson Graham, was a close friend of Waters, held Waters' funeral when the hunter died at age seventy, and administered his will. Waters habitually read his Bible daily, held his own chapel services



MONUMENT TO OLD-TIME METHODIST LAY PREACHER—A great and fearless hunter was Wilburn Waters (1812-1879) who was also a fearless and devoted man of God. He evidently had a great sense of humor as well, as is revealed in this story. This monument was recently erected to his memory near his grave in northern Ashe County in the mountains of northwestern North Carolina.

in the attic of his rough cabin, and was wont to exhort his friends against sin as a Methodist lay preacher.

Waters' friends prevailed upon him to come along with them to the annual gathering. No one was more faithful or punctual in his or her attendance. He attended every session, day and night, and sat way up front. The striking figure and intent interest of the backwoodsman attracted Bishop Early. The two struck up with a friendship and had long conversations with each other, often walking in the woods.

During one of the concluding sessions, Bishop Early suddenly turned to his new friend Waters, who, as always, was sitting directly in front of him on the first row, and asked the hunter for his opinion of the worth of the Conference. What Waters said, as he rose to his feet and faced the gathering, has a real point to it—and it was a point humorously told. What that point was will be left to the reader. It is enough here

to say that the point has real pertinence to all life today, including our own Methodist Church and its people.

"Well, Bishop," replied the intrepid and fearless hunter of bears and wolves, "I will answer your generous question by giving a bit of the history of my own religious experience.

"About three years ago I heard of a campmeeting in Ashe County, N. C., some 25 miles from my cabin," Waters began. "I heard about the meeting on Friday and that night decided to attend. I fixed up my plunder, greased my boots, and started out very early the next morning.

"On the way I passed a store, and as the hat I had on was rather shabby, I concluded to stop and buy me a new hat," the old hunter drawled. "I told myself that I was doing this as much to honor the Lord as to look respectable. I bought one that looked pretty to me, paid high for it, and left the old one at the store along with my gun until I returned.

"I arrived at the campground early in the afternoon next day (Sunday)," continued the frontiersman. "A preacher was in the middle of a cold and inanimate sermon—a sermon, I thought, that was without unction or spirituality. I quietly took a seat as near the altar as I could get, putting my new hat carefully under my seat for safety.

"Just as I was about to raise my heart in prayer, I heard someone's foot shuffling under my seat," the man of God and of the outdoors related. "I picked up my new hat and tenderly put it on the ground beside my seat this time. I knew my new hat was in danger.

"All this cut short my prayer, and I again nervously picked up my precious hat and again put it on the ground beside me," said Waters, his eyes gleaming as he recalled the incident. "I then began to lift my heart in fervent prayer, but just then a man behind me spurted ambler all around my hat. I became real fearful that my hat would be ruined if I didn't put it on my head which I couldn't very well do in church.

"The preacher preached on, but that hat was on my mind," confessed he, "and beyond a single doubt that hat was in my way. When I tried to be devotional, something would whisper to me, 'you better take care of that new hat,' and before I knew it the service was over and I never did complete my prayer.

"Sunset came, and someone suggested that, since the Lord had not yet blessed our meeting, we all go out in the grove and pray," Waters continued. "I went along with my new hat in my hand fearful all the time that it would get mashed in the crowd or injured in some way. We prayed and sang, and we prayed and sang, but our prayers didn't seem to reach higher than our heads, and our songs no higher than the tops of the trees around us.

"At last an old father of Israel rose and said that an Achan must be in our midst and that this was the reason the Lord was refusing to bless us, and we might as well return to our tents," Waters narrated.

"With my beloved new hat in my hand still, I stood for a few minutes musing, not knowing just what to do, when I heard a man utter a deep and bitter groan," the hunter said. "Looking around me I saw that

all had left except that one man and myself. He seemed to be in a great agony. I asked him what was the matter, and he replied that he must be that great and woeful sinner the faithful man of Israel was referring to a while ago. He said he feared the good Lord would never pardon such a big sinner as he.

"Oh yes, He will," I assured the poor man who was terribly agitated, 'if you call upon him with your whole mind and soul.' The poor fellow told me that he had prayed and prayed but that it didn't seem to do any good. He asked me if I would pray for him and intercede with the Lord in his behalf. I told him that, bless the Lord, I would pray for him.

"First, though," continued Waters, "I gave my new hat one last final thought, carefully putting it away in the bushes where I was sure no harm would come to it. Thus unencumbered, I went to praying with all my might, soul, and spirit.

"How long I prayed I do not know, but when I did come to myself the stars were out and the whole congregation had re-

turned. The despairing man was shouting and praising the Lord. All the believers were happy and clapping their hands with joy," Waters said.

"Then for the first time after the man had asked me to pray for him, I thought of my new hat," he said. "Looking around to find the clump of bushes where I had carefully put my hat, I could not even find the clump of bushes. The bushes had been completely trodden down by the crowd, and all that was left of my new hat was a black spot in the dust.

"Now, Bishop, there is more to this story but I will stop right here," concluded the man of God and of the great outdoors. "But let me say this right here. *There are too many new hats in this congregation!*"

As has already been said, any moralizing will be left to the reader. However, these two questions can not be resisted: "Are there too many 'new hats' in religion today? Are there too many in our own Methodist Church?" Let the reader decide for himself.

(Concluded in next issue)

Eastern Carolina Methodism Really on the March

By DALLAS MALLISON

Eastern North Carolina Methodism is on the march as never before in its long history! Its watchword may well be: "The Need—the Challenge—and the Faith!"

In Raleigh on Monday, October 13, in day-long ceremonies and 4,000-strong, eastern Methodists launched formally their \$5,000,000 fund-raising campaign.

This is the all-important phase of their Educational Crusade, a precedent-shattering and history-making endeavor of truly noble and magnificent proportions. Under this program the college-barren East will receive two new Christian senior colleges.

They Said It

Three church and state leaders said it: The need is urgent and pressing; the challenge presents itself as never before; we have the resources and the will if we have the faith—and God gives us the faith.

Bishop Paul N. Garber said it:

"This meeting to launch our special college fund campaign is the most important meeting the N. C. Annual Conference has ever held!"

Governor Luther H. Hodges said it:

"Eastern Carolina Methodism is today making history of the very greatest significance to generations of Tar Heels yet unborn."

The Rev. Paul Carruth said it:

"Today I am truly overwhelmed and deeply thrilled . . . this is the hour! This is indeed the largest group of eastern Methodists to ever gather in their entire history."

Effective Kick-Off

The enthusiasm and faith radiated by Bishop Garber was contagious. The day's program was obviously carefully planned and timed. It began and ended on schedule,

both the morning and afternoon sessions. The speeches complemented each other and together they cohered into a smooth and quickly-moving whole.

Every one of the nearly 830 individual churches were represented either by their pastors or lay delegates or both. The mammoth auditorium was well suited for the occasion. The barbecue dinner was ideal for Methodists. The day was bright and sunny and mild.

From now until the end of November a skillfully-knit and adequately-planned fund drive will be carried out in every church and on every charge in the far-flung N. C. Annual Conference. A report of progress and an outline of the procedures was made by Milo W. Henke, representative of Ward, Dreshman, and Rhinehart, professional fund-raising agency directing the campaign.

Call to Arms

Bishop Garber, the true soldier of faith and progress that he is, led the way. His address amounted to a veritable call to arms.

Christian Higher Education is a historic function, a good right arm of Methodism, he said. Methodism has always believed that the heart and the mind are integral parts of the whole being. The heart must be right, but the mind must be trained.

In fact, he pointed out, education and religion have always gone together in Methodism. The very first Methodist college was started by the Wesleys.

He quoted one of the Wesleys as saying: "Let us unite the two so long divided—knowledge and religious piety."

"Let there be no mistake about it," he warned his hearers. "The glorious American

way of life and our Tar Heel way of life are in mortal danger. Materialism and atheism go together and they threaten all we hold dear as never before in our history."

Real Emergency

East Carolina Methodists face both a real emergency and a very great challenge, the Bishop said. The emergency they face is both very real and urgent.

In America and in our own eastern Carolina and the state as a whole the higher education picture has profoundly changed during the past fifty years, Bishop Garber declared. He fortified his assertion with a whole array of alarming figures.

Since the turn of the present century college enrollment has increased ten times over, he said. Then about four per cent of the youth attended institutions of higher learning, while now this percentage has risen to over forty per cent. The provision of college facilities has not kept pace with this increase, he declared. This is very true in eastern Carolina which has fewer colleges, public and church-related, than any other section in North Carolina.

All indications, he asserted, point to a "strange situation" which may present itself in our midst in the near future. The United States—and especially eastern North Carolina—may find itself with many boys and girls not able to go to college simply because there is no room for them.

Experts believe, he said, that the present demand for college facilities will increase by at least 300 per cent by 1975, just 17 years from now. The present 50,000 students attending Tar Heel colleges are expected to increase to 100,000 or even 125,000 by 1975. During this time the state's population is expected to show a net gain of one million or more.

"North Carolina faces a veritable tidal wave of students demanding college training within the next 17 years," he said.

Hodges Joins Bishop

In his address, which highlighted the afternoon session, Governor Luther H. Hodges seconded Bishop Garber. The Governor is a member of a Methodist church in his home town of Leaksville.

This fall around 2,000 more students are attending Tar Heel colleges than last year, he reported. By 1975 at least 100,000 students will be clamoring to go to these schools, he said, agreeing with the bishop in this prediction.

"The enormous salutary effect the two new Methodist colleges will have on eastern North Carolina can not easily be evaluated," he asserted.

"This region is on the threshold of its greatest future," the Governor predicted. "Eastern Carolina is on the march as never before. Our great Methodist Church is in the forefront of this forward march. Let us all press forward together. Let us all join hands and move forward as one toward the realization of this great dream."

It Can Be Done

"They laughed at Fulton and said he couldn't move his ship with steampower," Bishop Garber said in setting the tone for the campaign. "They said trains couldn't be run on steam. They said man couldn't

(Continued on page 14)

The Lester Griffiths Write Following Release

The following letter written by the Rev. and Mrs. Lester Griffith, missionaries in Algeria, after Mr. Griffith's release by the rebel forces, on September 28, was received recently by Dr. Howard P. Powell, pastor of Edenton Street Church, Raleigh, which is sponsoring their missionary work:

Dear Dr. Powell and friends of
Edenton Street Methodist Church:

We know you received the news from the press and radio almost as quickly as we could have contacted you with the glad news.

Surely the Lord chose the time and the place. We were having the final session of our Annual Conference. Bishop Sigg had ask us to pray for Lester's return "without doubt" and there had been prayers. Just as he was reading the appointments they called for the key to unlock the back gate to the courtyard. There was Lester—thinner but smiling and well. Such prayers of thanksgiving and hymns of praise. We felt God had allowed us a little of the experience of the early church having prayed for Peter's release and presence in their midst. There were tears of joy and praise to God on all sides.

You must know our joy of being reunited as a family—it is beyond words. We humbly thank you for your prayers and the strength it brought to us. As you have joined in this great prayer fellowship for Lester, may we ask you to continue in prayer for peace to come to Algeria. Pray that God will lead the way to a peaceful solution and soon. Pray "without doubt."

We are having a few days of rest with kind friends in Switzerland.

To all of you, Our Love in Christ.

JANICE AND LESTER GRIFFITH

Sandlin to Head Church Attendance Movement

NASHVILLE, TENN.—The Rev. John Lewis Sandlin, Nashville, a staff member of the Methodist General Board of Evangelism for nearly six years, has been selected to lead the board's church attendance movement.

The four-year-old movement emphasizes church attendance campaigns from January 1 through Easter of each year. Methodist churches are urged to sponsor local and district campaigns, joining with other denominations and organizations in a co-operative program wherever possible. Program and publicity materials are produced on a non-denominational basis and made available to any religious or civic group interested in promoting church attendance.

Mr. Sandlin was pastor of Bethel Methodist Church, Columbia, S. C., before joining the staff of the Board of Evangelism here. Before that, he was editor of the *South Carolina Methodist Advocate* and head of the department of religion at Columbia College. Earlier he served as pastor of several churches in the South Carolina Methodist Conference, of which he is still a member.

World Church Council Approves \$2,500,000 Geneva Headquarters

A new \$2,500,000 headquarters in Geneva for the World Council of Churches was approved by the council's central committee at its annual meeting in Nyborgstrand, Denmark.

Plans call for construction of a modern office building, a chapel and a library in Geneva, where the council now occupies a Swiss type chalet and some temporary wooden structures.

Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church will serve as chairman of the headquarters' international committee upon his retirement in November. Bishop Sherrill, head of the Episcopal Church since 1947, will reach the compulsory retirement age of 68 on Nov. 6.

The central committee assigned \$300,000 as the quota to be raised by the council's member churches, while the remainder will be sought from individuals and foundations.

Sketches and blueprints of the new Geneva center will be submitted to the central committee for approval at its meeting next year. Construction is expected to be started in the fall of 1959 and to be completed by the end of 1961.

Architects for the structure are Otto Senn of Switzerland and Otto Bartning of Germany.

Churches Send \$5,000 More to Aid in Brazil Famine

An additional \$5,000 to aid famine victims in northwestern Brazil has been forwarded by Church World Service to aid relief centers in drought-afflicted areas.

This brings to \$20,000 relief funds contributed by Protestant churches in the United States, Dr. Norris Wilson, CWS executive director, said recently in announcing the new gift.

Funds from the churches are being used to maintain relief centers supplying food, medical treatment and other assistance through the famine areas and in the organization of programs to clear the arid lands for replanting.

More than two million persons in the famine area are reported as existing at near-starvation levels, with little hope of natural relief expected before the seasonal rains due next spring.

The complete lack of rain this year, killing all crops and drastically reducing water supply, precipitated the famine which is termed the worst in the country's history.

♦ ♦ ♦

Half way through her First Reader, and very proud indeed of her newly acquired skill, little Eloise eagerly asked: "Mama, do I know more than I don't know?"

—Exchange



Ground was broken for the new Salemburg Methodist Church, in Salemburg, North Carolina, on Sunday afternoon, October 5. The Rev. Howard M. McLamb, superintendent of the Goldsboro District, was the first to break ground. Mr. McLamb assisted in organizing the church on November 11, 1956, nearly two years ago.

The first unit will be the educational department, which will have five classrooms, a social hall, kitchen, pastor's study and the storage and furnace rooms. The social hall will be converted for worship until the sanctuary is completed later on. The congregation is hoping to have their first classes and worship service in the new building by midwinter, if all goes well. They are now meeting in the public school building.

Participants, as pictured, taking part in the groundbreaking ceremony are: (l. to r.) Rev. William O. Connor, pastor; Rev. Howard M. McLamb (with shovel); and Mr. J. R. Royal, chairman of building committee. Others in the background are visiting ministers and church members who took part in the program.

Boys and Girls

ELIZABETH WHISNER
Editor



Autumn in the Forest

Autumn has come, and the forest is a busy, happy place. The trees are dressed in their gayest leaves of red, gold, brown and yellow. They dance about in the air as they leave their tree homes before falling to the ground to make a rustly, soft, bright carpet for the forest floor.

Horse-chestnuts, hickory nuts and beech nuts fall with a plop to the ground. Toadstools of strange sizes spring up in the most unusual places, and the whole woods smells quite different from the way it did last summer.

"Autumn is here, and that means winter isn't far away," chattered a squirrel to his friend, Mr. Hedgehog. "It's time we had our cupboards filled with nuts and acorns and other good things to eat."

"Nuts and acorns," said the hedgehog. "Yes, there are plenty of them lying about. I've noticed how you squirrels have filled your nests full, and now you are hiding the nuts in little holes in the ground. You may have them all, for I don't like such things to eat. In fact, I don't eat in the winter unless a very bright sunny day comes along, and then I go and get a fresh worm or bug or beetle."

"As for me," continued Mr. Hedgehog, "I like to make my bed warm and soft for winter. That was what I was doing when you stopped me just now. I found a fine big wasp's nest down on the bank, and I've cleaned it out, as the wasps have gone. Now I am lining it with moss and leaves so it will be cozy and warm. I just don't see how you stand such a drafty, cold house as you have up there in that hole in the tree. Now I can curl up and sleep through the cold, stormy winter days."

"Well," answered Mr. Squirrel. "I couldn't live without eating. And I'd better get busy, too, or else I shall be hungry before the warm spring days come around again."

So the two friends went on their way, quite sure their method of preparing for winter was the very best way.

The old bat had been listening silently to these two forest friends. He thought to himself, "I guess I hardly know when I'm well off, because I have nothing to do, and I do like to take things easy. When it begins to get really cold, I'll just creep up under that old farm house roof on the other side of the woods. There I'll hang cozy and dry. No bedding or blankets for me. My own wings make the softest, warmest blanket that I know anything about. There I'll stay and sleep unless, of course, there comes a warm spell and I wake up and feel hungry."

But there are always things around the farm that I can find to eat, whether it is winter or summer.

Although Mr. Bat thought he was talking to himself, he really wasn't, for some little mice heard him, and one answered, "That's exactly what I say. Why all this fuss about getting ready for winter? I certainly don't fuss. Not me! I just go into the hayloft in the barn. There I have a nice warm bed and plenty of food all around me, and lots of space to run and play and hide."

"Not for me, thank you," squeaked the second little mouse. "How about being thrown down to the horses or cows when the farmer tosses their dinner of hay? Even if the horses and cows don't bother you, there is always that green-eyed cat that lives in the barn, and runs after you ready to gobble you up for his dinner. No thank you! I'll never make my home in the barn. I'd feel much safer and happier in my cozy home in a hole in the ground. In the woods there is plenty of moss, so already I have my home cozy with moss and leaves, and I have my cupboard almost full of grains and seeds that are lying all over the ground."

So all through the autumn the forest folk are preparing for the long, cold winter that will soon be here. Some will not wake up until next spring. Some will wake just long enough to eat a good meal and then curl up and go to sleep again. And some will rouse up and go out on a warm, sunny winter day in search of fresh food, and will return and sleep again for perhaps many days or weeks.

Each one in God's wonderful world eats, sleeps and lives as God intends he should. We human beings have very different ways, but these, too, are according to His plan. It really is a wonderful world, isn't it?—*The United Church Observer*

A CHILD'S SECRET

*When bedtime comes I'm very tired,
(Or so it seems to me.)
And by the time my prayers are said
I'm sleepy as can be.*

*Mom says, "Good night, my little one,"
And tucks me into bed.
Next thing I know I hear her call,
"Wake up, you sleepy head!"*

*I jump right up, put on my clothes,
All set to go and play.
My mom can't understand such pep
So early in the day.*

*I cannot tell her what I know—
It's just for girls and boys.
While we are sleeping in the night,
God winds us up like toys.*

—By NORMAN W. MELLEN

WHY HOLES IN DOUGHNUTS?

Do you know why doughnuts have holes in the middle? It all came about because of a boy.

His name was Hanson Gregory, and he lived in New England in the early days. His mother made cookies for him and fried them in grease. He loved to eat them, but he noticed that the center of the cookie was not cooked like the other part. The center was soft and doughy.

He suggested to his mother that she just cut a hole in the center before frying them, and then all of the cookie would be nicely cooked. She did this, and soon the neighbors all made their cookies with a hole in the center.

And this is how the hole came to be in the doughnut.—From *The Young Soldier*, Toronto

CHUCKLES

A little girl returned home unhappily from her first day at school.

"Ain't goin' tomorrow," she said to her mother.

"Why not, dear?"

"Well, I can't read, an' I can't write, an' they won't let me talk; so what's the use?"

* * *

"Daddy, may I have a dime?" asked young George in the presence of some visitors.

The father, with a smile, gave him the dime.

"This time you won't make me give it back when the company is gone, will you Daddy?" said George with a mischievous grin.

* * *

"Why are you coming home with your milk pail empty?" demanded the farmer. "Didn't the old cow give anything?"

"Yes," replied the hired boy, "nine quarts and one kick."

THOUGHT FOR TODAY

A smile is a wrinkle in the face that should never be removed.

Bible Quiz

1. Who put Joseph in prison in Egypt?
2. How did Peter escape from the prison in which Herod confined him?
3. On what lake did Jesus speak the words, "Peace be still"?
4. On what mountain did Moses receive the Ten Commandments?
5. Name the land from which Ruth came.

Answers to Last Week's Quiz

1. Usury (interest on money)—Leviticus 25:35-37.
2. Vineyard—I Kings, Chapter 21.
3. Widow—II Kings 4:1-7.
4. Xerxes.
5. Yoke—Matthew 11:28-30.
6. Zeal—Romans 10:2.

EDITORIALS

They Said It Couldn't Be Done

In a meeting at Memorial Auditorium, Raleigh, N. C., Monday, October 13, some 4,000 delegates representing Methodism in eastern North Carolina heard Bishop Paul N. Garber speak in behalf of the Campaign for Christian Higher Education. Taking a cue from a well-known television advertisement, Bishop Garber put to shame the pessimists, the Doubting Thomases, and those who felt it was just too much of an effort to try to raise five million dollars for the College Campaign.

Citing examples from the past, when Methodism in eastern North Carolina had all but stopped growing, Bishop Garber called attention to the pessimistic attitude that prevailed in those days. When goals for growth were set, those of small faith said it couldn't be done—yet Methodism has almost doubled its number since the faithful, inspired by the efforts and interest of the bishops' call to work, took courage and went ahead with the job to be done.

New churches were badly needed for new congregations, and larger churches were needed for the growing needs of already established congregations—yet when the program of Church Extension was put forth, the Doubting Thomases said it couldn't be done. In spite of the fact that the "experts" said it couldn't be done, it was done to the tune of almost one church a month until, in less than seven years, 70 new churches were formed.

After Monday's meeting at Raleigh, only those who are not in harmony with the Methodist Church movement will impede the campaign with negative attitudes. The history of the Methodist Church clearly shows that from the first it blazed a trail throughout America in the field of education as well as in religion. It was a movement of enlightenment—as much socially as it was spiritually.

It has been said, "The people do not want two colleges . . . they are being coerced . . . they have no choice in the matter," etc. The very presence of the representatives from the local churches (reported to be the largest gathering of Methodists in the history of North Carolina) is more than revealing. Had the people not wanted to build colleges and enlarge the facilities of the other institutions they would not have turned out as they did. They came to learn more about their work in North Carolina.

Already the Methodists of North Carolina have caught the vision of the great necessity laid on them, and they proved their interest in meeting the challenge by leaving behind their many responsibilities to attend this most recent meeting.

★

Under the leadership of the capable laymen and laywomen of the North Carolina Conference it is hardly possible that they will fail, for they believe that it can be done.—H.E.G.

Information Please

Mr. J. F. Hunter of Warrenton has sent the editor a copy of the *Journal of Proceedings of the Methodist and Methodist Protestant Conventions and the Joint Convention Held in Baltimore City, May 1877*. This historic booklet tells of the union of these two churches—a union which most Methodist histories fail to mention.

In searching for more information regarding the Methodist Church, we found a reference in the two-volume *A New History of Methodism*, published in England in 1909, which throws some light on the subject. According to this book, the Methodist Church was formed in 1858 as a split from the newly organized Methodist Protestant Church. The division arose over the question of slavery and the Methodist Church consisted of northern congregations of that church. Adrian College at Adrian, Mich., was founded by this group. After the war, in 1870, negotiations began for reunion. This was consummated at the convention described in the *Journal* of 1877.

At the time of reunion, there were 56,000 members in the Methodist Church and 113,405 in the Methodist Protestant Church. Despite the fact that the Methodist Church was a sectional organization, there were several thousand members in the southern states, 1,426 being in North Carolina.

The Methodist Protestant Church continued to grow after the union and at last merged with the Methodist Episcopal Church and the Methodist Episcopal Church, South, in 1939.

It would seem that there is a field for further historical study in this little-known area of our church life. The editor would welcome more information from our readers.

The Conspiracy of Hate

Five Jewish synagogues have been bombed since the middle of March. The pattern of these outrages has been the same in every case. In none of the cities where the bombings occurred was there any special antagonism between Jews and Gentiles; in fact, it would be hard to find any places where interfaith relations were better than in Charlotte, Nashville and Atlanta. Yet the bombings occurred and the criminals have not been apprehended.

Here is the pattern made plain. The bombings are not the result of anti-Jewish

feeling at the place of the crime; no one can find large-scale antagonism in these cities. It is for this reason that apprehension of the culprits is so difficult, for there are no well-known Jew-baiters to question.

Looking at the matter from this angle, it is plain that the bombings are not the work of demented individuals or of local organizations. They are a part of a well-organized plot to incite racial and religious antagonism in places where there has been nothing but friendship—a plot which seems to have been hatched by enemies of this nation. Mayor Hartsfield of Atlanta may be right when he says that the outrage in his city must have been the work of foreign enemies. It would not be the first time that Communist hatchet-men have bombed and murdered those with whom they had no quarrel in an effort to cause civil unrest.

The conspiracy of hate is not confined to the Jew or the Negro. If not checked, it will manifest itself in other ways. Roman Catholic churches may be the next target; Protestant houses of worship will not escape.

Those who listen to the hate-mongers are feeding the flames of world revolution; those who incite riots and insinuate lies will bear the weight of guilt if this nation goes the way of Russia and China.

A Case for D.D.T.

There are cases when one can, quite rightly, be too proud to fight. Sometimes the challenger is not worth your notice, or can only be met on a plane to which you scorn to bend. An historic case in point is that of the person of importance whose announced policy was hotly opposed by a member of his party in the most truculent and irritating language. The V.I.P. took no notice, much to the surprise of some of his friends, one of whom said to him one day: "Why don't you reply to So-and-so's attack? A counterblast from you would silence him forever."

"Perhaps," said the V.I.P., "but if I ever have to deal with him, don't you think it would be foolish to use dynamite when insect powder would be more appropriate?"

—EZRA, in *Methodist Recorder*.

• • •

Ten years from now we may be able to go by ship to Europe in two days, according to a news story. This is made possible by the invention of a new type of propellor which makes use of the vacuum formed by the push of the blades, which, under present conditions, is a drag to speed. Using the new technic this "cavitation," as it is called, will be used, along with fins which lift the ship's hull out of the water at high speeds, to permit the average liner to make the journey from New York to England in two days, instead of the customary five to eight days.

DEVOTIONAL

A LAYMAN'S DAILY PRAYER FOR PEACE

Infinite and Almighty God, Creator and Father of all mankind;

Bless, we pray, this Thy world; over-rule the selfish and evil plans of men and nations. May Thy love rule, Thy will be done, that peace may be established among all men.

"For Thine is the Kingdom"

(May we be loyal subjects)

"For Thine is the power"

(All things are possible unto Thee)

Thine is the glory."

Now and always.

AMEN.

—W. B. McEWEN

806 West Farris Ave.,
High Point, N. C.



The Breath of God

By ROY C. PUTNAM

Jesus uses the wind to describe the miracle of the new birth. Even in our day of advanced science when we are weighing the wind's density, measuring its velocity and successfully charting its pressure areas, we are still mystified by its demeanor. We know more of its temperament than its composition. The ancient mariner did not attempt to explain the wind. He only trimmed his sails and used it to gain port. "So is everyone that is born of the Spirit."

The Holy Spirit is the Breath of God, the Living Spirit that fashions us anew. He is the Breath of Heaven thrilling and tracking every fibre and vein, following sin through all the complications of man's duplex nature. He sweeps that nature clean and establishes in His wake the Kingdom of Peace and Righteousness. The wind is not visible, yet its effects are clearly seen. As one saint has put it, "What we want concerning the second birth is not definitions and doctrines but to see the baby." John's epistle reveals certain characteristics of this new creature. When we've seen this evidence we've seen the baby. He tells us first that "whosoever is born of God doth not commit (practice) sin." (I John 3:9).

A new nature is implanted that delights after the will of God. Wendell Phillips, New England's orator-prince, said that when he was yet a boy he heard a mighty sermon accepted Him as Savior and Lord. Late in life, speaking of his conversion, he declared, "From that day to this I have never known about Jesus Christ. He fell on his knees and a thing to be wrong without having an aversion for it, and I have never known a thing to be right without having an attraction toward it. "Wendell Phillips had been "born again."

John tells us that "everyone that loveth is born of God." (I John 4:7) A businessman

said to a young man in one of our missionary compounds, "I wouldn't do this for a million dollars a month." "Neither would I," came the retort, "but I would for the love of Christ." This love craves to bless and delights to commune. It forms the basis for our fellowship with "the brethren." After the love of God is poured forth in our hearts by the Holy Spirit then we can join the royal ranks of the overcomer. "For whosoever is born of God overcometh the world." (I John 5:4)

The Christian Use of Possessions

By ROBERT G. TUTTLE

"What shall I render unto the Lord for all His benefits toward me?"—PSALMS 116:12

"The real secret of religion," says Nels Ferre, "is that it requires all and gives all." God demands our full allegiance; God gives us his complete love. Dr. Ferre continues that since God is a "self-giving" God, we cannot come to terms with him except on a "self-giving" basis. It is further suggested that giving, for the Christian, is like sleeping or eating or worshiping—do without it, and your nature hungers for it.

We believe that everything belongs to God; we do not organize our lives on that basis. Harold Garner, in the *Houston Times*, says, "A man really believes only as much religion as he is willing to apply to his daily living." How much do I believe in the Kingdom of God? How much do I believe in the love of Christ? How much do I believe in my church? How much do I believe in myself as a part of God's team for bringing in his Kingdom? All these questions are pertinent—"What shall I render unto the Lord for all his benefits toward me?"

Judge F. A. Stanger passes on to us the "philosophies of possessions" characterized in the story of the Good Samaritan. The robbers: "What's thine is mine, if I can get it." The Priest and the Levite: "What's mine is mine, and I am going to keep it." The inn-keeper: "What's mine is thine, if you can pay for it." The Good Samaritan: "What's mine is God's, and I'll share it with others." Kahlil Gibran adds:

It is well to give when asked,
But it is better to give unasked,
Through understanding.

A missionary friend in Pakistan, in addition to giving himself, gives a tenth of his "divine urge" to do the right thing in our meager income. When I think of him and his family, I wonder if I am giving anything at all. Over and over again we have felt the giving, to be stewards of all that we possess, to remember that these are funds which God has given us for wise disbursement. Many times we have rationalized: We could not afford to do our part—we put it off, and the hunger has deepened in our souls. Others have yielded to the divine pressure, have

I WORSHIPPED THEE

Today, amid a mighty throng

I worshipped Thee in prayer and song.

How glad I was that I could be

Amid the throng that worshipped Thee!

I could have been in some other place

But my heart is hungry for Thy grace.

I'd rather be where grace is found—

Where love and fellowship abound.

Lord, take this thankless heart of mine

Fill it with Thy grace divine

Let me cling so close to Thee

That others will see Christ in me.

—DERMONT J. REID



answered God's call in giving, have gone all-out in partnership with him. They have discovered life on a higher level; they have discovered rest in the midst of work, a deepening joy, and a sense of having when they are doing without.

It would be nice if God would send us a bill each month. We would pay this bill along with other bills; we would know that we had done what God expected of us. But God doesn't send us a bill. He wants us to determine what living is worth to us. God wants me to write out my own bill.

In becoming a tither, I have the joy of underwriting, personally, the work of building the Kingdom of Christ. "Tithing," says John M. Versteeg, "is the rule the generous soul imposes on itself to insure the success of the Kingdom." God, himself, may have a million years to build his Kingdom on earth—not I! I have only a few years to work at it.

"Tithing is an act of praise." I can praise God through singing, through praying; but, best of all, I can praise God through giving. I thank God that I am able to give; I am grateful to God for the fact that my giving can actually accomplish good. My life becomes significant—in that I am a partner in God's eternal enterprise. Tithing becomes a way of life!

The secret of abundant living—is abundant giving! Minimum giving produces minimum living. Abundant giving results from, and results in, seeing things from God's point of view: the point of view of love, the point of view of selflessness, the point of view of self-fulfillment!

John Versteeg again observes—"You can't 'live on' a religion you do not live for." Joyce Kilmer, who gave us "Trees" and gave himself in the First World War, challenges us with his sense of dedication:

Lord, Thou hast suffered more for me
Than all the hosts of land and sea;
So let me render back again

This millionth of Thy gift. Amen.

This, indeed, is our problem—We need a new dedication of ourselves to Christ!

PRAYER: Father, out of Thy riches Thou hast given to me; out of my riches let me return to Thee. AMEN.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Guests on Our Campus

Recent visitors to our Home campus were trustee members Mr. Walter Biggs and the Rev. O. L. Hathaway of the buildings and grounds committee. They met here with Superintendent Nicks to study some of our needs.

With Mr. Hathaway was Dr. J. E. Garlington. It was nice to see him, also, and we hope they will all come our way again.

New Members of Our Home Family

Six little boys, ranging in age from six to ten, joined hands with other members of our Home family on September 30 and have already become absorbed into the "little boy worlds" at Borden, Page, Brown and Makepeace Cottages. We are proud to introduce to you the three Carroll brothers, and the three Johnsons.

Mrs. Virginia Williard at Borden Cottage had her family of boys increased by three when Mike, Lynn and Timothy Carroll came to live with them. Tim is seven, Mike is eight, and Lynn is nine. All three are enrolled at Myrtle Underwood School out in town, and seem to feel right at home in their new environment.

Makepeace Cottage welcomed David Johnson who is six years old. "Miss Mary" has taken him under her wing in her kindergarten class, and Mrs. Boykin, house mother, is helping him to feel right at home in the cottage.

Norman Johnson, nine years of age, has settled into family living at Brown Cottage. He is attending Myrtle Underwood School, as is Arvin Johnson, ten, new member of the home family at Page Cottage.

We hope that you will add your prayers to ours that these lads will be helped to a rich and full life through their training and experiences here.

Saturday Night Fun

The recreation room and soda shop on Saturday evenings from 7 to 9:30 p.m., is really a busy place. This is the gathering place for our young people right on our own campus, and where a lively, healthy bunch of boys and girls meet to have fun at the ping pong tables, over checkers or other games, and with the record player.

While the younger folk drop out before 9 p.m., the older boys and girls may stay on until 9:30. "Muh" Brown probably has the best time of all—running the soda shop and being in on all the fun all the time. How about it, Muh?

TV Stars Borden and Jackson Children

Watching TV from "the other end" was the exciting treat enjoyed by the Jackson

girls and the Borden boys the afternoon of October 2, as they found themselves looking into the camera at the WRAL studio.

As guests of "Cap'n Five," the children had a first-hand view of TV technique and proceedings, and while perhaps a little young to understand the technical detail, they were experienced enough with TV to know that the camera occasionally turned to photograph them and project them live, and we do mean *live*, on home television screens.

The boys and girls watched the cartoons from their ringside seats as Cap'n Five followed his daily schedule. Then, for the benefit of home viewers as well as those at the studio, a contest was staged in which Mike Carroll, Betsy Dowtin, Larry Gardner and Polly Futch participated. Their task was to transfer beans from one container to another by suctioning them one at a time to the end of a bean shooter which they held in their mouths. Of this we can only say, it isn't easy!

Busy, Busy Bus

Until eight-thirty each week day morning we are not alone. For, as in any of your own homes, our house mothers are giving a final check-up to each of her little charges, reminding them about school books and home work papers, and tucking lunch and milk money into safe pockets. That is, house mothers at Atwater, Jackson, Brown, Page, Borden and Makepeace Cottages are, for they have the elementary school age boys and girls who are registered at Myrtle Underwood School on Glenwood Avenue.

It is necessary that our red bus make two trips to transport our nearly one hundred children, and it is quite a sight to see our good-looking youngsters in their neat, clean clothes gathering at the Vann Building to board the bus. The quiet is shattered with their excited and eager voices as they chatter like magpies, and run and romp until the last possible moment. Then, the bus door closes—and suddenly, SILENCE! The loudest noise for the next six hours will come from the clattering typewriters in the office.

Meanwhile, our forty-two Hugh Morson Junior High School students have, but perhaps somewhat more sedately, boarded the white bus for their longer ride to school, not to return until the bus calls for them about 3:30 p.m.

Our Broughton Senior High School students are the last to leave the campus, usually, as they walk the brief way to their classes. A prettier bunch of girls and good-looking boys would be hard to find as they are absorbed into a very normal school situation with the town students.

About two-fifteen each afternoon we are jolted into activity once again, as the bus

pulls into the drive and our lively youngsters burst forth into the autumn, always with a whoop and holler. Why do small boys and girls seem to generate such pep? We hope it's a sign of happy, healthy living—this spontaneous exuberance.

Harold Landis Is Morson Football Captain

The football season is progressing nicely along with the fall weather, and we are very proud of our own Harold Landis who is captain of the Morson Junior High School football team. Harold and Billy Gilbert, both Garris Cottage boys, are the only two lettermen on their team, and they are doing outstanding jobs for Morson.

With the big game between the other Raleigh High School, Josephus Daniels, rained out on October 3rd, the schedule is continuing, with a new date of November 7 set for the Daniels-Morson game.

Intermediate Girls' Ensemble Organized

Mrs. John Heath is pleased to announce the organization of the Intermediate Girls' Ensemble, which began practice September 30. This group is composed of girls who meet each Tuesday evening at 6:30 p.m., for an hour of practice.

Goals of this ambitious Chorus include a Christmas performance to be held at the Home during the holiday season, featuring the singers and a small string ensemble.

Members of the Ensemble are: Linda Carter, Mary Dennis, Dorothy Goforth, Peggy Humphrey, Ruth Hunt, Betty Landis, Phyllis Mock, Mariana Nicks, Nancy Lou Nicks, Lillian Pruitt and Ruth Ann Salmon.

Thank You

We have been happy to receive in the mail, since our last page went to press, several warm and woolly blankets in response to our request for extra bed coverings. Thank you for your interest and quick assistance.

We can still use more, however, so if you wish to add to our supply, we will be mighty grateful.

Extracurricular Activities

While studying takes up most of the spare time of our young people, it is important that they share in their school's activities and have some outside interests. Several of our high school girls have joined the Girls Athletic Association to participate in intramural sports, and are enjoying their exercise in the gym after school.

Over at Morson Junior High, Alice Roebuck has joined the Sports Club.

State Fair Week

It may be that we will have some of you during State Fair days here in Raleigh, either on the fair grounds or perhaps on our campus. We hope that when occasions bring you to our city, you will make it a point to come to see us and to get acquainted.

We will give you a report on our children's day at the Fair in the next issue, and if it lives up to anticipation and expectation, they will have had a happy time.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

A Standard Which Worked

Recently this editor, who is also serving as chairman of the Conference Historical Committee, and Mrs. D. H. Sutton, president of the Raleigh District Woman's Society of Christian Service, experienced a thrilling and revealing exploration of the conference archives at Duke University.

Among the varied items of interest, too numerous to list here, were a number of copies of an intriguing pamphlet headed "The Constitution and By-laws, and Standard of Excellence for the Circle, formulated and adopted and used with splendid results, by the Woman's Missionary Society of the M. E. Church, of Rockingham, N. C., since 1914."

They are, in part: "Punctual attendance and prompt opening of all meetings, each circle must hold one meeting every month; at least ten visits must be made every month by every circle to the sick, needy, strangers, or to solicit new members; *One-half of the membership must be subscribers to the 'Missionary Voice.'* Also, *Two-thirds of the membership must be present at every meeting unless providentially hindered;* Monthly contribution, by each member, of pledges made by or for her; *All dues and pledges must be paid up in full quarterly;* *The circle programs must consist of Bible lesson, missionary items; discussion of, and planning for the work, and prayers for the work and the officers.*"

This Standard of Excellence, created, adopted and used so effectively by the women of the Rockingham Society, is both interesting and thought provoking, thus motivating our sharing them with our readers.

Revolutionary Changes

Mrs. J. Fount Tillman, Lewisburg, Tenn., president of the Woman's Division of Christian Service, arrived in New York on August 13, after almost three months in Africa. Her trip took her to eleven African countries—Liberia, the Belgian Congo, Angola, Ghana, Nigeria, Southern Rhodesia, Mozambique, the Union of South Africa, Kenya, and Uganda.

"Like almost every first-time visitor to Africa, I was amazed at the rapidity of social, economic, and educational change," Mrs. Tillman said in an interview. "I saw suburbs of 40,000 people which had sprung up in a matter of weeks. Even in the villages in the bush you see new houses and modern water pumps."

"African Methodist leaders and the missionaries see on every hand the opportunity for large-scale evangelism in its broadest sense, but they feel the opportunity is not being grasped for lack of personnel," Mrs. Tillman said. "One earnest African Christian asked me, 'Aren't there enough Christians in America that you can share some with us?' The present workers, nationals, and

missionaries alike, are serving to the limit of their strength; most are doing three or four jobs."

Mrs. Tillman said she received a cordial and gracious reception everywhere and has returned with the belief that understanding, friendship, co-operation, and shared leadership among African and American Christians is imperative.—*The Methodist Woman*.

New WD Treasurer Announced

Mrs. Porter Brown has recently been elected as treasurer of the Woman's Division of Christian Service, succeeding Miss Marguerite Harris, resigned.

Miss Harris has served as the Division's treasurer since January, 1956, having also served as assistant treasurer from 1953 to the time of her election as treasurer. On August 9, Miss Harris was married to Dr. V. C. Gillispie, physician of Wilmore, Ky. They will reside in Wilmore, of which city Miss Harris is a native.

Maynard-MacDougall Hospital

A small hospital with one doctor is doing good work in an isolated outpost in Nome, Alaska. Maynard-MacDougall Memorial Hospital, established in 1921, is the only hospital on the entire Seward peninsula in the northwest section of Alaska.

With a staff of six registered nurses, the doctor cares for twenty-eight patients, some of whom come to the hospital in dog sleds, some in Eskimo skin boats, and some in small planes. Maynard-MacDougall (formally Maynard-Columbus) is the first one-doctor hospital to be accredited by the Joint Committee of Accreditation Hospitals of the American Medical Association.

The hospital was destroyed by fire in 1948, and an old school building was used temporarily. A new building was made possible by the combination of a legacy, the gift of Joseph G. MacDougall to the city of Nome for welfare work; a government grant; and an appropriation from the Woman's Division of Christian Service. The name was changed from Maynard-Columbus Hospital to Maynard-MacDougall Hospital because Mr. MacDougall's gift included this stipulation.

The waiting room at Maynard-MacDougall, overlooking low mountains, usually is filled with men and women from Nome, gold miners injured by accidents, and Eskimos. The hospital equipment includes an electrocardiograph, an incubator for premature babies, and an x-ray room with new equipment purchased from gifts of the 1949 Week of Prayer and Self-Denial.—From brochure "Northern Lights."

A Public Health Service in Cuba

The Escuela Angricolay Industrial, Preston, Oriente, Cuba, is a special interest of the Wesleyan Service Guild for the current quadrennium.

In connection with the Agricultural and

Industrial School, Miss Elizabeth Beale is responsible for a program of public health among the students and the people of the rural areas surrounding the school.

The institution, a joint project of the Woman's Division of World Missions and the Woman's Division of Christian Service, provides training for boys and girls between the ages of fourteen and twenty-one.

Miss Beale teaches such classes in the school as pre-natal care, child care, general health, first aid, Christian Education and Bible. The students have extension projects in connection with their classes. In this way they not only learn better health practices, but the homes in which they work also receive new ideas.—*Wesleyan Service Guild Handbook*.

Christian Social Work in Korea

Christian social work provides doors and windows in the program of Christian building in Korea, opening out on various avenues of service. Christian social centers in Pusan, Taejon, and Seoul carry on full programs of ministry to the community. Look in on that literacy class in which mothers and daughters are learning to read. Watch those street children expressing a feeling of belonging as they study and play together. See those mothers find relief for troubled hearts as sickly babies become healthy because of the milk feeding and clinic work. See those shoe-shine boys coming to evening classes. They are learning self-respect rather than the cunning crafts of the back alleys

Visit the new Girls' Hostel, where sixty Christian young women from rural areas enjoy wholesome Christian home life while attending schools in Seoul. Take a trip to various projects of the Methodist Committee for Overseas Relief, work in which the Woman's Division of Christian Service shares. You will see thirty-two Methodist orphanages being helped with buildings, land, and equipment so that they will become self-supporting through farming, stock raising, and other enterprises. You will be interested in the ten self-help projects for war widows and the housing units provided jointly by mission funds and Korean Civil Assistant funds. Rural centers, resettlement centers, old people's homes, and loan funds are a part of this relief program.—From brochure "Building in Korea," Woman's Division of Christian Service publication.

P. R. Seminar Scheduled

Presidents of Jurisdiction and Conferences, Chairman of Public Relations and Editors of Woman's Page of the conference ADVOCATE throughout the Southeastern Jurisdiction Woman Society of Christian Service are expected to attend a seminar on Public Relations in Nashville, Tenn., November 6-7. The seminar is planned under the guidance of Dr. Ralph Stooddy, General Secretary of the Commission on Public Relations and Methodist Information and Mr. William Hearn, director of this work in this area.

Mrs. Pierce Johnson, Weldon, and Miss Mary Gardner, Raleigh, Conference President and Chairman of Public Relations, respectively, will represent the N. C. Conference Woman's Society at the meeting.

Christian Education at Work



IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.

District Directors of Children's Work

Two new district directors of children's work and one new co-director have been appointed this year. Mrs. O. V. Elkins, 601 W. Hyde Park Ave., Durham, will be giving leadership in the Durham District. She succeeds Miss Elizabeth D. Johnson who is now teaching public school in San Francisco, California.

In the Rocky Mount District, Mrs. W. D. Royall is succeeded by Mrs. L. H. Felmet of 241 Briar Cliff Road, Rocky Mount.

Mrs. Ernest Smotherman, Route 3, Box 490, Goldsboro, will join Mrs. Wallace Kirby, Fremont, as co-director of Children's Work in the Goldsboro District.

We are fortunate to be able to replace the excellent district directors, which we have lost, by these very capable and interested leaders.

We are pleased to have the following continue as District Directors of Children's Work: Burlington District: Mrs. Carl Willard, 243 Waverly Way, Burlington; Elizabeth City: Mrs. James A. Auman, 46 Market Street, Hertford; Fayetteville: Mrs. W. R. Stevens and Miss Betty Van Sharpe, Box 208, Rockingham; Raleigh: To be secured; New Bern: To be secured; Wilmington: Mrs. C. F. Grill, Burgaw.

These district directors are interested in helping all of the churches in their districts do the best possible job in the Christian education of children. If you will contact them, they will be glad to come to your church or to consult with you.

Statistical Report—Junior Camping

This past summer we had a very successful season in our Junior Camp Program. So far we have had four day camps reported to this office. First Church, Rocky Mount, conducted two day camps. Trinity Church and Duke Memorial Church in Durham conducted a day camp together on the new camp property, Camp Chestnut Ridge. Whiteville Methodist Church also conducted a day camp.

The total attendance at the district junior camps was 801, including the adult leaders. These camps were under the direction of the district camp directors. Below is an audit of the camp attendance by districts:

District	Director	Attendance
Burlington—	Wesley G. Brogan ...	92
Elizabeth City—	Allen Wentz	94
Fayetteville—	Holland Hale	120
Goldsboro—	W. R. Crowder	91
New Bern—	Langill Watson	110
Raleigh—	Henry Bizzell	75
Rocky Mount—	Maness Mitchell ..	81
Wilmington—	Fred Davis	74

Total 801

New Kindergarten Song Book

We Sing Together, the new song book for use with four and five-year-old kindergarten children is now off the press. In

addition to the songs which it contains, there are also several instrumental selections for use during quiet periods of worship. This song book will be helpful to the teacher of the first year primary children as a supplement to their music. Many of the songs will go with the primary units and will offer some sense of familiarity to these children who have just come to the department. This song book may be ordered from the Methodist Publishing House at a cost of 50 cents.

The Trick Is to Treat

More than two million children had the fun of sharing their Halloween last October with the sick and hungry children of the world. Halloween was more fun than ever, for all tradition was retained. Costumes were worn, goblins and spacemen rang doorbells asking for treats of coins for others less fortunate. The more than one million dollars collected by the children was converted by UNICEF into protective vaccines, penicillin, antibiotics, milk, vitamins, and many other things to make and keep children well and strong.

We hope that this year, many more of our children will join this project to make Halloween 1958 a record year of giving the children of the world a chance to live.

Every church in our conference can join in this. A Halloween planning kit containing materials sufficient for a group of 25 can be obtained for \$1.00 by writing to U. S. Committee for UNICEF, P. O. Box 1618, Church Street Station, New York 8, N. Y.

Thanksgiving Observance

In our efforts to help our children experience a real sense of thankfulness at the season of Thanksgiving, the parents and teachers must prepare themselves. One of the ways in which we can do this is by using the resource materials available to us. In the November issue of *The Christian Home* magazine, two articles appear which will be of help, "A Long Look at Thanksgiving" and "Thanksgiving and Christmas Belong Together." The article, "O God, I do thank Thee," in *Child Guidance* will also be helpful.

A special service of worship has been prepared for use by the family in the home. This service is planned for the participation of the children as well as the adults. It offers an excellent guide for your family worship. Order "Thanksgiving Worship in the Home" from the Department of the Christian Family, P. O. Box 871, Nashville 2, Tennessee. Price is 30 cents for 12, and \$2.00 for 100.

Christmas Is Coming

Plan now to make this great festival of the church year significant in the children's departments of all of our churches and in Christian families.

We talk much about "Christmas for Christ." Let us put Christ and His Church

at the center of our observance, planning to celebrate this festival in our churches with services of worship designed for the entire family. On this most sacred of times let us not desert our churches, leaving them cold and dark, to seek the secular celebrations. We sometimes talk about how difficult it is to teach our children the true meaning of Christmas, complaining that they are more attracted by the commercial emphasis. Have they caught this attitude from us? This year let us take our children to the church for a worship service on Christmas eve or Christmas morning. If we are too busy doing other things at this time to worship, we are too busy and our children are losing the true significance of Christmas.

In the November and December issues of both *Child Guidance* and *The Christian Home* church school teachers and parents will find good articles to help in planning Christmas for the children.

In the November issue of *Child Guidance* there are two articles of especial interest. "We Planned Ahead for Christmas," tells how a group of Juniors planned their own Christmas service. "Christmas in Other Lands" is a part of the program of missionary education. It also contains many suggestions for Christmas sharing.

In the December issue of *Child Guidance* four articles which will help with your Christmas activities, are scheduled to appear. "Plan Your Own Christmas Worship" shows how resource materials in the outgoing units may be used to plan a Christmas service of worship. "Let us go to Bethlehem and See" is an interpretation for leaders of the significance of Christmas. Two suggestions of dramatizations are also scheduled to appear. They are, "Christmas at the Browns," and "The Festival of Epiphany."

Since parents are truly the teachers of religion, plans should also be made for a Christian observance of Christmas in the home. The December issue of *The Christian Home* will have many interesting items on the theme, "Christmas Customs in America."

A service for use in the home, "Christmas Worship in the Home," is available from the Department of the Christian Family, P. O. Box 871, Nashville 2, Tennessee. Price is 30 cents per dozen or \$2.00 per one hundred.

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The Southern California School of Theology, the only Methodist-related theological school west of Denver, broke ground for an ultra-modern, \$5 million campus at Claremont, Calif., Monday, Oct. 20.

The event marked the beginning of a three-year building program. Officials are planning to have facilities ready by 1961 to handle 225 students, and 21 full-time professors. The school now has 90 students, nine full-time professors, and five part-time professors.

The Southern California School of Theology, formerly the University of Southern California School of Religion, moved to Claremont a year ago and has been operating in quarters rented from the Associated Colleges of Claremont.

The school is one of 10 Methodist theological schools in the U. S., and is operated through a corporation organized in 1952 by the Southern California-Arizona Annual Conference of The Methodist Church.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me; For my yoke is easy and my burden is light."—MATTHEW 11.

End—Summertime Begin—Check-up Time

"Summer has ended, and once more school begins. Starting with individuals up to the conference level, we have to check-up on our gifts to the Methodist Youth Fund. As a conference we collected only \$2,222.84 for the first quarter. This is not nearly a fourth of the \$15,000 goal we set at ACS.

"This small amount reflects the givings of the local churches which are made up of You, the individual. Each one of us must check to be sure we are paid up on our pledges. We also must check on our local church to see if its doing its share toward reaching our conference goal.

"What is the reason more of the Methodist Youth are not contributing to the MY Fund? Perhaps it is because they do not know about the many things the MY Fund does. Your group should know that it sponsors over 600 projects around the world from Asheville, N. C., to Vikarabad, India. Our conference work and the work of the national conference is carried on with part of the money we give to this fund. The people who have never heard of Jesus Christ are getting a chance to know our Saviour because we, who live in America, give to the MY Fund.

"Let your MYF know what an opportunity we have in the MY Fund to help in the spreading of the knowledge of Christ. Check-up, and let us strive continually through this year to give all we can to the Methodist Youth Fund."

—HOWARD GARNER
Treasurer NCCMYF

METHODIST YOUTH FUND

Quarterly Report June 1, 1958-
August 31, 1958

Summary by Districts

Burlington District	\$ 388.49
Durham District	232.26
Elizabeth City District	181.60
Fayetteville District	269.60
Goldsboro District	111.39
New Bern District	154.74
Raleigh District	169.78
Rocky Mount District	124.84
Wilmington District	200.13
Conference Miscellaneous ...	387.01
Total All Districts	\$ 2,222.84

Pledged for Year\$15,000.00

(Wilmington's Grace Subdistrict led all others in quarterly contributions with \$109.91.)

Durham District Rallies

A welcomed slack has come in the pace of Duke Memorial MYF-ers of Durham.

President: Francis Bradshaw
2000 Cedar Street, Durham, or
Box 5010, Duke Sta., Durham
Publicity Superintendent: David Gergen
2803 Nation Ave., Durham
Director of Youth Work: Robert McKenzie, Jr.
Box 6667, College Sta., Durham

Six hundred youths, adult counselors and pastors have all returned home after Duke Memorial hosted the annual Durham District Rally Oct. 19.

With representatives from 85 churches and five counties in attendance, Duke Memorial pastor, the Rev. Robert W. Bradshaw, sparked the successful event with his evening words on the MYF motto, "Christ Above All."

Durham's Judy Cooke, host MYF president, greeted the delegates in the afternoon.

District president Ronnie L. Lewis, also of Durham, then presided over afternoon meetings which included promotions of youth activities and interest projects, youth publications, and the MY Fund.

Another highlight of the program, five district groups offered dramatic presentations describing the activities. Anne Stuart Barnette of Roxboro led fellowship singing.

David Harper of Rocky Mount, conference vice-president in charge of districts and subdistricts, brought words of welcome from the rest of the conference youth council. Several other officers of the council were present.

The rally was not shorn of inspirational messages. Duke Memorial's church choir, under direction of Mrs. Merle B. Sharpe, provided special music throughout the session. To conclude the program, past presi-

dent of the Durham District MYF, A. Morris Williams, Jr., of Roxboro, led a period of dedication for the district officers.

Kinston United Christian Youth Movement Takes Action

Mary Louise Tyndall, Citizenship chairman of Queen Street Methodist Church of Kinston, in co-operation with her adult adviser, Ed Adams, has prepared a letter to be mailed to the *Saturday Evening Post*, voicing disappointment in the recent change of policy of this publication regarding the accepting of alcoholic beverage advertising. This letter represents the sentiments of the Kinston UCYM.

Kinston is celebrating the 25th anniversary of the movement this year, staging the first fellowship meeting of the new year Sept. 21 at Gordon Street Christian Church.

"The Principle, Program, and Progress of UCYM" was the program title. Charity Holland reviewed briefly the history of the local UCYM after which the film, "The Accused" was shown.

Kinston's Queen Street Methodist Church, before the UCYM meeting, instructed its president Harry Lilly to present the letter of disapproval of the *Saturday Evening Post's* new policy. The UCYM group approved the letter and Mary Louise Tyndall is sending it to the editors of *Post* urging them to consider rescinding their change in policy.

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I came to Christ as a country boy. I did not understand all about the plan of salvation. One does not have to understand it, he has only to stand upon it. I do not understand all about electricity but I do not intend sitting around in the dark until I do!—VANCE HAVNER in *Repent or Else!* (Fleming H. Revell Company).



Durham District officers for 1958-1959 are shown following their annual rally Oct. 19 at Duke Memorial Church in Durham. Front row (left to right), W. A. Graham, of Chapel Hill, District Director of Youth Work; Judy Cooke, Durham, Christian Faith; Anne Stuart Barnette, Roxboro, Christian Fellowship; Patricia Parrish, Creedmoor, Christian Witness; Mary Ross Henley, Pittsboro, NCCMYF Secretary and Chatham-Boro Subdistrict President; and Horace Mansfield, Durham, lay advisor. Shown standing in the same order are: Pete Range, Chapel Hill, vice-president; Ann Coble, Durham, Christian Outreach; Diane Whitt, Roxboro, publicity chairman; Day Heusner, Chapel Hill, secretary; Dora Jeffreys, Durham, Christian Citizenship; Bill Graham, Chapel Hill, treasurer; and Ronnie Lewis, Durham, president.

Victory In Temptation

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Matthew 4:1-11

In last Sunday's lesson it was pointed out that there is a vital connection between the baptism of Jesus and his temptations. In the baptism he was commissioned as God's special envoy to man—"This is My Son, the Beloved, in whom is My delight" (Matthew 3:17 b, Weymouth's translation). In the temptations that followed immediately Jesus was to decide what kind of representative he was going to be, and in what manner he was to carry out his god-like mission.

"He suffered from hunger" (Matthew 4:2). Hunger is a thoroughly human need. With millions of starving people the world over the Son of Man thus identified himself. But with the hunger came the temptation to satisfy it at any cost. How many of us, in the weakness of our human condition, have justified compromise with evil by the simple statement: "It's wrong, I know; but a man has to live." But this sin of compromise goes deeper. Not only do men compromise with evil to keep from starving; they will do it to keep their creature comforts and, sometimes, to keep what we call "our way of life." The answer of our Lord to the tempter constitutes the eternal reason why such sorry compromise with evil is wrong: "It is not on bread alone that man shall live, but on every word that proceeds from the mouth of God" (Deut. 8:3).

In the pictures of this encounter with the Evil One given us in the Bible reference above, we notice that there was a sort of contest in citing scripture passages between Jesus and the Adversary. "If you are God's Son, throw yourself down; for it is written: 'Thou shalt not put the Lord thy God to the proof'" (Deut. 6:16). Here is the temptation to misuse power. Jesus firmly resisted it, thus setting us an example for all time. The Christian use of power is the only use we are justified in making of it. One must confess that the issues do not always seem to be clear; sometimes it appears hard to know what the Christian use of power is. We have to base our decisions about our actions upon all the light we can get from Scripture, from the experience of the church through the centuries and from living closely in fellowship with Christ.

The last picture we have in this series portrays the temptation to worship evil forces and to make them our allies in achieving our ambitions. (Matthew 4:8-10) To this temptation Jesus replied: "To the Lord thy God shalt thou do homage and to him alone shalt thou render worship" (Deut. 6:13). One thing that makes the offer appear attractive is the illusion that if we have power (no matter how we get it) we can then use it for good ends. This is the old (but false) doctrine that the end justifies the means. It is as if the son of an honorable man should present him with a thousand dollars he had stolen.

How interesting it would be to let our imaginations play upon the course of human history that would have followed had Jesus taken up the sword and led a revolt of all the suppressed nations who were subject to Rome! With the appeal he had to men he might have succeeded. Less able men have gathered millions of human beings about their standards and have altered the course of history for a time—but only for a time. Jesus, by taking another course, and by putting his faith in the slower but permanent gains of the spirit, became "the first person of history" and continues to influence increasing millions as the centuries roll by.

Kitty Hawk Centennial October 25 and 26

The ADVOCATE is glad to publish further information regarding the homecoming and centennial celebration at the Kitty Hawk Methodist Church on Saturday and Sunday, October 25 and 26.

This 100-year-old church has planned these two days to be filled with worship, inspiration, thanksgiving and fellowship. The centennial committee has sent out over 500 invitations, and is expecting an estimated 750 persons to be present for part or all of the celebration. Overnight lodging will be provided in the homes of members and friends of the church.

The registration period will be from 9:30 to 12:00 noon on Saturday. The homecoming convention will be held in the afternoon, and the evening will be devoted to wholesome Christian entertainment and fellowship.

At the Sunday morning worship service the Rev. Paul Carruth, executive director of the Commission on Christian Higher Education for the N. C. Conference, will conduct a panel forum. The panel will consist of the following well-known personages: Mr. Jasper Smith of North Carolina Wesleyan College; Dr. C. W. Robbins, president of Louisburg College; and the Rev. Vergil E. Queen, professor at Duke University.

Dr. C. Freeman Heath, superintendent of the Elizabeth City District, will be principal speaker for the Memorial Service at 3 p.m. on Sunday.

The church is still short around \$27,000 of the amount necessary to complete its new education building, and is asking members and friends in the area to bring or send \$1.00 each, so that during the centennial celebration the needed sum may be completed. These dollars should be sent to Mrs. Fannie B. Perry, Building Fund Treasurer, Post Office, Kitty Hawk, N. C.

The Rev. Stanley S. Snead is pastor of the church.

Edenton Church Observes Sesquicentennial

The Edenton Methodist Church, founded in 1808 by the Rev. Enoch Jones, observed its Sesquicentennial anniversary on Sunday, October 12, with a festival service and celebration which featured as its highlight the anniversary sermon, preached by Bishop Paul Garber.

The celebration began at 10:30 in the sanctuary with a service of recognition of honored guests and the reading of messages from former ministers and members. This part of the program was presided over by Mr. John A. Holmes, chairman of the Official Board of the Edenton Church. At eleven o'clock the worship service of celebration was held in the presence of a congregation that filled the church's sanctuary and annex. The participants in this part of the service were the minister, the Rev. J. Earl Richardson, the district superintendent, the Rev. C. Freeman Heath, and the Rev. H. I. Glass.

Bishop Garber chose as the text for the Anniversary Sermon the latter part of Numbers, 23:23, "What hath God wrought!" In his message he told of the growth and progress of the Methodist Church in numbers, facilities, personnel, and educational opportunities. He particularly emphasized the fact that apparently insurmountable obstacles can be overcome if the people have true love for God and fellowship with Christ. He paid special tribute to the early Methodist Circuit-riders, the pioneer ministers who established the Methodist Church in America, and concluded with a thrilling prospectus of the Methodist Church's hope and plans for the future.

At the close of the worship service the women of the church served dinner to the congregation and guests.

One of the interesting features of the celebration was the exhibit of church records and relics on display in the South Annex. These included the organ used prior to 1894, the Nineteenth Century communion silver, church records dating back to 1808, and antique Bibles and hymnals.

Guests were presented with an attractive souvenir booklet containing a brief resume of the history of the Edenton Church, a list of the 86 pastors who have served in Edenton, and a copy of the Anniversary Program.

Methodist Membership Increases in Cuba

Methodist church membership in Cuba stands at 9,340 in 1958, an increase of 13 percent in the last three years and of 100 per cent in the last decade. There are now 85 pastoral charges in Cuba, an increase of eleven over 1957. Those figures are given by the Rev. Dr. Carl D. Stewart, a missionary from Sylva, Ga., who is the Methodist news correspondent in Cuba. The number of church members increased from 8,135 in 1955 to 9,340 in 1958, Dr. Stewart said. The increase from 1957 to 1958 was 240. Church extension is progressing at the rate of about ten new churches a year, Dr. Stewart reports. But, he says, "we should build even more rapidly to house our many congregations now without adequate quarters."

Eastern Carolina Methodism

(Continued from page 5)

fly. Yet man has done and is doing all these things and countless others that doubters said couldn't be done."

"We eastern Methodists can and will wage a successful campaign to build our new colleges," he declared with firm conviction. "We have the means and the resources. We need only the will and the faith. God is giving us these."

A whole host of dignitaries, officials and guests appeared on the speakers rostrum along with the district superintendents. The bishop presided in the morning and Terry Sanford in the afternoon.

Gibat Views the News

WANTED

DOUBLE HEADED hand shaper operator.
Must be able to make and maintain cutters.
Good pay and liberal benefits.

So read the above classified ad in a state paper. The layman, reading through the classified section, must have flipped upon coming to this one. It is easy to imagine that a lot of places would pay well and give liberal benefits for a two-headed person. Just think of the advantages: one desk space for two heads; one trip to the water fountain; only one person late every morning, and one head could watch the clock while the other went on with the work.

WET PREACHER

Edge Hill, Va.—The Rev. Max A. Greene of Hanover Baptist Church asked a prospect for his church if he thought it would be easier for him to come to church than for the minister to swim the Potomac River. When the prospect answered "I guess so," the minister swam the 3.8-mile round trip.

We have heard of boys, wooing their beloved, saying they would climb the highest mountain and swim the deepest river, but this is a new one on us.

GONE MODERN

Madison, Wis.—A warm comfortable dummy—or even a father—can replace a mother's love, according to a University of Wisconsin psychologist. Prof. Harry Harlow's experiments with monkeys has proved that a baby's love for its mother stems more from her warmth and comforting presence than from her natural ability to satisfy hunger.

What they won't do to the poor monkey! It gives me the feeling that somewhere in this vast universe of ours, on another planet, monkeys are experimenting with humans and blaming their failures on the fact they they originated from the human species.

FLYING SAUCERS

An eminent psychiatrist, studying the reports of flying saucers, says that "perfectly honorable people," whose minds have been "cornered by the bad situation in which our world is today, are looking for a saviour." People who witness these mysterious missiles are looking for help and instruction from other than earthly sources.

Sounds as if the banks and loan departments have foreclosed on a lot of people.

Book Reviews

Worship Services for Junior Highs, by Alice Anderson Bays. Abingdon Press, Nashville, Tennessee. Price \$3.00.

In the Preface to this book, these are the opening words: "This is the eighth volume in a series of worship services for youth." One does not read far into the book without discovering that this experienced worker and author has here given us one of her most helpful books. Opening with Suggestions for Counselor, the worship services follow in these three series: God Speaks To Us, nine services; God in Our Lives, ten services; Around the Year with God, sixteen services.

The arrangement of the services is complete, and may be followed with perfect confidence by the beginner. At the same time, it is flexible enough to permit the use of other materials.

The stories, prayers and hymns have been carefully selected, and each worship service includes one or more excellent poems. Having been "prepared for use in the church school, in evening sessions of youth groups, and in summer camps," and having such a large measure of adaptability, it would be difficult to think of any of our churches, large or small, where this book could not be used with great profit.

With the valuable material here made available, it seems unlikely that any earnest person could fail in providing a helpful worship service. And at what point do our young people need careful guidance more than in the matter of worship? Wherever this book is carefully and prayerfully used, it will prove its worth again and again.—Van T. Crawford.

Revolution in a City Parish, by Abbe G. Michonneau. 189 pages. The Newman Press, Westminster, Md., 1956. Cloth, \$2.50; Paper, \$1.25.

It is rare for me to read a book on the city church because my chief interest was always in the country church. It is even rarer for me to read a book written by a Roman Catholic. But here is a book on the city church written by a Roman Catholic priest which I have read with great profit to mind and soul and which I highly recommend, especially to pastors.

Although **Revolution in a City Parish** is a diagnosis of what is wrong with the local Roman Church and its ministry in Paris, it is full of insights pertinent to the local Methodist Church and its ministry in the United States.

The main thesis of the book is that the church has lost the working class of people and that the type of seminary culture now prevailing is, in some real measure, responsible for this tragic fact. Yet the book is not anti-intellectual. It does not call for less education but for greater dedication and for a more realistic adaptation of seminary education to the needs of working people.—Wade Goldston

Letters to the Editor

Our Oldest Subscriber?

To the Editor:

You have greatly improved the **Advocate**. It is a pity that wealthy donors do not divide their donations so that you might increase the size.

I was born in 1861, now passed 97. How many subscribers have you as old as that?

J. D. Johnson, Sr.

Garland, N. C.

He's Not the Only One

To the Editor:

Please renew my subscription to the **Advocate**. I don't want to miss any copies. My son-in-law, who is a Catholic, reads it

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from cover to cover before any of the rest of the family reads it. He says he is the best "Methodist Catholic" there is. Seriously, he does read and comment favorably on your articles.

Yours truly,

Mrs. J. M. Brady

Flushing, N. Y.

At 87, She Likes the Children's Page

To the Editor:

I enjoy the **Advocate** and don't want to miss a copy. I enjoy your editorials, also the devotional page, and am near enough to being a child to enjoy the Boys' and Girls' page. I am thankful that I can answer the Bible questions without having to look them up. I am thankful for good eyesight to read my Bible at 87½ years old

Sincerely,

Mrs. J. V. Lowdis

Norwood, N. C.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

Would like the use of discarded Methodist Hymnals in good condition for a Methodist Church that does not have "The Methodist Hymnal" at present time. Will pay postage for shipping of hymnals. Write the Rev. Paul W. Boone, Singletary Methodist Church, Dublin, N. C.

For Sale—Elliott Addressing Machine Model 1250, practically unused, initial price \$327. Will sell for \$200. Address 2308 Prince Street, Durham, or call 72275.



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The Piedmont Press, subsidiary of the North Carolina Christian Advocate, operates under the auspices of both Methodist Conferences in N. C.



Littlejohn and Gamewell

As I received the invitation from Pastor James Bellamy to visit Littlejohn and Gamewell, I wondered at the oddity of the names of these places. I assumed that they were named for people, and I think I was right, but there was so much to see and do on my recent visit that I had no time to inquire.

Gamewell is a small community just outside of Lenoir and the church is located just across the road from the modern school



building. Built of stone, it stands on a prominent location, as can be seen from the accompanying picture, taken just before the ten o'clock service. I felt a bit rushed, knowing that I must be through in time for the eleven o'clock service at Littlejohn, but the good congregation of children and grown people listened attentively, and I met many of them before the service.

Littlejohn is a church, not a village. Situated on a small hill, it provides a view looking across the valley to the mountains,



where Grandfather lies peacefully on his back with his whiskers spread out beneath his hilly chin, and his hands folded. At least, that's what they told me, and I tried my best to imagine it that way. Grandmother is nearby, they say, but I confess that I couldn't spy the old lady; all I saw was another hump.

Perhaps the most interesting thing to a

Methodist visitor is not the mountain view but the realization that from this little church have gone out at least five Methodist preachers and one missionary—all Tuttle. Miss Lelia, who spent many years in China, is at home now, lively as a cricket, as she drives her car up and down the mountain roads with an energy that belies her something like eighty years. Hearing her tell of her experiences as the Japanese took over Soochow was worth the trip over there.

Standing on the porch of the old Tuttle homestead, I took several shots of Grandfather Mountain in the distance, and then, upon the invitation of Mr. Tuttle, I went up the hill and tried some more shots with my telephoto lens. One of these may be printed later.

James Bellamy is a young preacher and this is his first charge. After four years here, he thinks it was a wonderful opportunity for a young man to spend his first years in the ministry among people such as these.

Mrs. Bellamy echoes those sentiments, and she views the scene from the neat and convenient parsonage overlooking the valley. She may have learned many things as a preacher's wife, but she came equipped with one fine attribute when she started in. She is an inspired and artistic cook. I ate four different dishes which were amazingly good and of which I had never heard before. Who would have thought of putting sliced almonds on chicken? I assure you that it is a concoction worthy of the Waldorf.

I didn't know it, but I found out later that I was "coming down" with the flu during that busy day, and after driving home on Sunday afternoon, I went to bed and stayed there until Tuesday. My most honest critic insists that I ought to be in bed right now, and when I reply that this article has to be written, she questions whether or not it will have any sense to it. I don't know. You'll have to be the judge.

See you next week—in passing.

Leaves

By O. LESTER BROWN



*Spring leaves, young and tender and green,
Fresh from the bursting buds.
Grey trunks, and dark barren limbs, crooked and gnarled,
Get new garments, robes of smoothness and softness.
Nesting birds and furry things of the wood
Find shelter; a refuge is created for them.*

*Summer leaves, grown wide, and toughened by the
Shimmering heat, touch each other's fringed hems,
And hold their hands above each other's head,
Giving cool shade to the sun-scorched man
And the panting beast.*

*Red leaves, touched by Autumn's shadowy fingers,
Crimsoned with the glow of an ebbing glory,
Transfixed in October's golden sunlight,
Tinted by the Maker's blood.
Red leaves—Life;
Red leaves—Death.*

*Yellow leaves, with heads bowed
At the end of the race,
Leaves of colored submission to the Creator's will,
Crowned in life's short, last days.
Yellow leaves, aflame with gold, work completed
Awaiting the falling time,
Fluttering uncertainly in the breeze,
Trembling at the twig's dry end.*

*Leaves, brown and dead, losing their hold,
Spiralling softly down to an earthy bed,
Covering the earth in one windy night,
Stripping the trees for birds bent southward
To light in.*

*Green leaves!
Red leaves!
Yellow leaves!
Dead leaves!*

Life again!

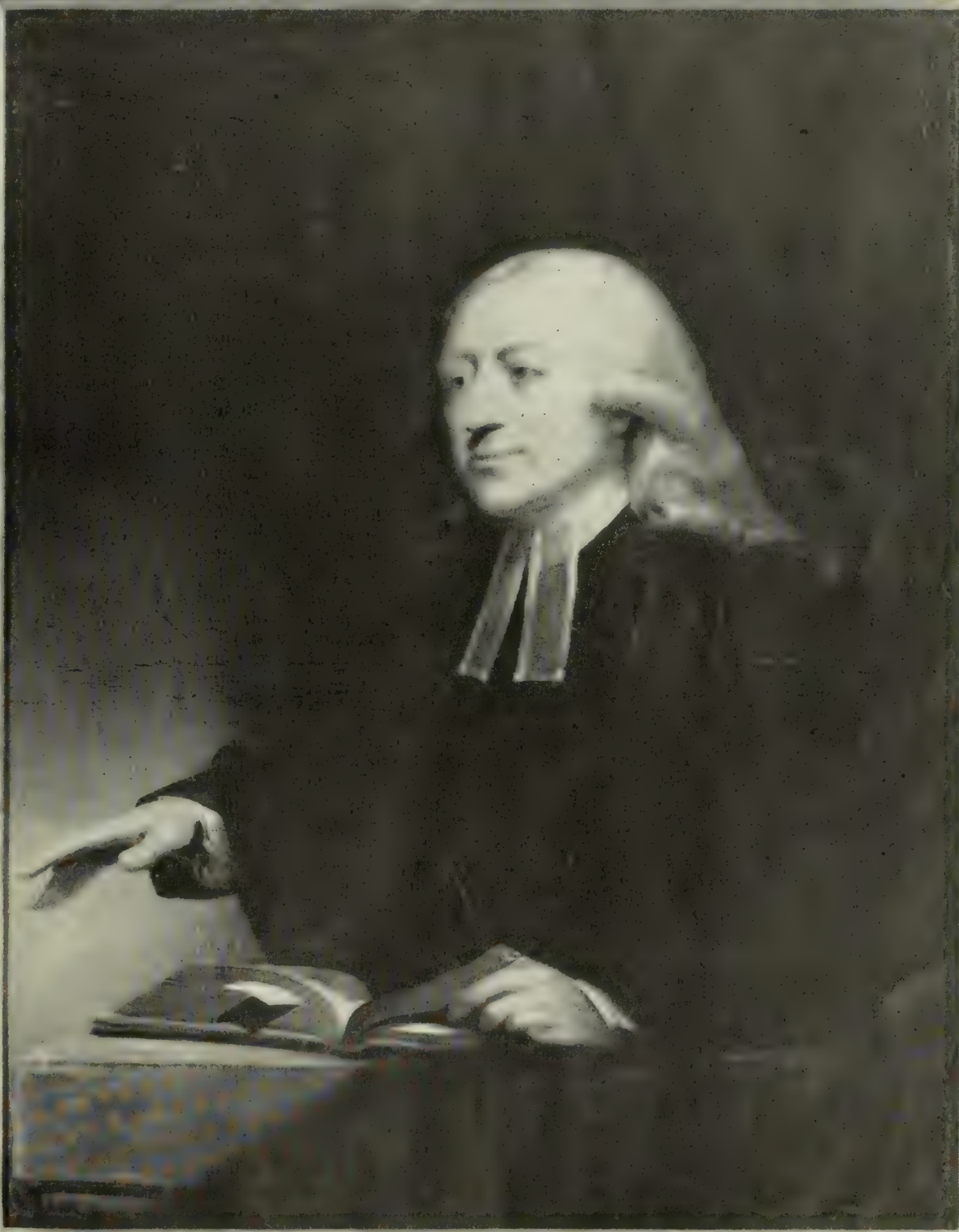
*Dead leaves, to lie and rot
And send forth in dark silence life-giving food
To start again the round of life,
To do their bit in the upward go of things.*

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Carolina Briefs

The Rev. William E. Andrews, Methodist missionary to Brazil, and a native North Carolina, spoke at the Asheville District Mission rally in Central Church, Asheville, on October 20. Since 1954 Mr. Andrews has served as pastor of the Methodist church in Curitiba, and also as district superintendent of the Santa Catarina-Parana District, one of the largest districts in all of Brazil.

The Rev. R. P. Marshall, editor of the "Advocate," will be guest minister at Main Street Church, High Point, on Sunday, November 2.

Col. Robert Morgan was guest speaker for the Layman's Day service at Old Fort Methodist Church on Sunday, October 19. It is interesting to note that under Col. Morgan's guidance a small chapel has been constructed at the Morgan Manufacturing Company. Two services are held daily in the chapel by the employees. Morgans is one of the very few factories in North Carolina that has a religious program available for those who desire it.

Bishop Paul N. Garber will preach at Grace Church, Wilmington, on Sunday morning, November 2, instead of on October 26, as previously scheduled.

Midway Church, Kannapolis, began on October 26 a six-week period of evangelistic preaching and visitation. The pastor, the Rev. Ralph Reed, will preach revival and evangelistic sermons each Sunday through November 30, and teams will go forth to visit the inactive and unchurched during this period.

The Rev. Mitchell Faulkner, pastor of the Leaksville Methodist Church, led in revival services at the Clinchfield Methodist Church in Marion. He was assisted by the Rev. John Barnes.

The Rev. Harold Bridger, pastor of Harrison Church in the Charlotte District, was guest minister at Memorial Methodist Church in Charlotte on Sunday evening, October 19. Before going into the ministry Mr. Bridger was an active worker with young people at Memorial Church, and is now a very capable young minister in the Western N. C. Conference.

The Cover Picture

JOHN WESLEY

The only known copy made by a noted portrait painter of the famous John Jackson, R. A., portrait of John Wesley, has been replaced in the chapel of the Methodist Building at 150 Fifth Avenue, New York City, as the property of the Board of Missions. When the Board moves to the new Interchurch Center, uptown New York, in 1959, this painting will have a central place in the Methodist section of that edifice.

The original portrait of John Wesley was painted by John Jackson in 1827, and hangs in the British Methodist Headquarters in London. Some critics believe it to be one of the most authentic likenesses of the founder of Methodism.

The "North Carolina Advocate" and "Together"

These two splendid publications go hand in hand. Without forgetting the ADVOCATE, let us seek to put *Together* in every home. Without forgetting *Together*, let us seek to place the NORTH CAROLINA CHRISTIAN ADVOCATE in the hands of each member of the Official Board in each of the churches of our two Conferences. No one wishes to see our own ADVOCATE abandoned. Without our support, this will come to pass.

This publication is necessary to the effective work of our two Conferences. Its support can be partially underwritten if we follow the policy of, at least, placing the ADVOCATE in the home of each Official Board member, and keeping it there. By this plan, our leadership will be progressively informed and constantly challenged by the total program of the Church. And many Board members will continue to subscribe to the ADVOCATE after they rotate off the Board.

The plan may be carried out in one of two ways—each Church may place the expense in the budget and send the ADVOCATE regularly to Official Board members—or, where this is impractical, the Official Board can be led to adopt this as a Board policy with each member subscribing to the ADVOCATE. (Or each Official Board member could pay \$1.00 each with the Church paying the balance.)

Would it not be possible for us to establish this as a uniform policy throughout our two Conferences?

ROBERT G. TUTTLE

Dr. A. P. Brantley, superintendent of the Burlington District, will be guest minister at the morning worship service of the Mebane Methodist Church on Sunday, November 9.

Trustees of Greensboro College have authorized plans for the construction of a physical education building which will cost approximately \$375,000. Dr. Hutson said the gymnasium, designed by architect Adrian P. Stout of Greensboro, would be built on the south side of the campus between a playground area and the college heating plant. The announcement follows a report made last month authorizing construction of a residence hall for men.

Dr. H. G. Allen, retired member of the Western N. C. Conference, was guest minister at Broad Street Church, Statesville, on Sunday, October 12.

The second annual homecoming of the Edgerton Memorial Methodist Church of Selma was observed on Sunday, October 12,

with the Rev. H. B. Baum of Norlina as guest minister at the morning service. The Rev. D. M. Sharpe of Durham offered the prayer. R. G. Gurley, chairman of the building committee, spoke on "A Vision for Future Growth and Expansion." The Rev. G. W. Blount of Raleigh spoke following the dinner on the grounds, and dismissed the congregation of 250 people with prayer.

The Rev. Burr Baughman, missionary to Borneo, was guest speaker at the morning worship service of Central Methodist Church, Mount Airy, on Sunday, October 19. Central Church supports the work of Mr. Baughman, who has been called the "architect" of the Methodist mission work among the more than 100,000 Ibans of Borneo.

Dr. Robert G. Tuttle, superintendent of the Asheville District was guest speaker at the October meeting of the Methodist Men's Club of Central Church, Asheville.

The Rev. D. P. Smotherman, associate pastor of Central Church, Asheville, and Mrs. Smotherman announce the birth of a son, Stephen Allen, on October 13.

The Rev. and Mrs. A. D. Byrd, Jr. of Plymouth, announce the birth of a son, Timothy Ernest, on October 10, at Washington County Hospital in Plymouth.

The Rev. and Mrs. Kenneth Townsend, of Calvary-Victory Charge, Fayetteville District, announce the birth of a daughter, Marietta Irene, on October 18, at Highsmith Memorial Hospital, Fayetteville.

Rev. R. P. Marshall, editor of the Advocate, was guest speaker at the Men's Club of First Church, North Wilkesboro, on Wednesday evening, October 29.

Authorization for construction of a new residence hall, at a cost of approximately \$315,000, was voted by Bennett College trustees during their recent annual meeting at the college. President Willa B. Player and Mrs. Julius W. Cone of Greensboro, chairman of the buildings and grounds committee, were given authority to enter into negotiations with the Housing and Home Finance Agency of the federal government for assistance. The new dormitory will house 106 students.

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News Notes



Thousands of Americans will be asked for \$929,790 in a special appeal launched during the Thanksgiving Season to finance the 1959 Share Our Surplus program through which 300 million pounds of foods from U. S. surplus stocks will be distributed free to hungry persons abroad. The goal for the 1958 SOS program, now entering its fifth year, was announced yesterday by Dr. R. Norris Wilson, executive director of Church World Service, National Council of Churches, which sponsors the program on behalf of major denominations in America. Value of U. S. surplus commodities scheduled for distribution in 1958 through the SOS program, Dr. Wilson said, is approximated at slightly over \$30 millions.

The 1958 James A. Gray Lectures will be delivered at Duke University Oct. 27-29, by Dr. John Marsh, Principal of Mansfield College, Oxford University, England. The Duke Divinity School invites all interested clergymen and laymen to attend the lectures which will be given in York Chapel, Divinity School Building on the Duke West Campus.

Dr. Clyde L. Manschreck, associate professor of religion at Duke University, is the author of "Prayers of the Reformers," a book published this month by the Muhlenberg Press, Philadelphia, Pa. In the volume, Dr. Manschreck discusses the prayers of Luther, Calvin, Melancthon, Cranmer, Coverdale, Knox, Becon, (CQ) Ridley, Tyndale and others. He describes these as prayers of "men who believed themselves to be instruments of God's will in the purification of the Christian Church" during the turbulent sixteenth century between 1520 and 1570. The author has arranged the prayers under topics for public and private use.

A new book on race relations, bearing the imprint of the Board of Social and Economic Relations, 740 Rush Street, Chicago, will be off the press about Nov. 1. The 116-page volume, "The Road to Brotherhood," is a symposium by six authors who represent a wide variety of viewpoints. In the introduction, the Rev. A. Dudley Ward, general secretary of the board, writes, "The conscience of The Methodist Church is disturbed about race relations in its own life." He calls the book "daringly unique" because it sets forth the views of writers who positions are often contradictory and, in some cases, not in harmony with statements of the General Conference.

"The consecration and dedication of our missionaries was an inspiration to behold. They are of such caliber of character that we were humbled and led to a closer walk with God." Thus spoke the Rev. C. Ray Hozendorf, pastor of First Church, Magnolia, Ark., one of 32 U. S. Methodists who took part in an evangelistic mission to Bolivia, Chile and Peru during September and early October. The Rev. George H. Jones, staff member of the Board of Evangelism, Nashville, directed the mission, which was sponsored by that board and the Board of Missions, New York. The missionaries held 312 services, trained 315 ministers and laymen in visitation evangelism and won at least 119 new members.

Delegates to the general convention of the Protestant Episcopal Church, held in Miami recently voted down a resolution proposed by

the bishops which called for an end to segregation. A middle-of-the-road resolution was adopted by the pastors and laymen. This urged "charity and forbearance" and "full opportunities" without racial discrimination.

"Twenty-One," the quiz show which gave away a million dollars in two years, folded its tents and stole away into oblivion, following the publicity received after an investigation was demanded. Two other quiz shows, "Dotto" and "The \$64,000 Challenge," had already died. Now only only "The \$64,000 Question" is left.

Capsule News and Comment

They Wept Together: During the Little Rock school crisis thirty-five high-school students met for a panel discussion of their problems, under the leadership of the American Friends (Quakers), in the local YMCA. Twenty-five were white and ten were Negro. According to the news story in *Concern*, they listened, discussed and even wept together over the heartaches of both white and Negro people in the difficult field of race relations. (Perhaps we need more of this type of meetings, and a few more tears shed over the situation.)

Football Must Go On: The closing down of Little Rock Central High School seemed to spell the doom of that school's high hopes for a continuation of its unbroken record of football victories. Acting on orders from the Governor, the school board suspended classes and all activities, only to receive a curt note from the executive demanding to know why it had cancelled the games. When they replied that it was his order, he answered that of course he had not meant to interfere with the football games. "At this time," comments the editor of *Concern*, "although Central High has no classes, it has an active football team. This is probably the most envied high-school team in the nation, being the only one which is able to engage in the really important aspects of school life, without being distracted by classes."

No Applause, but Prayer: The word of the Supreme Court's decision for immediate integration in Little Rock Schools came during the meeting of the National Baptist Convention (Negro) in Chicago. As the president of the convention made the announcement, he asked that there be no applause. Instead, the delegates stood in prayer, while Dr. Jackson asked God to guide Governor Faubus and all state officials. Then, while the audience stood a soloist led them in singing softly, "Rock of Ages, Cleft for me, let me hide myself in Thee." And then they sang together, "Hold on to God's Unchanging Hand." Said Dr. John W. Bradbury, who reported the convention, "The atmosphere in this tense moment was more religious than political, more spiritual than social. Under the religious motivation which directs the highest levels of Negro leadership there abides the hope that bitterness and harsh fighting will not be a dominant tone in the struggle, which might leave a residue of alienation for generations to come."

Among 581 Detroit polio cases this year, doctors find that 265 had received some Salk vaccine. Out of this number 2 died and 70 contracted paralytic polio. From the unvaccinated 316 victims there were 202 paralytic cases and 17 deaths. There were only nine cases among those who had received the full four shots of the vaccine.

Loyola University of New Orleans won the decision of the U. S. Court of Appeals in its effort to get permission to operate a television station. An unsuccessful applicant for the channel had charged that the university was alien-dominated because it was operated by Jesuits, who, in turn, were dominated by the Holy Roman Pontificate, which was a foreign power. The Court did not accept the argument. (This type of argument has been used in China to bar Methodist and other missionaries from working in the country. The Communists contend that, because Methodist headquarters are in capitalist lands, the church is an agency of a foreign power.)

Attendance at colleges in the nation is setting a new record this year, with more than 2,500,000 young persons taking courses. Educators predict that next year will bring more students and more headaches, as the schools try to carry on with inadequate equipment and space.

The British people are becoming weary of attacks on American policy and are becoming more and more friendly to this nation, according to observers in England. Newspaper columnists are increasingly sympathetic toward Eisenhower and Dulles.

Anti-semitism is being fostered by organized hate-groups in the U. S. Investigations show links between some of the bombings and signs of a plot by a terrorist organization. "Communist guidance is suspected. Moscow is known to be fostering anti-Semitism," says "U. S. News and World Report."

"An engineer of souls" is the way Brooklyn Polytechnic Institute thinks of its oldest alumnus, Methodist Bishop Herbert Welch, now nearly 96. A citation containing this phrase, together with a picture of Bishop Welch receiving his latest Doctor of Laws hood, has been given permanent form in a booklet just published. It reports the proceedings of Polytechnic's inauguration and dedication ceremonies held last spring. Bishop Welch was a participant. "Your life has been many lives, all honorable, all touched by greatness, illuminated by a soul on fire with love for your fellow man," said the new president, Dr. Ernst Weber, to Bishop Welch when conferring the degree. The bishop studied engineering at Brooklyn Polytechnic Institute more than 75 years ago.

Chicago—For the first time, the Methodist Church has an official marriage manual for engaged couples and a pastor's manual for premarital counseling. They had their debut at the third National Methodist Conference on Family Life, attended by about 3,000 delegates Oct. 17-19 at the Conrad Hilton hotel here. The manuals were prepared by the Editorial Division of the Methodist Board of Education and published by The Methodist Publishing House. Thirty-seven consultants were involved in the preparation.

Methodism and the Reformation

By THE EDITOR

When Martin Luther nailed his 95 theses to the door of Wittenberg Cathedral in 1517, he set in motion a reformation which did not stop with his time. Calvin and Zwingli added to the movement their particular emphases, giving it, on the one hand, stern logic and a social conscience, and, on the other, a more liberal understanding of some points of doctrine.

But Wesley, 221 years later, added to that reformation movement an element of personal religious faith in Christ. This had, it is true, been present in Luther's teaching, but it had been allowed to lapse into obscurity. And to that personal salvation, he further added common sense—a quality which sometimes had been lacking among the followers of Luther and of Calvin.

Despite the seeming newness of Wesley's approach (which was not new, but as old as Christianity), the Founder of Methodism owed a debt to Luther which modern Methodists often forget to acknowledge.

The two men, Wesley and Luther, were poles apart in personality.

Martin Luther was a firebrand of reforming zeal. He began by attacking the abuses in the church—indulgences, simony, lack of personal faith and morality. He met these evils head on, and the sound of his hammer on the door of Wittenberg still echoes in the world.

Wesley was not primarily a reformer; he did not begin by attacking abuses; he made no effort to change the doctrines or the liturgical practices of the Church of England—in fact, he conceded both to be entirely satisfactory. What Wesley did was to present Christ so warmly, yet so intelligently, that men could see Him in their world.

Luther was not a saint and never pretended to be one. He had a temper that often got out of control; he lived life with gusto, drinking beer with his friends, arguing mightily over trifles, as well as over important matters, indulging in rude and boisterous behavior. His minor books and pamphlets make astonishing reading today, filled as they are with almost obscene jokes and caricatures of his enemies. Yet Luther was only the child of his age, which was one of appalling immorality and crudity, and despite his faults, he manifested, underneath the rough exterior, a genuine love of God and a dedication to His cause. No greater man lived in his century and no man did more for the cause of religion in his time.

Calvin was a different sort of man. Logical, cold, and authoritarian, he attempted to set forth the Christian doctrine in systematic form, according to strict rules of thought and behavior. Often his logic betrayed him into positions which could not be justified by any Christian teaching, but when this happened he could justify himself by quoting from the pages of the Old Testament. It was here that he found arguments for his belief that religion could be made to work by law. Those who disagreed with him were disagreeing with God, and, following the example of Samuel, he was always ready to "hew Agag in pieces before

the Lord." Servetus, he felt, was deserving of death by burning, simply because he refused to agree with the teachings of the ruling party in the church of his day.

Yet Calvin set in motion an eddy in the stream of Reformation which gave us Presbyterianism, the Puritans, and a new concept of social morality. Wesley was debtor to Calvin for the idea of the majesty of God. The Ruler of the universe was no beggar, asking for man's crumbs of allegiance; He was God and before Him man was naught but a worm of the dust. We sing, even today, a song which the old-time Methodists loved,

Would he devote that sacred Head

For such a worm as I?

and despite some attempts to modify the language by those who do not like to think of themselves as "worms," we still find comfort in the thought—which Wesley emphasized much more than the Calvinists—that this God, the Omnipotent, loved us so much that He gave His Son to die for those who were, in the last analysis, deserving nothing better than destruction. Calvin dwelled too much on the worm; Wesley thought of God's transcendent goodness and mercy.

Luther and Calvin paved the way for Wesley.

The Church of England in Wesley's day was, for the most part, Calvinistic. Dr. J. Ernest Rattenbury, in his book, *Wesley's Legacy to the World*, says, "Where religion showed any signs of smouldering fervor, it was Calvinistic. Arminianism was confined to the Rationalistic Divines of the Church of England, who had nothing to say except to live decently, and preached no gospel which told a man how to do so What really killed Calvinism in England was Wesley's personal discovery of God's amazing love."

Wesley owed a debt to Calvinism, but he could never fit himself into the rigid mold of its theology. In Aldersgate Street, he had experienced the love of God, shed abroad in his heart, which made him, in turn, love God with all his heart, soul, mind and body—and his neighbor as himself. Not for Wesley was the cold comfort of a belief that he was, himself, among the elect, while millions of souls were unconditionally damned. He claimed for all the world the message of love:

O for a trumpet voice,

On all the world to call!

To bid their hearts rejoice

In Him who died for all;

For all my Lord was crucified,

For all my Savior died.

This was the message which John Wesley preached, the message which Charles sang. It was a message of love; a call to repentance, yes, but a repentance based upon the love of God which held out hope to the hopeless:

Come, sinners, to the gospel feast,

Let every soul be Jesus' guest;

Ye need not one be left behind,

For God hath bidden all mankind.

Come, all ye souls by sin oppressed,

Ye restless wanderers after rest,

Ye poor, and maimed and halt, and blind,

In Christ a hearty welcome find.

Such a message was based upon personal experience of God's love, an experience which both John and Charles had found, after many years of patient seeking. Good soldiers of Christ they had been, good Christians, willing to devote their lives to God's service. Believing implicitly in the great Reformation doctrine of Justification by Faith, yet they had never been able to appropriate that faith to their own souls—until one day when Charles lay sick in bed in a rooming house in London, and found peace through the prayers and exhortations of an ignorant but gospel-wise woman.

And in another part of the great city, John, not knowing of his brother's deliverance, went, in his despondency and desperation, to St. Paul's Cathedral where he had heard the choir sing the anthem, *De Profundis*, "Out of the depths have I cried unto Thee, O Lord." From this stronghold of Anglican conservatism, which held to the doctrines of the church and to its ancient worship without sensing the beauty and the power of either, Wesley went to a little room in Aldersgate Street where he had been invited by a group of German immigrants who had been touched by the power of God and taught by the disciples of Count Zinzendorf.

Unwillingly he went, John Wesley said, many years later, just as many another troubled soul has held back from going to the place where God would meet him. But God was there among the humble Moravians. And as Wesley listened to the reading of Luther's Preface to the Epistle to the Romans, about a quarter before nine, as he recalls, "while he (Luther) was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

So the circle comes round again.

Luther, the great Reformer, speaks to Wesley, the little Oxford don, and the Reformation which the hammer blows of Luther began now flows out again upon the world. What Luther could not do because of his temperament and the limitations of his age, Wesley does 221 years later, and the world hears once again the message of saving grace.

And back in the rooming house with his beloved brother and friend, John Wesley joins in singing the natal song of the Wesleyan revival in the words just penned by Charles:

Where shall my wondering soul begin?

How shall I to heaven aspire?

A slave redeemed from death and sin,

A brand plucked from eternal fire,

How shall I equal triumphs raise,

Or sing my great Deliverer's praise?

Outcasts of men, to you I call,

Harlots and publicans and thieves!

He spreads his arms to embrace you all;

Sinners alone his grace receives;

No need of Him the righteous have;

He came the lost to seek and save.

A Man to Remember

By LUCY D. BURGESS

In Ramseur, progressive Randolph County town, it is the consensus that I. Fletcher Craven is their leading citizen. This well-deserved title he earned during more than half a century of resourceful working and planning to build his community into the winner of the honor of North Carolina's finest town in its classification during three past consecutive years.

As president of Columbia Manufacturing Company, Mr. Craven has contributed greatly to the prosperity of his town, offering to numerous citizens a means of earning a livelihood. He is happiest when the well-being of his employees is assured, and because he has their welfare deeply at heart, he finds manufacturing challenging.

It was more than 60 years ago that Mr. Craven gave up the teaching profession to go into business. He had studied at a four-months school, which was all that he could find near his home, and then had gone to the Parks Cross Roads Academy, which, says Mr. Craven, was a "high-ranking, outstanding educational institution for its day, with an enrollment of 75 boys and girls who were serious about their studies and eager to learn."

He remembers boarding with a Cox family, and spent many weekends and nights with friends. "On Sunday," he recalls, "we attended a nearby church. Substantially prosperous families rode to the church grounds in a vehicle called a surrey. How vivid is the memory of the clanking and rattling of chains as sleek horses drew this elegantly polished carriage."

But before the school year at Parks Academy had ended, young Craven, just sixteen years old, was elected to teach a school near his home. His salary was the fabulous sum of \$72 for the term. "But something happened to the county budget that year," he recalls, "and I was actually paid only \$68. When I got my money, I paid my board bill and then hurried off to pay for two store-bought shirts I had bought from an Irish peddler who had promised to trust me until I earned the money."

The turning point in Craven's career came after his graduation from Randolph County's old Trinity College, when W. H. Watkins, owner of the Columbia Mills in Ramseur, offered him a dual job, working in the mornings as an accountant for the company store and in the afternoons in the mill plant office. Mr. Watkin's interest in the boy had started when he was attending Weatherly Academy in Ramseur and the mill owner had been impressed by his intelligence and honesty. When Craven accepted the job with the mill he began a new career, one that was to make changes in his life, for he went to live at the Watkin's home and there met the young daughter, Etta, who was then a member of the Ramseur Academy faculty.

Soon the budding industrialist had married the young school teacher and they set up their home in the town. Later, after their two sons were born, they bought a country place in suburban Ramseur on Raleigh Road

which they used for a summer home, until growing weary of so much moving, they ultimately made it a permanent residence. The Craven place is one of Randolph County's beautiful estates.

Of his life with the late Etta Watkins Craven, the industrialist observed simply, "To her I was happily married for fifty years."

Familiarizing himself with the varied techniques of running a textile plant, Fletcher Craven early began to purchase



I. F. CRAVEN

stock so that today, as president-treasurer, he controls the business. His son, Alton, shares with him the ownership and holds the offices of vice-president and secretary.

Approaching his eighty-seventh birthday on October 31, Craven has an optimistic, buoyant philosophy that keeps him cheerful, tolerant, actively interested in people and events. He is a genial social companion. His friends are scattered over the country wherever people know him.

But his pet interest is centered upon the youth of his town. "They must have a place to exercise their bodies in order to grow strong and healthful," he said. And with this intent, Craven worked to have a gymnasium erected and he continued to work for the athletic field after others had given up. The field was dedicated and named for Craven on his eightieth birthday when a gala day celebration honored Ramseur's leading citizen. Two handsome portraits of Craven hang in Ramseur School.

As a church layman, Fletcher Craven has compiled a record. His work and influence in the Western N. C. Methodist Conference are widely recognized. During sixty years, he has failed to answer roll call

as a delegate to the Conference just three times, once when his elder son was born, twice because of recent illness. For a long period, he was treasurer of the Board of Trustees of the WNC Conference. Currently, he is a member of that group, and he is also a member of the Conference Commission on World Service and Finance.

I. Fletcher Craven was one of a group of men who chased a mule through a barnyard gate in order to begin laying foundations for a building which is now among the most beautiful of church structures. He has served Jordan Memorial Church surpassingly well, including membership on countless committees, and twenty-five years, respectively, as teacher of the men's Wesleyan Bible Class, chairman of the stewards, and superintendent of the Sunday school—a total of seventy-five years of lay service.

Craven's second wife is also a splendid church worker. It was the Ramseur man's nephew, the Rev. Joe E. Vestal, who, while ministering to the church at Trinity, where Carrie Cranford lived and taught school, on a Sunday night in November, 1947, arranged a small dinner party at his parsonage home designed to introduce these two people to each other. The scheme succeeded, with match-maker Vestal hearing the marriage vows for the couple in April, 1948.

Mr. Craven explains what happened. He says, "I was a member of the school board responsible for bringing Carrie to teach mathematics in Ramseur High School. I attended numerous church meetings and conferences where she was present without giving thought to any of those occasions; but after Vestal's dinner party, I began to think. She did, too, I suspect, for she is just about the best thing which ever happened to me."

New Hickory Church Celebrates Charter Membership Day

St. Luke's Methodist Church, newly organized in Hickory, celebrated "Charter Membership Day" on September 28, when the district superintendent, Dr. J. Elwood Carroll, as speaker, recognized the 155 charter members and the constituency membership of 198. Organized officially on last June 29, St. Luke's charter membership rolls were closed after ninety days.

Currently the group is meeting in the old St. Andrew's Lutheran Church on the Lenoir-Rhyne College campus, and plans are under way for a Building Program.

In the total program, the Sunday school has a membership of 130, including a college class for the Methodist students at Lenoir-Rhyne; a Woman's Society with three circles and 55 on roll; an MYF of 18 who meet weekly for supper and have just completed a three-day retreat. All the commissions of the church are organized and active and the church-wide study, "Concerns of a Continent," has just been completed, having been in progress for the past four weeks.

The congregation has purchased and beautifully furnished throughout a lovely parsonage. The Rev. Jacob B. Golden is pastor.

Mrs. Dodge Looks at U. S. and African Christianity

By BETTY RAE STEVICK
Nyakatsapa, Southern Rhodesia

Mrs. Eunice Dodge, editor of the attractive *Africa Christian Advocate*, is one of those unusual persons who has seen both African and American Christianity from the perspective of several years' residence in both places. As the wife of a man who was first a missionary, then a board secretary and now a bishop, Mrs. Dodge has lived in Angola, in New Jersey and in Southern Rhodesia. Her husband is Bishop Ralph E. Dodge of the Lourenco Marques Area, which includes Angola, Mozambique, Rhodesia and the Union of South Africa.

From observing the church in two such dissimilar areas as America and Africa, Mrs. Dodge has been able to draw some interesting comparisons.

"The churches that are the most alive in the United States and elsewhere are the ones most concerned about helping others," says Mrs. Dodge. "Christian communities in Africa now are coming to the place where they want to help other communities in their land. I don't think any church can live without a desire to help others."

Mrs. Dodge recalled an incident that suggests that the future of Christianity in the United States may well be influenced by the early effort of our own churches to spread the gospel in Africa.

"While my daughter was in college in the States," she said, "the man who had been pastor of our church during her childhood in Africa arrived in the States to attend a conference. She eagerly requested the college authorities to invite this African pastor to speak to the student body during a chapel service. The people in charge of the chapel program were highly dubious that an African could speak successfully to the sophisticated and, on the whole, skeptical student body."

However, Mrs. Dodge's daughter managed to persuade the reluctant college authorities. They were well rewarded, because everybody listened intently, almost breathlessly during the service. After it was over, people went up to exclaim that the African minister was the first person they had ever seen whom they felt was truly a Christian.

"Africa ought to send missionaries to us, instead of us sending to them," said one person.

"That night in the dormitories there was more discussion on religion than there had ever been before," said Mrs. Dodge.

"Too many Westerners have divorced

Christianity from practical living," she continued. "I wonder if it is because we are ashamed of being religious that we compartmentalize our religion."

More and more the secular people in the United States are becoming aware of the value of having better human relations and of doing the thing that is right—but not necessarily in the name of Christianity. However, the African Christian does it in the name of Christianity. This is largely an influence of their former animistic beliefs which carried religion into every phase of life."

Missionaries are more and more consciously trying to allow an indigenous Christianity to develop in the countries they serve, rather than trying to transplant Western ways to meet the needs of minds formed in a different culture, Mrs. Dodge said.

"Too often it is difficult to separate our way of living from Christianity," she said. "We think the way we have done things is the right way. Much more thought is being given today to the question 'Are we bringing Western civilization or the gospel to these people?'"



Bishop and Mrs. Ralph E. Dodge studying Chimanyia at the language school at Nyakatsapa, in Southern Rhodesia.

"It is very hard for people who come out of one culture to be creative in bringing the gospel without bringing their own culture along, too. Sometimes the best work is done by Africans who study abroad and bring the gospel back to their community and adapt it in a different way."

Who Needs Two Hands?

By THE EDITOR



Paralyzed by an attack of polio in his youth, the Rev. George B. Culbreth, pastor of Stony Point Church, cannot use his hands and depends upon his feet. Faced with the task of preparing church bulletins, he has figured out a way to do the job. Using the hunt-and-peck system, with special sandals equipped with hooks, a spotlight and a magnifying glass, he turns out copy which will compare favorably with the work of most two-armed typists.

The loss of both arms would seem to be an almost insurmountable handicap, but the Rev. George B. Culbreth, pastor of Stony

Point Methodist Church in the Western North Carolina Conference and district director for the *ADVOCATE*, hardly gives it a thought. Of course, the arms are there, but they don't work very well, following an attack of polio when he was eight years old, and Culbreth could have resigned himself to the life of an invalid. How could he ride a bicycle, the neighbors asked, without arms that functioned normally? But he did it, and that victory was but one of the many which he won as a boy.

Now, as a busy pastor, he finds no difficulty in doing all the work of his parish, calling on as many as 1,200 homes during a year, driving his own car (with the aid of his knees) typing his sermon with his feet, and holding his wife with the household chores for good measure.

A graduate of Duke Divinity School, Culbreth has spent most of his adult life in North Carolina, although much of his childhood was spent in Nashville, Tenn., where his father, D. J. Marvin Culbreth, was on the staff of the General Board of Education of the Methodist Episcopal Church, South. Because of his love for the mountains, he has spent fifteen years as a pastor in the hill country and says he hopes to stay there.

Convictions That Came to Me at Corinth

By G. RAY JORDAN*

Without a commitment to Christ, at least in character similar to that which St. Paul demonstrated, we who claim to be Christians today can have little hope for the future of the church, or for organized Christianity in any form. This is the conviction which came to me as I stood in ancient Corinth on the steps of the ruins of the Temple of Apollo.

Acting as Educational Advisor for the Christian World Seminar (its past summer, I was making a brief statement to this group concerning Paul and his message to this ancient city. I stood where tradition says Paul preached. I was awed, humbled and thrilled, as I remembered momentous hours in the life of this devotee of Christ.

Possibly, to some degree my most serious thinking had begun during my visit to Greece in 1933. Certainly, it was the logical result of meditating on Mars Hill the day before visiting Corinth last summer. For, again, I had recalled how Paul made his first great mistake, as a preacher, in trying to speak as a philosopher to the Athenians. After that failure, he determined to know Christ and him crucified (I Corinthians 2:2).

On the steps of an ancient temple I was recalling some of these facts, so vital to an historical appreciation of Paul. We remember that Corinth was an important seaport, a garrison town and a strategic crossroads. Filled with people from all over the Mediterranean world, it had become a by-word for immorality, doubtless because of the organized worship of Venus (Aphrodite).

Moving from the level of physical passion—what the Greeks called *eros*—Paul writes of a love far higher. *Agapē* is the Greek word for this spiritual experience that has become so familiar that, to a rather marked degree, even the ordinary student of the New Testament understands the importance of the term. Directing the attention of his readers to Christ, Paul writes passionately and dramatically of a love that is so holy, it reminds us of Jesus' affirmation that the pure in heart shall see God (I Corinthians 13).

So, too, I am now recalling the testimony of a young minister in Israel, who is so genuinely devoted to his work of Christian evangelism, and so clear in his thinking relevant to the Christian message, that he has even won the respect of orthodox Jews in the new state of Israel, although they disagree violently with his theology. Interestingly enough, he served as the only Protestant member of the committee examining the finalists in the now world famous Bible quiz contest of this year (1958). After speaking to our group one night by the Mediterranean, at Herzlia-by-the-Sea, this missionary gave us an opportunity for questions—a pattern of procedure we had followed all the summer, on our globe-circling journey. A number of our

group asked what the speaker, this Christian minister in Israel, thought of the statement of a well-known American theologian, who insists that we should not try to win the Jews to Christ. "If I believed that," quickly answered the young missionary, "I would not be out here."

Then, after a second, very kindly, but obviously with deep conviction, he added, "Nor is that the New Testament idea of the evangel."

Certainly the lack of Christian concern, such as the scholar referred to above commends, does not represent Paul! Indeed, this first century missionary declared he was willing to be a fool for Christ's sake, if he could only make some wise enough to accept Christ.

If we who claim to be Christians are so indifferent to the claims of Christ that we have no ardent devotion comparable to that, we can have little hope for a Christian world. Indeed, if we have no passion such as I have witnessed in the orthodox synagogues of Jerusalem; or equal to the fervor of the Muslims, whose muezzins call from the minarets five times a day for prayer (One of them called loudly and long each morning at 3:30 a.m., outside our window in old Jerusalem this summer!); or equal to the love of the Thailand Buddhists for their faith, or even suggestive of the de-

votion of those thousands of Hindus we watched bathing in the Ganges at Benares—if, I insist, our faith cannot match any of these—much less the fervor of the Communists—sooner or later we will be "closing up shop."

The kind of Christianity which will convict and convert must be as practical as James describes in his epistle, as genuine as Paul depicts love in I Corinthians 13, and as fervent as Christ revealed his faith when he refused to turn aside from a path that led along the Via Dolorosa and up to Golgotha. This is my firm conviction after circling the globe, after once again watching all kinds of religious rites and ceremonies and after hearing, or conferring with, more than one hundred national, political and religious leaders of all groups.

Copes Chosen to Edit New Music Magazine

The Rev. V. Earle Copes, associate professor of organ and choral director at Cornell College, Mt. Vernon, Ia., has been chosen to edit The Methodist Church's forthcoming new music magazine. The magazine is expected to be published sometime after October, 1959, said the Rev. Dr. Henry M. Bullock, Nashville, general secretary of the Board of Education's Editorial Division. It will be prepared by the Board of Education and published by The Methodist Publishing House. Mr. Copes joined the staff of the Editorial Division Sept. 1.

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"The happiest people are those who are too busy to notice whether they are or not."

Alerting the Western North Carolina Conference for Christian Education

It is good to know that to date 87% of the churches of our Conference have organized committees to conduct the Christian Higher Education Campaign. I hope we can make it 100%. We have a great opportunity as well as a great challenge, and this deserves the prayerful consideration and the active help of every Methodist in our Conference.

Again I urge all our churches to accept as their part in this Christian effort to do everything possible and to go "beyond the call of duty" where this can be done.

The recommended goals for the churches in our Conference were determined only after long and thoughtful consideration. They are goals, not assessments, but I earnestly suggest that every Church use this suggested amount as a target and strive valiantly to reach and exceed this sum. If goals are reduced, the cause for which we work—Christian Higher Education—can be materially and adversely affected.

Meanwhile, let the committees be at work so that prayerfully and sacrificially we may move forward to giving time and money for this great cause of the Church.

NOLAN B. HARMON, *Bishop*
Charlotte Area

*Professor of Homiletics and Chapel Preacher, Emory University, Georgia.

EDITORIALS

Baptist Editor Hits Graham Critics

Editor Marse Grant of *Charity and Children* (Thomasville) recently paid his respects to some clerical critics of Billy Graham in the following editorial:

The criticism of Billy Graham by Dr. Bob Jones, Sr., and Dr. John R. Rice, editor of "The Sword of the Lord" hits a new low, it seems to us. Perhaps you read in the daily press how Dr. Rice attacked Graham in an interview over the Bob Jones University Radio Station WMUU. (That fact in itself is significant since no regular station would likely permit such attacks without an opportunity for the attacked person to have equal time). Rice said the "decay" in Graham's ministry is evidenced by the fact that he has taken in "liberals, modernists, unconverted men to help sponsor and help control campaigns." If the success Graham is having at Charlotte can be classed as "decay," many pastors would like to start "decaying" immediately. The old wornout charge about modernists and liberals sounds like a broken record. What Rice meant to say was that since Graham does not fit into his narrow mold, he is a modernist. True to his spirit, a spokesman said that Graham refused to comment on "these kinds of criticisms because he (Graham) believes that everybody has a right to his own opinion." It is evident that Rice is a jealous soul and since he is not a part of the great Graham campaigns, he stands off and takes potshots at a man who is a much bigger man than he will ever be.

The senior Jones, aging and getting more dogmatic and unpredictable with the years, is no less vicious in his attacks. It is reported that all-night prayer meetings were organized on the Bob Jones campus in opposition to Graham's San Francisco crusade, but failed when a large group of students withdrew. This is incomprehensible but apparently the feeling is that strong. Jones and Rice predicted the New York crusade would fold after three weeks, but as well as we remember, it lasted three months instead of three weeks.

And all of these things are taking place in the lives of men who like to leave the impression that their type of Christianity is just about the only way. It is unfortunate that their actions speak so much louder than their pious words.

The Case for the Christian College

A frequent criticism of Christian higher education is that in these days when the State has taken over practically all education, as well as government, it is futile for the church to spend money on its own schools, especially when many of its members will not patronize them.

There is a seeming validity to this argument which shines on the surface but disappears when we probe deeper into the matter.

A Christian college can do many things which are impossible to the secular educational institution: It can set up standards which must be accepted, standards of intellectual ability and of moral character. Under the present system, many state-con-

trolled institutions have neither. As Bishop Ensley points out in his book, *The Marks of Christian Education*,* a Christian college can demand that its students refrain from drinking, gambling and other forms of misbehavior. The secular school can seldom do this. Thus the children of Christian parents are exposed to temptations which would not be so prominent in a church school.

There is an advantage in community customs of behavior. Place the average young man of seventeen in a school where he is allowed to do as he pleases and his natural cussedness will dictate a compliance with the lowest level of behavior; place him where it is customary to act in a gentlemanly fashion and he will usually follow the trend toward culture and religion. If he does not, there is no reason why he must be tolerated, and the Christian school is able to draw the line at a point which is impossible in a secular institution.

The Christian college attracts teachers who teach because they love the work—love it so much that they are willing to make a sacrifice to continue in it. It attracts men and women who view their job as an opportunity to influence character and not simply to befuddle freshmen.

Christian education is, according to Bishop Ensley, the process of making religious values real by means of example. An education which deals solely with business as a means of making a living, with science as merely the study of natural phenomena, and relegates religion to the sidelines, to be mentioned only in connection with the annual Religious Emphasis Week, is a one-sided and ineffectual type of education which will not provide either motivation or power for living in a confused and bewildering world.

Christian education is the process of making religion real.

**The Marks of Christian Education*. By F. Gerald Ensley. (The Methodist Publishing House. Price \$1.25)

Denominationalism—Asset or Liability

Walter N. Vernon, one of the editors of the Methodist Board of Education, writing in *The Christian Century* recently, pointed out that co-operative efforts among the various denominations in the field of religious education have declined in recent years in the face of a growing denominational emphasis.

Dr. Vernon has called attention to a phenomenon which (although little has been said about it) has been causing some concern among the leaders of the ecumenical movement. During the last ten years there

has been a revival of interest in doctrine and history of the churches, with the result that Methodists are beginning to learn something about Wesley, and other denominations are becoming interested in their roots. Of necessity, such a renewed interest in doctrine must make us aware of initial differences, differences which we had tried to overlook in the days when the churches were on the defensive against encroaching materialism, but which, now that we are in the midst (or perhaps on the diminishing edge) of a "boom in religion," loom larger in our vision than heretofore.

There are two ways of looking at the situation. We may be losing some of our ecumenicity (what a word!), but we may, at the same time, be increasing in our religious enthusiasm, and it is possible that more progress can be made for the Kingdom through a revival of denominational emphasis which calls attention to the various distinctive doctrines, than by acquiescing in the liberal attitude that it doesn't matter what church you join.

For our part, we cannot help thinking that the early Methodists would have accomplished little if they had been content to remain satisfied with the *status quo* and to refrain from preaching heartfelt religion in an effort to conform to the customs of the Church of England.

Methodism had a message. So did the Baptists, the Presbyterians, and all the rest. Uniformity of preaching and teaching in an effort to promote the ecumenical pattern will not result in any great gains for the denominations, and we sometimes wonder if it is good for the "whole state of the church."

Religious bigotry is not Christian, but neither is the Twentieth Century spinelessness which professes to see no difference in the denominations and cheerfully drops all doctrinal teaching in order to avoid controversy. The "Great Church" of which we are a part does not depend upon uniformity of message or method for its life. Protestantism owes a debt to Luther, Calvin, Knox and Wesley; it has roots also to the Roman Catholic Church, the Anabaptist movement and the teachings of John Huss. But no man can believe in all the doctrines of all the churches, any more than he can reject them all. He must find for himself a faith which fits him.

To be an informed and ardent follower of the Methodist movement and at the same time a brotherly and tolerant Christian in our dealings with other denominations is a difficult task, but it can be done.

It is with this thought in mind that the editors of this magazine present this week's issue, in tribute to the leaders of the Reformation in Germany and in recognition of the continuing reformation which has never stopped.

THE VIVID FALL

I watched the sky today, and it has told
The changing season by that brilliant blue
That only autumn brings. I looked for gold
Among the maple leaves and found a few.
Soon now a lucid pageant good to see
Will cross the stately mountains, grace
them there.
The thoughts of God will flame within each
tree,
And scent of purple grapes will fill the
air.

To man, as nature, comes the vivid fall
With harvestings from many years to
bless.
The last of life should be the best of all,
With wisdom, peace and deeper happi-
ness.
When I am old, let all my dreams be bright
As autumn sky before the fall of night.

—AVIS TURNER FRENCH

From *The War Cry*



Try Postals for Christmas Messages

By S. L. MORGAN SR.
Wake Forest, N. C.

On my recent birthday two friends presented me with 60 postal cards, knowing a favorite hobby of mine is the use of postals. I use hundreds of them a year for simple friendly messages. By this simple means I keep hundreds of friendships alive—one of the truest joys in life for me. Indeed, I've found nothing in life more rewarding.

Of all the numerous articles I've written, none has ever brought me a heartier response than on "Kindness by Mail"—kindness mainly by the use of postals: three cents, two minutes, then a kind message on its way to cheer some burdened or lonely heart.

Postal Cards for Christmas Cheer

I write this simply to urge you to try this out at Christmas. Instead of the conventional Christmas card, with maybe only your name or initials to identify you, try a real heart-message on a postal card. It's cheap—it's quick—it's easy, and it can be heart-warming, if only you put your heart into it.

And don't be stingy with your heart-messages, greeting only a few intimate relatives and friends. The world is full of hearts aching to know someone cares. And a postal can do wonders to ease the aches. I've tried it hundreds of times and know firsthand.

I've just received a two-page letter, beautifully written, from an unknown woman in Indiana, thanking me for an article of mine for last Christmas on how I find Christmas joy. A paper containing it had somehow been dropped in her driveway. It was bedraggled by passing cars, some of it unreadable. In my article I had remarked that I myself would love to get a heart-message on a postal.

And she wrote, "That got me! For it has been my habit for years to write postals to

my neighbors with heart-messages: to one, 'I have enjoyed you the past year—the smoke rising from your chimney over your fireplace—and you maybe sitting by it'. To another, 'I love the new arrangement of your lawn'. To another, 'I admire you for your fine children'." And one neighbor phoned her, "Of all the Christmas cards we've received in years, your postal did me more good than all the other Christmas cards together!"

Heart-Warming Results

I wrote a postal to a woman I've never seen. I only knew her father as a little boy with me in a rural Sunday school—80 years ago. I learned he was near to death—he has just been buried. I knew she was anxious, besides carrying the burdens of a school teacher. My postal said, "Be sure I care, and I'll pray for you."

She replied—and with what pathos! "Your card brought me just what I needed. I put your card in my purse and took it to school, and took it out and read it several times during the day—just to feel that someone cared!" And only a postal!

I read of the death of a fine man, my neighbor years ago, the father of a high-ranking general. I wrote a postal to the fine Christian widow, simply saying how his death grieved me too, and how fine I felt the parents and children were years before—just a little heart-message.

She wrote me touchingly—and sincerely, I'm sure: "Of all the hundreds of telegrams, letters, and notes received, none did me so much good as your note!" Only a postal, and a heart to care!

Every Christmas I like to pass on again my favorite Christmas incident. It was December 31, several years ago. Postals then cost one cent! At midnight the cost would go to two cents. I had given a day or two typing heart-messages on a hundred or so postals—to drop in the mail before midnight. They were largely to the aged and shut-ins near and far; to some sorely bereaved and sorrowing; to some parents I was proud of for rearing fine children; to some whose heroism under trial had inspired courage in me. Who can't think of such?

Three of my postals went to aged saints in my own town. One was to a noble "gentleman and scholar" near 90. Often I met him on the street, hobbling with his cane, a smile on his face. One was a woman of 86, blind, but always greeting you with a glad welcome. The third was long an honored preacher-educator, now ill, his last job gone, his end near, feeling there was nothing more to live for.

Next night, only a few minutes apart, all three rang my phone, to thank me warmly for a cheery word on a postal! Three 1¢ postals, three minutes each! I never had so much for so little! Why not try it?

Those three are gone now, and I'm glad I gave them three penny postals and maybe ten minutes! And others: the great old widow of a Texas minister—her pastor wrote me what a radiant, helpful soul she

A Prayer

*Father, who through Jesus Christ hast made me Thy child, let me learn this day something more of what it means to be a child of God. Give me something of Thy children's freedom of access to Thee, their sense of safety in Thy keeping, their sure confidence in Thy unchanging love. And let there grow my heart a child's answering love, a child's simple trust, and a child's reverent and glad obedience. To this end help me to keep near my Saviour, that the spirit of sonship that was in Him may come to be in me. May He indeed live His life afresh in me, that I may not alone be accepted into Thy family for His sake, but become myself Thy beloved child in whom Thou art well pleased. Amen—*METH. RECORDER.



was—and about the poems she wrote and sent to shut-ins near and far. Then a long silence. I wrote her pastor, and he said, "She went home a year ago. And left an afterglow behind her." She said I helped her.

A lonely woman in Missouri wrote me repeatedly—reaching out for someone who cared—she'd be 90 on a certain date. I sent her a postal with a word of cheer. Her end was near—she might not write again.

I think some hundreds in heaven will thank me for the boosts given by my postals.

Heroes I Have Known

By M. R. CHAMBERS

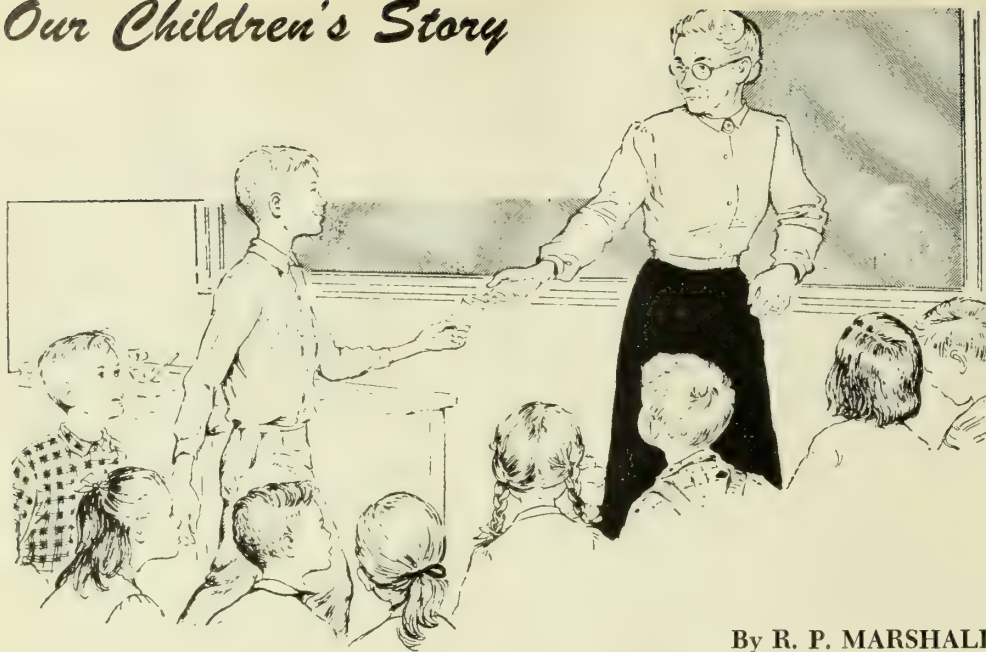
At Conference one year I roomed with a preacher who was the father of five healthy, growing children and the pastor of five weak, decadent churches.

It was customary for preachers and delegates attending Conference to have rooms and breakfast in homes of members of the host church. For the other meals we were issued meal tickets which were good for the price of a meal at various eating places in the town where the Conference met. There is a ceiling on the price; that year it was about 65 cents.

My roommate and I usually ate together, and I soon noticed that he seldom ate dessert. This seemed rather unusual for him. Sometimes he would forego some other item of the meal. Then I discovered that, when he turned his ticket in to the cashier, he would ask for chewing gum, a candy bar, or some other knick-knack to make up the full price of the meal. But I never saw him eating a mid-afternoon or bedtime snack.

When Conference adjourned and we were packing our suitcases to leave, I saw that he had been stowing these goodies away to take home to his children. Unable to buy trinkets for each of them at the dime store, he had taken a part of his food allowance each day in order to have something for them when he got home.

Whatever his rating in the Conference may have been, surely a man who it a hero to his wife and children has passed the supreme test.



By R. P. MARSHALL

The Last Day

Reprinted from *The War Cry* (Chicago)

I never asked how old Miss Annie was. She had been teaching in Coonrange as long as most of the inhabitants could remember, and grown men still walked warily when she came in sight, remembering, I suppose, the glint of her eyes behind those huge tinted spectacles and the caustic tone of her voice.

I always thought of her as being six feet tall; yet when they buried her they put her in a coffin no larger than that for a child.

The first day that I entered her classroom, when I was eight, it was in fear and trembling, for I remembered the tales my older brother had told me. "She's got eyes in the back of her head," he had solemnly asserted, and I spent the first day looking for them. Somehow I couldn't reconcile the two Miss Annies that I knew. One was a sweet, little Sunday school teacher who always sat smiling up at her timid spouse, while he made the same set speech at the opening exercises. (Of course, the "Miss" in her name was merely a title. All teachers were "Miss" no matter how long they'd been married.)

But now I was face to face with the other Miss Annie on her own territory, and somehow she was different. I shivered in my boots, which were much too tight for walking, much less shivering, but I sat there because I dared not do otherwise.

Then my attention was drawn to a late-comer who sidled into the classroom with all the grace of a camel on ice. Sinking into a vacant seat near the door, he seemed to try to efface all traces of his presence.

To my surprise, he seemed to succeed, for no one paid any attention. I looked around at the other children, expecting to see them staring at the lanky boy, who huddled behind the small desk as if it were a barricade, and I waited to hear a snort of ill-suppressed laughter. But none came.

And then I saw Miss Annie and I understood.

Gone was the stern martinet before whose glance the fiercest miscreant quailed in terror. In the face, which a moment ago had

been set in marble, was the same softness that appeared when she watched her timid husband falter over the words of the Scripture lesson.

"Tony," she said gently, "we're glad you came."

The shrinking boy began to uncoil his gangling legs, and his face was lifted up to the light. Miss Annie had wrought a miracle.

I don't remember much more about that first day, except that when recess came I sidled over to where Tony stood, alone and apart from the other boys. I looked at him and he looked at me. He was at least two years older than I, and he seemed much more than that.

I smiled and said, "I got a tree frog."

"I know," he said. "I heard him chirping."

I didn't stop to consider that he couldn't have heard that frog chirping, for he hadn't chirped. But when I got to studying about it later, it didn't seem impossible, for by that time I was ready to believe anything Tony said—possible or not.

Stubbing my school shoes in the warm dirt of the playground, I pretended indifference. "Thought I'd take a walk a ways out to the road," I said.

Now he smiled, a smile that lit up his usually solemn countenance like a Christmas candle. "Thought I would too," he said.

But when we passed by the crowd of boys at the edge of the baseball diamond, the smile faded and the remote look came back. I understood, and was not surprised when a raucous voice cried out, "Hey Skinny!" "I see you got on your old lady's coat again this year." The other boys sniggered.

Without a word, Tony walked on toward the big road, and I followed. I couldn't help looking at the coat and quickly I understood the cause for the laughter. It was indeed some woman's tailored coat, worn and shabby, and whoever had cut it down to fit him had not even tried to disguise the origin.

As if he had forgotten me, Tony walked on ahead, and I had to run a bit to catch

up with him. When I did, he looked around, as if surprised.

"You didn't have to," he murmured. When I went home that afternoon, I asked my aunt about Tony.

"He's new in town," she said. "After his mother died he went to live in Evansville with his grandmother, and now he has come back to stay with his father and stepmother."

"Oh," I said, "so that's where he got the coat." I told her about the lady's worn-out coat that had caused the laughter. My aunt nodded grimly.

"You be nice to Tony," she continued, "no matter what the other boys do."

"Yes'm."

From then on, Tony and I were buddies. He didn't talk much, except about his hobby, electricity, but when he got started on that, he was a walking encyclopedia. I learned a great deal from him. In the afternoons we'd hurry back to my house and tinker with doorbells and discarded magnetos from the old-fashioned hand-cranked telephones. We made a motor that would actually run, and a microphone which would pick up the sound of a fly walking across the table.

The days went by, and the months. Tony was not too good in his school work, but he got by, largely due to the extra attention that Miss Annie gave him after school.

After a time, the jeering stopped and Tony took his place as one of the gang. He couldn't or wouldn't play baseball, but he became the source of all knowledge in the field of electricity and automobiles. He spent his spare time tinkering with Doc Winton's old Metz, which only ran backwards up hill, and he was happier than ever seemed possible.

Then it was commencement time, the end of the year and the end of our stay in Miss Annie's room. We were to go into the new school building which had eight rooms and as many teachers. Miss Annie wouldn't go with us, for she was staying behind to teach the little fellows in the first two grades.

As I sat in the classroom that last day, it suddenly seemed very much like home, and Miss Annie up there at the blackboard very much like the mother whom I had dreamed about but never known. I looked at Tony,

(Continued on page 16)

Bible Quiz

1. What animals ran down a hill into the sea when evil spirits entered them?
2. On what occasion did Jesus say, "It is I, be not afraid."?
3. Who tempted Christ, saying, "Command that these stones be made bread."?
4. In the parable of the Sower, what grain was sown?
5. What New Testament woman made coats and garments for the needy?

Answers to Last Week's Quiz

1. Potiphar—Genesis 39:1 and 20.
2. An angel opened the prison door—Acts 12:1-9.
3. Lake of Galilee—Mark 4:36-39.
4. Mt. Sinai—Exodus, Chapter 19.
5. Land of Moab—Ruth 1:4.

His Religious Experience

By DALLAS MALLISON

"He then returned to his garret and prayed the livelong night, and early the next morning he felt like he had dropped a great weight, and he felt inexpressibly happy. Everybody seemed to look much better than ever before, the woods and mountains seemed to be clapping their hands with joy, and everything seemed to be praising the Lord. He felt as though a great burden had been lifted from his heart."

This high point or climax in the conversion experience of a great Tar Heel pioneer Methodist layman and lay preacher vividly illustrates the deep feeling, great exhilaration, and emotional fervor which more often than not accompanied or characterized the conversion or being "born again" of those Americans who founded the Methodist Church.

Most Methodists today lack an adequate appreciation of the emotional intensity, depth of feeling, and sober seriousness with which early Methodists lived their religion. Whether or not this type of experience is good is beyond the province of this article. The only purpose here is to gain a proper conception of this profound difference between those who founded our church and those who are its members today.

Formalism or ritualism in the worship service and a very subdued and restrained atmosphere mark such services in nearly all Methodist churches today. When Methodists speak of vivid and dramatic outbursts of religious feeling today they are thinking of such groups usually referred to as "holiness" and "fundamentalist." Also in this category are the splinter, residual, and old-line Methodist groups, small in number, but scattered all over the country.

The preoccupation of early Methodists—and these other groups today—with repentance, baptism, and clean living is reflected in a whole series of terms seldom used and even less understood by most Methodists today. This list includes such terms as "Holy Ghost," "the baptism of the Holy Ghost," "born-again Christians," "praying through," "burden" or "burdened," "pure and holy," "holiness," "sanctified," and "washed in the blood."

Such terms are common in the biography of that great old-line Tar Heel Methodist layman and lay preacher, Wilburn Waters (1812-1879), who lived his Methodism both intently and seriously. Being "born again" and finding peace and serenity was both a very difficult and long-drawn-out process for this hermit hunter of the hills of northwestern North Carolina. He sought out the solitude of the mountain fastness of Ashe County to discover and live closely with God as much as to hunt game.

As related in a first article, Waters was born in Wilkes County of an ex-French soldier and a half-breed Indian maiden. His

search both for big game and solitude led him to migrate to Ashe County in 1832 at 20 years of age.

As a school youngster in Wilkes County he was first confronted with the challenge to give his life to Christ. However, it was several years later as a young man in Ashe County on big Whitetop mountain after much battling and travail before he was able to surrender his life to Christ and find peace and serenity of soul. He attained "inexpressible joy" and happiness, but only after prolonged struggling with himself.

Waters had this to say concerning his first religious experiences as a Wilkes County schoolboy:

"I felt very wretched, but could not tell why, and I tried all manners of ways to suppress my feelings. I determined to attend preaching, give way to my feelings, and see what it would result in."

But try as he did, he could not find the peace and serenity he sought. He continued in a state of animated dissatisfaction for several years after he had gone to Ashe County. He became very fond of camp-meetings and circuit riders and attended all the meetings he heard of both far and near. This while he was still in his twenties.

"On one of these occasions," he said, "I felt as if I were suffocating, as if the house was too small for me, and as if I were too close to the preacher. At last a cold chill ran through my system and I thought I was going to die."

"As soon as the sermon was over I started for a dense thicket in the nearby woods," he relates. "I wanted to find a place where no one could see or hear me while I prayed. After peering around and being satisfied that no one would see or hear me, I knelt down and prayed. I finally had to get up and leave, my prayers unanswered and my very soul despairing."

"I then tried again to stifle my feelings, but the more I tried the more wretched I became," he declared. "On Sundays I would take my Bible and go for long walks in the woods. I would find some dark hollow in which to read and pray. I continued in this frame of mind for several months."

It was about this time that he met a man named Andrew Blevins who influenced Waters to pitch his rude tent on a secluded but lovely spot on big Whitetop mountain. This was a place, Blevins told Waters, where the latter would not only be near the wild game he hunted but it was where he could find the solitude he longed for in which to find peace with his Christ.

It was on this very spot that Waters after a few years built the rough cabin that was to be his home for over 40 years.

For several years after locating at this place Waters continued his constant daily Bible reading and his ceaseless praying. He at last reached the point where he was willing to make a full surrender to God and leave all up to Him.

"I determined to make a full surrender and to cast myself unreservedly and hope-

lessly on the Lord," he says of this experience. "I made up my mind to throw myself upon the great and abounding mercy of the Lord who promised to save all who throw themselves upon Him in all sincerity and humility. This I decided to do if I perished in the attempt."

Then came his full and final surrender and complete peace with God as described by his biographer at the start of this article:

"He then retired to his garret and prayed the livelong night, and early the next morning he felt like he had dropped a great weight, and he felt inexpressibly happy. Everybody seemed to look much better than ever before, the woods and mountains seemed to be clapping their hands with joy, and everything seemed to be praising the Lord. He felt as though a great burden had been lifted from his heart."

In his rapture, Waters cried, "I felt like I could fly away on the wings of an angel."

Waters' biographer declares that "Waters never faltered or doubted after that, though, like all Christians, he had his periods of depression and refreshment. He found his peace in the fall, but it was not before next spring that he made his public confession of faith. Before and after this confession, he never tried to conceal his great joy, but continually rebuked sin wherever he found it and exhorted sinners to forsake their evil ways."

"Although entirely alone in his cabin, he held what he called family prayer morning and night," his biographer states. "He fixed up his garret as a chapel where he held services on Sunday alone or with company if he had any." He certainly had very little company. Waters never married, and he was quite shy and diffident toward women.

Though strong enough in his sixties to make long bear hunts when he often left his friends behind in the hot pursuit of the chase, his health failed rapidly in his 66th year and within a year he had died. He had great pain and much weakness, suffering from "catarrh of the head," but he refused to give up until the very last.

He went back to his native Wilkes County to attend campmeeting and visit once more with old friends. Despite his extreme pain, he enjoyed the meeting to the "fullest extent." But his hard life and the arduous trip back across the Blue Ridge on horseback had exacted their toll, and an examining physician told him he was very ill.

"I am not afraid to die, doctor," was his quiet and characteristic reply. This symbolized his firm faith and deep convictions.

On his way home he became worse and spent two weeks with a good friend, the Rev. Patterson Graham, a Methodist circuit rider. A little better, he decided to go to nearby Abington, Va., but only one day out he had to abandon this trip. After spending a while at the home of a good Methodist widow lady, he was carried to the home of his sister, Miss Zelfa Waters, where he soon quietly passed away. The Rev. Mr. Graham administered the last rites and executed Waters' will.

Waters, his biographer declared, "had passed on to that happy home of which he had dreamed and longed for so many years. Waters was not only a brave pioneer and an intrepid hunter, but he was also a devout Christian gentleman firm in his sturdy Methodist faith."

New Study Course for Pastors at the Keeley Institute, Greensboro

By RUSSELL L. DICKS
Professor, Pastoral Care, Duke Divinity School

Through the support of the Board of Temperance of the Western N. C. Conference we have been able to launch a new study course in the rehabilitation of alcoholics at the Keeley Institute in Greensboro. Two ministers at a time come to Keeley for a ten-day period to work under supervision with the patients. The ministers live at the Institute and are on call day or night as patients are admitted. This involves observation of the nursing and medical care of the patients, talking with the patient, and often with the patient's family. In addition each pastor carries on a course of study during the ten days period and receives both pastoral and psychiatric supervision in his work while at the Institute.

The Keeley Institute is a private hospital which specializes in the care of persons suffering from alcoholism. It has eighty years of experience in the treatment of this disease which is now rated as the third health problem of the nation by many medical authorities. At Keeley a joint-therapies approach is made to the problem, bringing the resources of medicine, nursing, pastoral care and Alcoholics Anonymous, to the care of the patient. The alcoholic is one of the most disturbed, mixed-up, uncertain persons that we see in our society, and yet we know he can be helped. The constant note that must be sounded, and must be held before families of persons suffering from this disease, is: THERE IS HOPE FOR THE ALCOHOLIC.

The pastor is a key person in the helping process because of his position in the community and because he contains within his person and his message the essence of hope. When I have said that I must be certain I am understood lest someone think that the pastor helps the alcoholic by preaching at him. All too often that is what pastors have done—preached at the alcoholic. The method of pastoral care is not preaching. It is listening, it is understanding, it is caring, it is waiting, it is accepting, it is communicating hope through searching with a person, often slowly and laboriously, to find him a sense of self-esteem and helping him to establish a sense of confidence, which ultimately leads to a faith in God and one's fellowman. That we often fail is not a criticism of our methods but is testimony of the difficulty of our task. The alcoholic has often been hurt on a deep level. The disease may seem to be self-inflicted; that is, brought on by the willfulness of the sufferer. His very willfulness, or his seeming determination to go on drinking even to the point of self-destruction, regardless of the suffering to others brought on by his drinking, is a part of his illness.

Helping him is no assignment for amateurs, and yet the pastor, with inadequate preparation beyond compassion, is constantly afforded the opportunity to be of help to these people. It is for these reasons that the Board of Temperance of the Western N. C. Conference, the N. C. Conference,

Mr. William R. Boothe, administrator of the Keeley Institute, myself, and others, feel that in Clinical Training in Pastoral Care of Alcoholics we have launched one of the significant programs for pastors in the nation. In fact, this is the only one of its kind in the nation. We know that ten days is not enough time, but it is a start which can be followed with more study. Working with alcoholics is not an art that can be learned in the classroom and study hall, but only with living persons, with all their complexities, disappointments, lingering hopes, and possibilities.

The course at Keeley is open to any pastor. We can take from forty-five to sixty ministers through this course per year. If you are a Methodist minister and are interested contact the District Director of your Board of Temperance, both for appointment and for scholarship aid to cover your expenses for the course. The dates of the course are:

1958: November 3-13, 17-27
December 1-11

1959: January 5-15, 19-29
February 2-12, 16-26
March 2-12
April 6-16, 20-30
May 4-14, 18-28
June 1-11, 15-25
July 6-16, 17-27
September 7-17, 21-October 1

One thing we can be certain of and that is that as pastors become involved in working with people at a significant level of spiritual need their preaching takes on dimensions of depth and vision. It is not that they preach about the people to whom they minister but rather that in the helping process their own spirits are touched by the healing redemptive force which is God.

Prohibition Misrepresented

By REV. W. A. SWIFT
Monteagle, Tenn.

The liquor business spends millions of dollars annually spreading propaganda to advertise the liquor trade, but not to advertise their products—drunkards, broken homes, deaths on the highways and other places. Through this deceptive propaganda, articles in daily papers, literature, etc., a majority of people in the United States believe Prohibition was a failure.

The years under Prohibition were called the "Roaring Twenties" because of prosperity, but this is shoved in the background by liquor propaganda. The liquor people hold high before the public, that the revenue from the sale of alcoholic beverages amounts to more than two (\$2,000,000,000) billion dollars a year, but the General Assembly of Massachusetts, after investigation, handed down the report that for every dollar that state received from the sale of alcoholic beverages, it cost eight (\$8.00) dollars for

law enforcement, in arresting, feeding drunks, caring for alcoholics, etc.

If we could do away with the liquor traffic, the United States would save eighteen (18) billion dollars a year, not to mention ten (10) thousand traffic deaths caused by drinking. They even thrust at Mississippi and Oklahoma, by getting some writer to portray bootlegging in these states, also publish the low population of the two states, due to their law against the sale of liquor.

But Oklahoma, according to reliable reports, stands twenty-fifth (25th) in population, and Mississippi twenty-sixth (26th). Neither do these false propaganda reports of the liquor traffic tell the public that these two states have the lowest per cent consumption of liquor, lowest per cent of crime, lowest per cent of alcoholics, and the lowest per cent of bootlegging of all the states of the Union.

People who believe in Prohibition have no way of getting the facts to the public about the curse of the liquor business. People who read church papers are comparatively few compared to the number of people who read daily papers and magazines that advertise and boost the liquor business. They are paid an enormous sum to advertise liquor and reflect on Prohibition. These periodicals will not publish articles of the good of Prohibition.

Institute on Alcoholism at Atlantic Christian College

Atlantic Christian College in Wilson will be host to an Institute on Alcoholism on Monday, November 3.

Registrations will be taken from 9:00 to 10:00 a.m., in the Howard Chapel.

The following subjects and speakers give promise of a highly interesting and informative study:

"The Nature of Alcoholism," by Dr. Desmond P. McNellis, Clinical Director, State Hospital, Butner.

"Counselling the Alcoholic," by the Rev. Leon Couch, pastor of St. Paul's Methodist Church, Goldsboro.

"The Minister and A.A.," by the Rev. William E. Edge, pastor of Newton Grove Unity Christian Church.

"Counselling the Family," by the Rev. R. Murphy Williams, pastor of First Presbyterian Church, Wilson.

"A Case Study Through Role Playing," followed by discussion. Directed by Roberta Lytle, R.N., psychiatric Social Worker-Consultant, Raleigh.

"Resources for the Minister," by Dr. Norbert L. Kelly, director, A.R.P., Raleigh.

"The Dedication of the Minister," by the Rev. Jo M. Riley, pastor First Christian Church, Wilson.

The institute is sponsored by the Committee on Alcoholism, N. C. Council of Churches, Atlantic Christian College, and the Ministers' Association, N. C. Convention of Christian Churches. The program is open to all ministers and concerned church workers.

Registrations and requests for programs should be sent to Alcoholism Committee N. C. Council of Churches, Box 6637 College Station, Durham, N. C.

President Lays Cornerstone of Interchurch Center

New York, Oct. 12—The President of the United States laid the cornerstone of the new Interchurch Center today, proclaiming that it symbolizes a "prime support of the Christian faith."

Under sunny but briskly cool autumn skies, Dwight D. Eisenhower stood before the wind-whipped banners of 37 Protestant and Eastern Orthodox denominations and the robed and massed 500-member choir of 15 churches. With a silver trowel, he mortared a marble stone from the Agora in Corinth, where the Apostle Paul lived and preached, with a block of Alabama limestone.

Behind the President on the blue and white draped platform and facing him within the 5-block roped-off enclosure of Riverside Drive sat dignitaries of church and state in their academic and clerical robes with hoods of scarlet, purple, blue and maroon alongside building craftsmen from the Center in new steel helmets. From the jewel-encrusted cross placed near the cornerstone, flashes of light were reflected from the sun as it slowly sank over the majestic Hudson in the foreground.

It was a momentous day in the life of the churches as 30,000 persons poured into Morningside Heights to watch the Chief Executive perform the traditional rite for the first national headquarters of the Protestant, Orthodox and Anglican communions in the United States.

Within a year, the 19-story, 20-million-dollar building will house the national offices representing some 144,000 local congregations with a membership of nearly 40 million Americans. Both the National and the World Council of Churches, as well as many denominational bodies will be based there.

Dr. Cavert Cited By Upper Room

The *Upper Room*, the world's most widely circulated devotional periodical, aided by hundreds of church leaders, has conferred upon the Rev. Dr. Samuel McCrea Cavert its 1958 churchman honors.

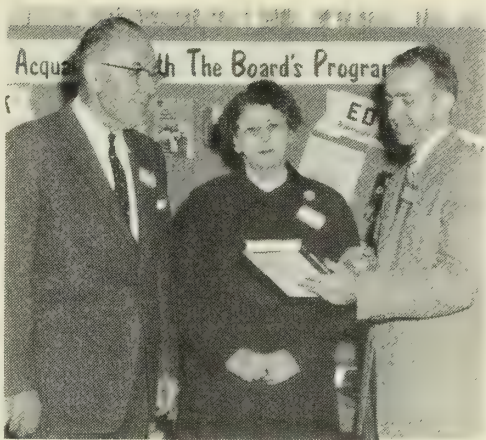
The citation, made at a dinner in New York City, September 25, by Dr. J. Manning Potts, the editor, was in recognition of Dr. Cavert's contributions to world Christian fellowship.

More than 300 distinguished officials of denominations and interchurch bodies attended the annual dinner. Eleven hundred church leaders from this country and abroad participated in honoring Dr. Cavert through letters, bound in four volumes and presented to him by Dr. Allen E. Claxton, New York committeeman for the dinner.

The citation read in part as follows:

Dr. Cavert has rendered unique service in the field of world Christian fellowship through his leadership in the interdenominational and ecumenical movements. His patience, sensitivity and gentleness combined with industry, integrity and clear insight make his life work one of rich fruitage.

Dr. Cavert, a Presbyterian, has devoted



Discussing materials on display at the National Adult School of Alcohol Studies and Christian Action held Oct. 8-15 at Green Lake, Wis., are left to right, the Rev. and Mrs. L. E. Mabry of High Point and the Rev. Robert Regan, director of the school and formerly of North Carolina.

The eight-day school was sponsored by the Methodist Board of Temperance, Washington, D. C.

his career successively to the guidance of the Federal Council of Churches, the National Council of Churches and the United States Conference for the World Council of Churches.

Cash Gift to Student Loan In Memory of Young Man

A \$500 cash gift was recently made by the Asbury Sunday School Class of First Methodist Church, Forest City, to the Student Loan Fund of the church, in memory of William McKinney, son of Mr. and Mrs. Wade McKinney, who died of nerve cancer on July 17, one month before his 16th birthday. He was the eldest grandson of the Rev. C. W. Bates who died 18 months previously.

Before Bill became ill some time ago, he took part in many of the activities of his church and school, and was active in Scouting. Because of his friendly, happy disposition, he was liked by all he met.

The Asbury Class has expressed its love and deep appreciation for his fine young life by making this living memorial gift to the Student Loan Fund which will help some student to get the education that Bill had planned to have.

Divinity School Faculty Honors James Cannon

Dr. James Cannon, who served as dean of the Duke University Divinity School from 1951 until his resignation October 4, was honored recently by the Divinity School faculty.

The faculty approved a resolution of appreciation to Dr. Cannon for his years of service to the university and to the Divinity School.

A copy of the resolution, signed by the faculty members, was presented to Dr. Cannon at a surprise party given in his honor by the faculty.

In part, the resolution stated: "It has been estimated that he served on 17 com-

mittees for a total of 112 committee years and chaired 12 committees for a total of 61 committee years. From 1950 to 1952, he served simultaneously on 10 committees and was chairman of six."

The five members of the faculty who prepared the resolution, Dr. James T. Cleland, Dr. Kenneth W. Clark, Dr. W. Arthur Kale, Dr. Ray C. Petry and Dr. McMurtry S. Richey, noted Dr. Cannon's special accomplishments. Among these were: established the Divinity School financially; aided faculty and students, individually and in groups; sponsored Clinic in Preaching; improved quality of academic work; improved the Divinity School facilities; and encouraged the Convocation and the Pastors School.

In addition to the resolution, the faculty presented a Duke University chair to Dr. Cannon. A silver plate on it is engraved: "James Cannon, Dean of the Divinity School, 1951-1958, With the love of his faculty."

The Divinity School faculty wives presented a gift of jewelry to Mrs. Cannon.

CE Directors' Workshop to Meet in Greensboro

A conference for directors of Christian Educational assistants from the North Carolina and Western North Carolina Conferences will be held November 3-6 at West Market Street Church, Greensboro. The conference is sponsored by the North Carolina Federation of Directors, and the theme will be "The Directors' Workshop."

Dr. Robert R. Powell, professor of Religious Education at Wesley Theological Seminary, will be the conference speaker. He is a member of the New Jersey Annual Conference, and has served as executive secretary of the annual conference Board of Education. He has conducted numerous adult work conferences for the General Board of Education of the Methodist Church in the Northeastern, Southeastern, and North Central Jurisdictions. He has also been a contributor to the youth literature of the church for some ten years, and has written "Improving Your Church School," a textbook of religious education.

Committee Denounces Acts of Violence

The executive committee of the Christian Life Commission of the Southern Baptist Convention has issued a statement denouncing acts of violence against minority groups, which are menacing life and damaging property in Atlanta and other American cities.

"The inflammatory statements and defiant acts of certain elected public officials have encouraged disrespect for constitutional government and law, and fostered a spirit of rebellion and lawlessness," the committee declared.

"In accordance with annual statements in the Southern Baptist Convention, composing more than nine million members, the Commission urges all citizens to actively oppose lawless acts, such as bombings, beatings, and abuse of persons because of race, religion, or conviction."

The Galilean Ministry Begins

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Mark 1:14-22

Into this somewhat matter-of fact narrative there is packed a world of meaning. Perhaps there is no better way to get the most from it than to take each part and meditate upon it until its deeper meaning breaks upon us.

"After John was arrested, Jesus came into Galilee preaching the gospel (the good news) of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.'"

John's arrest was the signal for Jesus to begin his active ministry. The Baptist had stirred people up as they had not been stirred for a long time. Many had felt, before John's appearance, that the age of prophecy was long past. But now they were coming to see that God could yet speak to men through a flaming evangel, and not simply through the records of the past. Jesus took advantage of this awakening to proclaim his message to his fellow-countrymen.

"The time is fulfilled." Things can remain the same only for a certain length of time. It was time for a change.

"The kingdom of God is at hand." This does not mean the kingdom of God had already come, nor that it was necessarily coming immediately. It did mean that God was ready to give it to men whenever they were willing to enter into it. This is the meaning of "at hand." The Kingdom of God is that state of things (personal or social) where God is given his right to rule. But it may be objected: "does not God already have the right to rule?" Yes, but having given men freedom to accept or reject his rule, the kingdom may be delayed by man's willfulness and sin. That is why repentance is a necessary condition of the advent of God's rule either in the individual heart or in society.

The word "repent" means turning around and going in the opposite direction. It also means "getting a new mind," a new point of view or a new orientation. It implies a discontent with things as they are in our lives. It is only when this happens that we are in a position to see new truth and to act upon it; therefore, to believe is the next step after repentance. To read the thundering denunciations of John the Baptist one might ask, where is the good news in that? Jesus, however, asks men to believe that the gospel of the Kingdom of God really can be good news for them.

In the passages dealing with the calling of the first disciples there are a number of facts to challenge our thinking. For example, why did Jesus turn to the humble and relatively uneducated fishermen for leadership in his program of redemption? To answer this is to stress the point that Jesus looked upon people, not in terms of their achievements, but in terms of their possibilities. This, too, is part of the good news. God accepts us when we turn to him in repentance. He does not wait for us to prove ourselves. And it is just this knowledge of God's love for us that encourages us to be better men. So the gospel does not say: "If you are good enough, God will love you." It says: "God loves you; behave like a child of God."

◇ ◇ ◇

Every Christian occupies some kind of pulpit and preaches some kind of sermon every day.

◇ ◇ ◇

What lies behind us and what lies before us are tiny matters compared to what lies within us.—*Wm. Morrow.*

Japan Typhoon Victims Aided by Churches

Within hours after Typhoon Ida raked the Japanese coast in late September, emergency food, clothing, medicines and other supplies donated by American church people were rushed to the most heavily stricken areas, where flash floods and torrential rains had demolished thousands of homes—with a death toll of more than 600 and with huge numbers injured and homeless.

An emergency relief grant of \$5,000 was immediately forwarded from Church World Service to workers in the field, to aid in transporting Share Our Surplus commodities to areas of need, and to buy blankets and medicines for thousands made homeless by floods which completely demolished many Japanese houses and, in many areas, swept away entire towns and villages.

The churches' timely action in setting up the first feeding stations and clothing distribution centers, and maintaining volunteer relief teams, CWS said, was made possible by the stores of clothing contributed by American church people, foods provided from U. S. surplus stocks and through the CWS Christian Rural Overseas Program (CROP), and from funds realized in the One Great Hour of Sharing and similar appeals of the co-operating denominations.

Carolina Pastor's Book Contains Spiritual Message

Ervin S. Cook, an aspiring young part-time pastor of Concord, North Carolina, has signed a contract with Exposition Press of New York for publication of his book, "Between Two Worlds." The book is a timely and timeless appeal to the spiritual nature of man.

Born in 1927 in Concord, Mr. Cook studied at the L.I.F.E. Bible College in Los Angeles, then served a year as assistant pastor of the Foursquare Church in Concord. He served in the U. S. Army from 1951 to 1953 and after his discharge attended the Evans College of Commerce in Concord. Now employed as a textile worker, Mr. Cook also preaches occasionally at the Ann Street Methodist Church and teaches a young adult class there.

In Memoriam

MRS. H. C. SATTERFIELD

As twilight was falling on the evening of September 12th, 1958, the gentle soul of Carlotta Angier Satterfield, a prominent and useful citizen of Durham, N. C., and a faithful and beloved member of The Gleaner Glass of Duke Memorial Methodist Church, quietly slipped away to be with her Lord, and there she will be singing the beautiful songs she loved so much.

Just the week before, she had been the gracious hostess to her class members in her lovely home, and the pleasant occasion will be one long remembered.

She was a jovial, happy person and one who loved to be about her Father's business. Her absence saddens our hearts, but we now think of her over there in the flower gardens walking and talking with Jesus, for we know in whom she had believed, and that years ago she had anchored her soul in the Haven of Rest.

The Gleaner Glass extends to the bereaved family our heartfelt sympathy.

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Gibat Views the News

DOWN ON YOUR LUCK? HEAR THIS TALE!

Phoenix, Ariz.—L. E. Stancell lost his car key, so he wired the ignition to make it work—but lost his way home. The car stalled and Stancell enlisted the aid of a man standing on a corner. The man was supposed to hold the accelerator down while Stancell rewired the car. This he did, and drove off with Stancell's car. Thereupon the car owner ran to a phone booth to call the police, but found he didn't have the right change.

Sticking his head out the door to ask a bystander for a dime, he was slugged and robbed of \$100.

Life can be very discouraging at times and days like this can make a man lose faith in others.

“YOU ALL”

Louisville, Ky.—Suppose David had walked up to Goliath and informed the Giant: “I’m going to stone you all.” It would have been good biblical language, according to P. J. Zondervan, president of Gideons International.

Mr. Zondervan says “You all” is not just a colorful Southern expression—it’s found in many parts of the Bible. Because the South is the Bible Belt it became a common expression in this area.

Well, that settles that.

CAT KOREA BOUND

St. Louis—Amber the cat flew to Korea to take care of the rat situation in the Methodist Mission in Seoul. During the Korean War the Army spread rat poison, killing both cats and the rats. However, the rats have increased their number far faster than did the cats—hence a serious situation.

If the Russians can send dogs to outer space, I suppose we can send cats overseas. Wonder what counter-charge the Soviets will think up to block this charitable move?

SPEECHLESS

Ogden, Utah—Chamber of Commerce Manager Bernie Diamond, on his way to a speech-making event, was relieved of two brief cases and a portable podium. The two brief cases contained his speechmaking materials.

Sorta leaves one speechless, wouldn’t you say?

Book Reviews

The Christian Teacher, by Perry D. LeFevre. Abingdon Press, 1958. 176 pages. \$2.75.

Perry LeFevre has written a book that very much needed to be written. Being a pioneer book in its field, the author modestly claims no more for it than that “it is intended to be suggestive and exploratory.” He further describes it as “a contribution to a developing Christian theology of education.”

Addressed to Christian teachers on the college level, the book ought to find a large and serious group of readers among those who regard their work as a Christian calling. There is much here to be pondered carefully.

Speaking of the vocation of the Christian teacher, the author says: “To be a Christian teacher is not simply to be a good teacher. It is not simply to be a teacher and a Christian. It is rather to express one’s Christian vocation in one’s teaching. To put

the matter this way places all one’s questions about teaching in a new context. It places them in the context of ultimate concern and commitment.”

LeFevre shows how there is a place for the Christian emphasis and interpretation in all the various disciplines that go to make up the college curriculum. Since “every academic discipline hides or reveals assumptions as to the nature of truth,” the Christian teacher should not appear exceptional if he calls attention to the relation of his subject matter to the Christian world-view.

Viewing the separate fields of literature, the social sciences, and the natural sciences as illustrating his thesis, LeFevre’s discussion of these is most interesting.

Space forbids the extended discussion of the chapters on method, the role of the teacher as counselor and that of the teaching-learning process. The author has opened up a discussion which ought to have far-reaching consequences. If the Christian Church can turn into the stream of educational endeavors enough teachers of the type this book describes, there ought to be a marked purification of the waters from which our young people who seek higher education have to drink.

—R.S.

They Knew Jesus, by George W. Cornell. William Morrow and Co., 425 Fourth Avenue, N. Y. Price \$3.75.

The author of this delightful book is Religion Editor of the Associated Press. Undoubtedly a vast amount of research must have gone into the writing of a book of such depth and factual range, yet the book is not ‘heavy’ reading anywhere, but moves forward with the entrancing facility of the seasoned newspaper writer.

In his portrayal of 24 of Christ’s contemporaries—some friends, some foes—he has given us twenty-four thrilling chapters which not only point up the most significant events in the lives of these individuals but successfully reveal many of the most significant events in the life of Christ. Indeed, Bishop Gerald Kennedy who is a prominent author in his own right, has gone so far as to pronounce the book “One of the best introductions to the New Testament drama I have ever read.” In every chapter the writer has given the thrilling and vital facts in the lives of these persons who ‘knew Jesus’ in relatively short compass but without sacrificing the sense of wholeness so necessary to enjoyable and profitable reading.

This book is Christian in the highest and best sense of the word. It is a book you will enjoy reading again and again. It is also a valuable source of information for the teacher and the Bible student.

—Van T. Crawford

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Some of our readers have asked how anyone could have as many ridiculous experiences as the editor. I met a man the other day who plainly said he didn't believe all the tales I tell "in passing." He didn't mean to question my veracity, he meant only that he thought I was just pulling his leg a bit.

Now I don't mind someone saying that, but I must hasten to deny the charge of leg-pulling. Everything I write in this column is supposed to be the truth, but I must admit that some of these tales have been told so many times that a few minor details may have escaped me and a few more may have crept in without my knowledge. You know how it is, a man tells a story so long that he believes it himself.

One day last week I was telling a tale of my boyhood experiences to a member of the staff. "How in the world did you manage to have so many peculiar experiences?" she asked. I had to answer that maybe it was because I lived in a peculiar country. I'll tell you a bit about it and you'll understand.

Coonrange

There is no such place as Coonrange; at least, not on the map. But when I was a boy it was a familiar designation for the upper part of Logan County, Ky., and our little town was the capital of Coonrange, so designated by the editor of the local newspaper. The term encompassed, I think, most of the territory between Mud River, Wolf Lick Creek, and Green River.

Lewisburg was the center of this section and the farmers came here to do their trading. Three general stores vied for their patronage, and Uncle Frank ran one of these, aided and abetted by Grandfather, who was deaf as a post but lively as a cricket.

Few dollars changed hands in our store. Folks didn't have many of them and what they had they kept in a sock under the fireplace bricks. They brought us produce and exchanged it for goods, a transaction which was supposed to be loaded in favor of the merchant. He made a profit on the goods he sold and another profit on the produce he took in trade. Cow-hides, chickens, eggs, butter, lard came in the year round, but each fall brought dozens of stiffly frozen rabbit carcasses which were taken in exchange for shot-gun shells in the proportion of one shell to one rabbit. It was the boast of the hunters that they came out even on the deal—the fun they had made up the difference. And, of course, they would never admit that they had to use more than one shell to get one rabbit.

Those rabbits were the bane of my existence. I never could get used to seeing that pile of stiffened bunnies on the floor.

Primitive Bookkeeping

Uncle Frank knew better (he was one of the first high-school graduates in the county), but he kept his books in a system all his own. I never could fathom it, and

neither could anyone else—including Uncle Frank. When he died, after fifty years of store-keeping, we found that the customers owed him at least \$30,000, but few of them ever paid. We couldn't find the evidence that would prove their indebtedness, but we knew that somebody owed the money.

Most of the charge accounts were made by farmers, who bought seed and food during the winter and paid off (theoretically, that is) in the fall. But the business got complicated by the fact that, all during the year, they would bring in molasses, sweet corn, and various produce to be sold. I have a suspicion that they always got the better of that deal, for when the time came, at the end of the year, to "butt accounts," Uncle Frank always got the short end of the stick.

You may not have heard that expression, "butt accounts," and I have never heard it anywhere but in Coonrange. The idea was to bring the accounts together (butt their heads together) and see who won. One farmer lived out of our store for forty years and never settled up but a few times during that period.

. . .

There's a story to tell about my visit to Beech Grove Church on Oct. 19, but it must wait until next week. I want to see if those pictures I took in the rain are fit to print.

See you next week—in passing.

CH

The Last Day

(Continued from page 10)

and I knew he was thinking the same thing. We would miss her.

Tony was sitting across the aisle, and as I watched, he took out his tablet and began to write—big, scrawling letters that were as awkward as his gangling frame. I supposed that he was writing to me and felt a twinge of apprehension. It wasn't the first time we had exchanged notes, although in Miss Annie's book it was a cardinal sin. But it had been a sort of game, trying to outwit her x-ray eyes. Usually we didn't succeed, and the punishment was always the same—to stand up before the class and read what we had written. That is, after Miss Annie had examined it to make sure it was fit for young ears. When it wasn't, the punishment was even worse, for in such a case the culprit got his mouth washed out with soap—on the principle, I suppose, that what one writes one must be ready to speak.

But now I saw that Tony wasn't exercising his usual caution. He didn't crook his arm to hide the movements or operate under the shelter of his geography book. Instead, he made no effort to hide, and seeing this, the other pupils grew silent, waiting for the axe to fall.

Sure enough it happened. Standing in her usual position with her back to us at the blackboard, Miss Annie seemed to be gazing fixedly at the latest and worst example of arithmetical inaccuracy, but I caught the glint of light in those huge spectacles and, for the first time, understood the mystery of the eyes in the back of her head. Those tinted glasses acted as mirrors when she faced the dark board. They reflected every movement behind her!

I tried to signal to Tony, but he paid me no attention, and I knew that there was nothing I could do to stop the march of doom.

"Tony," said Miss Annie firmly. She didn't even turn around. "Tony, hand me that note."

I looked at my friend, expecting to see him blanched and trembling, but to my surprise I saw upon his usually impassive face a smile of pure delight.

"Yes, Ma'am," he said. And then he got to his feet and walked slowly up the aisle.

Miss Annie turned to face him, and at the sight of his beaming countenance a strange look came into her eyes, and her mouth trembled a bit around the edges. But she composed herself and spoke sternly. "Hand it here, Tony."

"Yes, Ma'am," said Tony, happily. "And after you have seen it, shall I read it to the class?"

Shocked, Miss Annie almost dropped the slip of paper. Such impertinence was unheard of. And then she looked down at what was written there.

Breathlessly we waited for the heavens to fall.

But, to our surprise, the martinet vanished, and before us stood only a little woman whose kindly face was streaked with tears. For a moment we watched, horrified and aghast, and then one of the little girls began to sob and the whole room full of children broke out in a chorus of wails. What we were crying about nobody knew—except Tony and Miss Annie.

And what did those two do? Well, for a few moments they cried, too, and then Miss Annie sniffed. Just one big sniff that was almost a snort and she was herself again.

Quickly she dried her eyes on a large cambric handkerchief which she carried for all sorts of emergencies. It had sopped up tears by the gallon during its years of service, but never before had they been her tears.

Then she turned back to the board and her spectacles gleamed in the sunlight. "Tony," she said clearly, "take your seat."

Tony swallowed a lump in his throat, and answered, "Yes, Ma'am." As he walked down the aisle, the unbending back and the tight little knot on the back of Miss Annie's head began to shake a bit, but her calm voice spoke again.

"Just a minute, Tony." As he paused with one foot on the step, she turned to face us, and her countenance was lit by a tender smile. "Thank you, Tony."

That was our last day with Miss Annie. We crowded around her when the bell rang, trying to tell her we were going to miss her, and the smile still lingered on her face as she spoke to each of us, reminding us to study hard and behave ourselves under the new teacher.

But all the while I was wondering just what it was that Tony had written in that note. Who was it for?

He wouldn't tell me, and I never knew until Miss Annie died when I was grown and Tony had gone away to war.

They found the note in a little brown box hidden away in her trunk, and this is what it said:

"Dear Miss Annie: You are the best person I know. I love you, and I'm going to miss you. Tony."

NORTH CAROLINA

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November 6, 1958

Volume 103

Number 44

—H. Armstrong Roberts Photo



Carolina Briefs

Bishop Cyrus B. Dawsey has been conducting a series of evangelistic services at First Church, Marion, during this week. The series will close on Friday, November 7.

Dr. Henry Hitt Crane was guest minister at West Market Street Church, Greensboro, on Sunday, October 26. Dr. Crane has just completed "Twenty Golden Years" at Central Methodist Church, Detroit.

Dr. Wilson O. Weldon, pastor of Myers Park Church, Charlotte, conducted Religious Emphasis services at Western Carolina College in Cullowhee on October 27, 28 and 29.

Dr. Edward Rice, a medical missionary to Pakistan, was guest minister at Wesley Heights Church, Charlotte, on Sunday, November 2.

Bishop Nolan B. Harmon was guest speaker at Hawthorne Lane Church, Charlotte, on Sunday, November 2.

Dr. Alexander Berkis, professor of European History at High Point College, is guest speaker tonight, November 6, at the monthly meeting of the Methodist Men of First Church, Gastonia.

Mr. Thor Pytte of Norway, who is currently a student at Greensboro College, was speaker for the Older Youth meeting at Grace Church, Greensboro, on Sunday evening, October 26. Thor was a member of the Caravan group of which Birgitta Ahlberg was a member, and acted as interpreter for Birgitta's father when he visited her at Cone Hospital in Greensboro following her serious injury last August.

The Louisburg College Glee Club, under the direction of Miss Sarah Foster, head of the college's music department, with Ronnie Nichols of Raleigh as accompanist, has made several public appearances this fall. They participated in the recent North Carolina Conference rally in Raleigh, and sang at district rallies held in Goldsboro and Raleigh. Other programs are scheduled, including the annual Christmas concert to be held on December 17.

Gov. Luther H. Hodges has proclaimed November as Religion in American Life Month in North Carolina. He urges every resident of the state to participate in the program through regular attendance in a house of worship.

The Cover Picture

GRANDMOTHER'S KITCHEN

You couldn't tell by the picture that this is a kitchen, but chances are that it is, for the old-time kitchen was a gathering place for the whole family, a sitting-room by day and sometimes a bedroom by night.

Grandmother was boss in her own domain and woe betide the small boy who tracked in mud from the barnyard or left the door open to a wintry blast.

One thing is missing from the picture—there is no string of red peppers hanging from the mantelpiece. Grandmother always kept it there, for decoration, as well as seasoning.



The Rev. R. P. Marshall, editor of the *ADVOCATE*, will be guest minister at Zion and Randle Churches, on the Norwood Circuit, on Sunday morning, November 16.

Dr. Emmett K. McLarty, Jr., president of Brevard College, will be guest speaker at a Church Loyalty Dinner at First Church, Morganton, on Wednesday evening, November 12. Dr. McLarty is a former pastor of the church.

The Rev. J. L. Smith, retired minister of the N. C. Conference, was guest speaker at Cold Springs Methodist Church on Sunday, October 26.

The formal opening of the new Methodist Student Center, sponsored by the Wesley Foundation of East Carolina College, Greenville, was held on Sunday, November 2.

The Rev. and Mrs. J. C. Staton, of St. John's Methodist Church, Kinston, announce the birth of a daughter, Martha Susan, on September 5. The Statons have three other children, Cloman, age 10, Carolyn, age 6, and Becky, age 5.

On Sunday afternoon, November 2, open house was held at North Hall, the new women's dormitory on the High Point College campus. Woman's Hall and Suzanna Wesley Hall were also open for inspection. The college trustees, faculty, parents and friends, and the general public were invited.

The Rev. Troy Barrett, pastor of the Zebulon Methodist Church, was elected president of the Louisburg College Alumni Association at its recent meeting.

The Rev. and Mrs. David Swain, missionaries to Japan, are now in this country on furlough, after spending five years in the Orient. Their present address is Sourwood Drive, Chapel Hill, N. C.

The new sanctuary of St. James Methodist Church, Newport, will be formally opened for worship on Sunday morning, November 9. The Rev. J. H. Waldrop will be guest minister.

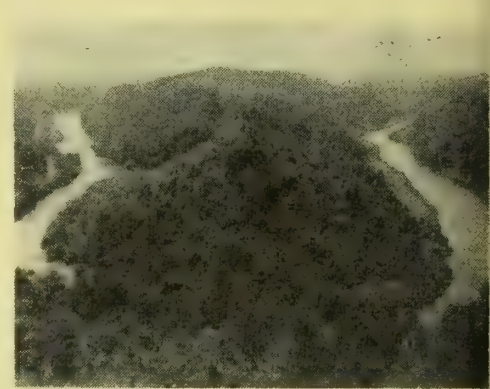
Seventeen High Point College seniors have been elected to "Who's Who In American Colleges and Universities." They were elected on the basis of character, scholarship, campus leadership, and promise of future service.

The Greensboro Postmaster has issued the statement that Christmas parcels bound for servicemen and civilians overseas should be mailed between November 1 and November 20. Parcels to be airmailed to overseas points should be dispatched between December 1 and December 20. These periods cover parcels going to persons who receive their mail through armed forces and fleet post offices on the east and west coasts, as well as those destined for American civilians abroad.

Elmer Hall, a young Methodist of Gibsonville, and student at High Point College, is editor-in-chief of the *HI-PO* and president of the North Carolina Methodist Student Movement. He is also a member of the Order of the Lighted Lamp, the Scholastic Honor Society, and the Delta Sigma Phi Fraternity.

North Wilkesboro District Buys Mountain Campsite

The North Wilkesboro District has purchased a 250-acre tract of land lying in the hairpin curve of the South Fork of New River (shown herewith), five miles south



east of West Jefferson. The remarkably low purchase price of \$6,000 was due to the fact that it was a spot isolated by the river. However, the District Conference authorized the trustees to have a low-water bridge constructed, and this has been completed since the above picture was made.

The camp area will be developed as time and means are made available. It will be used for family camping, assemblies, group meetings, and general recreation.

The trustees were authorized to execute a mortgage not to exceed ten thousand dollars to finance the purchase, and voted an apportionment on the charges of the district to liquidate the indebtedness. Authorization was also given to accept contributions on the purchase, and such assistance will hasten the development of the property for full-time use.

The campsite is ideal for the purposes indicated, and the uses to which the property will be put will insure its being a blessing to thousands of people through the years ahead.

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News Notes



The Methodist Church's Commission to Study the Jurisdictional System met in Cincinnati Oct. 16-17 in another attempt to come to grips with one of the knottiest problems since Methodist unification in 1939. The 70-member commission was created by the 1956 General Conference to make "a thorough study of our jurisdictional system, with special reference to its philosophy, its effectiveness, its weaknesses, and its relationship to the future of the Methodist Church." The commission's report of its findings and recommendations is expected to be one of the liveliest topics of debate at the 1960 General Conference.

Through the efforts of three Methodist doctors, the first bone specialist ever to visit Nepal spent several days recently at Shanta Bhawan, the hospital of the United Christian Medical Mission, and performed 36 major operations. Dr. Ronald J. Garst of Oklahoma City, Okla., Methodist medical missionary to India, was the orthopedic surgeon who visited the medical mission's hospital in Kathmandu, capital of Nepal. He went to the remote Himalayan country at the invitations of Drs. Edgar and Elizabeth Miller of Wilmington, Del., Methodist doctors who are a part of the interdenominational medical mission. The mission has been in Nepal only since 1954.

The current crisis over Quemoy Island, involving Nationalist China, Communist China and the United States, has interfered in no way with the work of the Methodist Church on Taiwan (Formosa). That information was received by the Methodist Board of Missions October 17 in a cablegram from Bishop Ralph A. Ward, bishop of Taiwan and Hong Kong. In his first report since returning to Taiwan from the United States, Bishop Ward cabled: "We have just spent time in Tainan, Taichung and Taipei (the three centers of Methodist work). All our work is proceeding normally. Our people are well. The popular Chinese attitude toward Americans seems exceptionally friendly."

The Rev. Harry Peter Anker, of South Holland, Illinois, for thirty-eight years a missionary-educator of the Methodist Church in the Belgian Congo, Africa, died in Clearwater, Florida, on October 15, after a lingering illness. He had reached his 70th birthday two days before death. Mr. Anker was one of the builders of the far-famed mission station at Wembo Nyama, where he had been in charge of the Trinity Bible School from its founding, until his retirement in 1954. For some years he had served also as treasurer of the mission station. A central station, it includes a school, teacher-training department, hospital with nurses training department, an industrial plant and mission press. The mission serves thousands of tribal groups.

The National Council of Churches has established a new top post, associate general secretary for interpretation, and named to it a former lawyer and judge, James W. Wine, 40, of Parkville, Mo. Mr. Wine, currently vice-president of Park College, will take up his new duties Jan. 1. Dr. Roy G. Ross, general secretary, who made the announcement, said that Mr. Wine would head a staff team which, under the guidance of the Council's General Board, would develop a comprehensive strategy for public interpretation of the ecumenical movement and the National Council of Churches.

Chicago—Three thousand delegates to the Third National Methodist Conference on Family Life here Oct. 17-19 went on record in favor of regional professional counseling programs on marital problems, total abstinence from all intoxicants and narcotics, and support of world law and strengthening the United Nations.

Capsule Comments

The Lost Smudge-pot: Vatican officials, preparing for the election of a new pope, found, to their dismay, that the ancient and ugly little stove which had been used for many years to burn the ballots had disappeared. No one could solve the mystery, and a new stove had to be purchased. The traditional manner of announcing the results of each ballot by burning the voting slips in the stove was carried out as usual this year . . . Straw is burned with the paper to make a black smoke when no decision is reached. A cloud of white smoke signals the election of a new pope.

Fat Cat Found: Letters discovered by investigators of the Atlanta bomb outrage indicate that the hate group which may have been responsible for the explosion at the Jewish synagogue had found themselves a sponsor with plenty of money for terrorist activities. In the letters he was described as a "fat cat." Authorities intimate that the round feline may soon be on a reducing diet.

Million-dollar Flop: TV critics and most viewers seem agreed that the much-touted great week of special shows was a spectacular failure. With more than a million dollars expended on elaborately staged productions, the net result to the viewer was little more than a pain in the neck. Only Fred Astaire seemed to click with his new version of the kind of show he has been putting on since many of his viewers were in rompers . . . TV has come a long way from its early days when programs were designed for the small group in the living room, and the farther it goes the worse it gets. With production costs mounting to astronomical heights and shows becoming sillier and sillier, how long will it be before the producers come back to earth and start producing programs for people—not pixies?

Thanks to Garry Moore: In a season when most TV programs are either horse operas or bloodthirsty melodramas, Garry Moore has launched a new program which bids fair to outpace many of the old standbys. Last Tuesday night's Garry Moore Show was delightful and the stuffiness which seemed lurking around the corner on his first offering was happily absent. The delightful informality and remarkable performances of a group of real actors and entertainers was a relief from the contrived humor and "yak-yak" of some other contenders for our viewing time . . . Incidentally, call it "corn" if you will, but Lawrence Welk can have our eyes and ears most any time.

We Quote: Atlanta's Mayor William B. Hartsfield, speaking of the recent bombing there, said, "Every political rabble-rouser is the godfather of these cross-burners and dynamiters who sneak about in the dark."

An amendment to the Arkansas State Constitution which would have given "inquisitorial" powers to a 12-man commission charged with combating anything and everything which they might consider "subversive" has been taken off the ballot by order of the State Supreme Court. The Court opinion noted that the commission would have been given broad authority to conduct secret hearings and said: "It is evident that in the exercise of its inquisitorial powers the commission might interrogate any citizen in the state about his business affairs, his private life, his political beliefs, or any other subject that can be imagined . . . The blunt truth is that however improper the commission's inquiries might be, the witnesses' only choice would be to answer the questions or go to jail for contempt."

The Rev. L. Porter Anderson, Jr., pastor of the Methodist Church in Lexington, South Carolina, has been elected associate secretary of the Interboard Committee on Christian Vocations of the Methodist Church.

"Affable but determined" is the descriptive phrase applied by Vatican sources to the newly elected Pope John XXIII, who before his election on Oct. 28 was Angelo Giuseppe Cardinal Roncalli. One of his pet aversions may come as a surprise and a shock to many Roman Catholics. On one occasion he declared, "Gambling to begin with is a most grave disorder in itself and to be condemned wherever it may be practiced, even if in secret." The new pope was born near Milan, Italy, and has been in the service of the church since the age of eleven when he entered the seminary in preparation for the priesthood. He is now 76 years old, and therefore will not have many years to serve as pope . . . When the first false alarm came Sunday over the smoke signals from the Vatican stovepipe, some wag remarked that things were getting badly confused—that the people didn't know whether a pope had been elected or whether a Protestant was fouling up the furnace.

The organization of local-church committees on Christian vocations will be emphasized during the coming year by the national Interboard Committee on Christian Vocations of the Methodist Church. The announcement was made at the annual meeting of the committee October 20 by the Rev. Dr. Marcus J. Birrell, Nashville, executive secretary of the committee.

A Methodist layman of Arlington, Va., James A. Hamilton, has been named associate director of the Washington office of the National Council of Churches, effective Nov. 1. Hamilton, 27, a lawyer, has been a staff member of the Methodist Board of Temperance since 1956 as director of the Department of Legal Affairs. The appointment was announced by the Rev. Dr. S. Buschmeyer, general director of the Council's Washington office. He said that Hamilton will be responsible for consultative liaison services between the churches, the Council and the federal government, particularly in the field of Congressional legislation and other governmental activities of special interest to the member denominations.

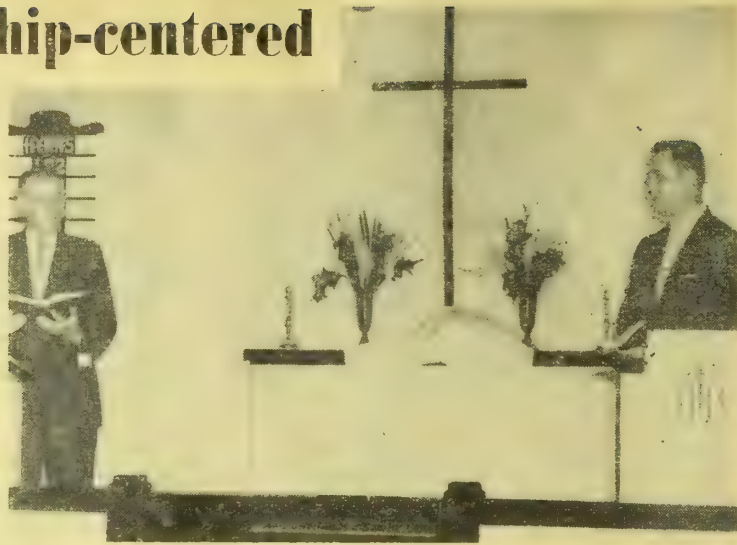
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"The human heart, at whatever age, opens only to the heart that opens in return."

The Worship-centered Church

By

ARNOLD
POPE



There seems to be a regular spree of church building in America today. One can scarcely travel through a town without seeing a new House of God in some stage of construction. Many other churches are remodeling their plants to some degree. This is fine in many ways, but one of the most encouraging things about it is that so many of these places are turning to a worship-centered arrangement. For too long the church sanctuary has looked like the stage of a school auditorium.

But many of the people in these new churches have no real understanding of just exactly why the Communion Table and Cross are being given the central place. Many people in churches that have remodeled cannot understand why their old familiar arrangement of the central pulpit has been changed. There are perhaps many other churches that would change to a more worshipful set-up if they had any real reasons for doing so.

Well, just what are the reasons for the worship-centered arrangement for a Christian church? There are many, more than can be covered in this article, but I would like to offer those that I have given to the official boards of two churches that converted to the worship-center arrangement. These reasons not only led the boards to unanimously vote to change to this plan, but also helped the people to understand just exactly why it was being done. Most important of all, they helped to create a deeper understanding of the true nature of Christian worship.

First of all, we desired to make our church look like a church! Some people fuss about a central Communion Table and divided chancel, saying that it just doesn't look like a church should. But we need to remember that the central pulpit plan is *not* the historic usage of the church. From the earliest days of the Christian church, it was the Lord's Table and not the preacher's desk that was given the position of honor. The placing of the pulpit in the place of central attention was unheard of until about 400 years ago when some—though not all—of the Reformers went overboard in their zeal to do away with anything that even remotely resembled the Roman usage. Certainly, we Methodists should retain the traditional set-up, for the branch of the

Reformation from which we sprang—the Anglican Church—continued to preserve this item of Christian heritage. Wesley remained loyal to this, and if he built “preaching places” in which the pulpit was dominant, it was because *preaching places* were all they were ever expected to be. For the regular offices and services of the church, he expected the people of his Methodist Societies to turn to the established church, the sole exception being in parishes where the Anglican parsons were of “exceptionally evil reputation.” What gave the American Methodist churches their barren and chill character that has endured to this day in many cases was the wild and crude nature of early frontier religion. Today there is a welcome reaction to this unnatural design that is calling for a return to the traditional plan of a Christian church. Today we want to build churches that look like churches should.

The second reason is almost a sequel to the first. Today so many churches have, and are, building traditionally planned chancels that any group contemplating a building program should think long and hard before erecting a frontier type of chancel that would both put them out of touch with modern trends, and also remove them from the mainstream of historic Christian tradition. The definite modern trend in Methodist architecture—and in that of many other denominations—is toward the traditional set-up of the central Table of the Lord. Wise official boards should think more than twice before building a type of sanctuary that is rapidly becoming out of date.

The third reason is that of beauty. There is nothing about the haphazard jumble of pulpit, several chairs, etc., crowded together in the center of the church, and topped off by a couple of rows of choir faces to satisfy the almost universal human longing for beauty. But just stepping into the sanctuary of a properly designed church is enough to deeply move one. Of course, art and beauty are not the chief goal of religion, but they are certainly very valuable aids in drawing a soul nearer to the Creator of all beauty. Granted that many people found God in the old frontier meeting house, but it is equally sure that they received no great impetus in their search from the barren and meaningless architecture. Let us have churches that will by their very construction

and arrangement turn men's thoughts to God.

That last sentence gives the last reason, and the most important one, for the worship-centered arrangement. It is just that—*worship-centered*. It is designed to focus attention on the Christ, not on the earthly vessel that speaks for Him. The Lord's Table at the center turns men's thoughts to Him who is still the nourishment of famished souls. The central cross stands as a constant reminder of the Lord “who loved us and gave himself for us,” and as a challenge to us to follow the sacrificial way of life. The lighted candles serve as visible reminders of the presence of God in our midst. All is designed to focus men's attention on “the things that are above.”

On the back wall of Stokes Church there hung a stark wooden cross; on that of Smith Church was a beautiful portrait of Christ by Sallman. Before remodeling took place in these churches, these Christian symbols could not be seen because of the physical presence of the minister before them. My desire in remodeling these chancels was to get over to one side out of the way, and let these meaningful signs hold the place of attention. Or, to put it another way, to let Christ have first place in His Church.

These, then, are some of the reasons for the worship-centered arrangement: the traditional usage of the church, the prevailing modern trend, the more esthetically pleasing effect, and most important of all, the Christ-centeredness of it. If our Christian religion is anything, it is a Christ-centered faith. Then let us have churches whose plan is not only traditional, modern and beautiful, but which gives Christ first place.

Commission on Camp Activities Meets in Jacksonville

Under the auspices of the Commission on Camp Activities of the Methodist Church, some thirty-five civilian and military personnel gathered for a luncheon meeting at Trinity Methodist Church, Jacksonville, North Carolina, on October 21st. Among them, there were representatives from the communities of Jacksonville and Cherry Point. Bishop Paul N. Garber, chairman of the Commission on Camp Activities; Dr. D. Stewart Patterson, secretary of the Commission; and Dr. A. J. Hobbs, New Bern District superintendent, were present, and led the discussions.

Chief among the subjects discussed was how the civilian church might best serve in communities such as were represented. Bishop Garber told of the interest of the Methodist Church in this most important field of service. Dr. Patterson related many instances of churches which were doing a magnificent job. Among them was Trinity Church, Jacksonville. Dr. Hobbs, the presiding officer, called on a number of the persons present for suggestions and observations.

Representatives of the Fellowship Class of Trinity Church served the delicious luncheon which the Commission on Camp Activities financed. The meeting proved very helpful.

Ground Is Broken for New College at Rocky Mount

Three flags, national, church, and state, waved in a stiff breeze from the speakers' platform on the grounds of the new North Carolina Wesleyan College as church leaders spoke in the preliminary exercises which preceded the groundbreaking for the first unit of the educational plant scheduled to open in the fall of 1960.

On hand for the ceremony were church dignitaries from both the Conferences and representatives of the national organization, with many residents of Rocky Mount and surrounding sections.

Bishop Paul N. Garber made the principal speech at the groundbreaking and turned the first shovel of earth. Bishop Garber reminded his hearers that he was representing 187,000 Methodists of the NC Conference in thanking the people of Rocky Mount for their generosity, as well as their vision and planning for the new college. Also speaking on this occasion were Dr. Chancie D. Barclift, chairman of the public relations committee; Rev. Leon Russell of First Church, Rocky Mount; Mr. R. Russell Braswell, president of the Wesleyan College Foundation; Mr. Luther W. Hill, chairman of the college board of trustees; Mr. W. Jasper Smith, business manager; Mr. Thomas J. Pearsall, chairman of the buiding committee.

The groundbreaking ceremonies were preceded by a luncheon at the Ricks Hotel when 18 speakers made brief remarks. Included in the list of speakers were the two young people who were the first applicants for admission to the college: Miss Eleanor Sanders of Richmond, Va., and Dickie Moore of Rocky Mount. Dr. John D. Messick made the principal address, in which he expressed confidence in U. S. education and denied that it is inferior to that of Russia. He reminded his hearers that the excitement over Sputnik "had a tremendous impact in arousing us from complacent attitudes and conventional patterns of thought."

"From it," said Dr. Messick, "will come a wholesome effort to improve our educational program, despite the fact that it is already much better than many of our critics would have us believe."

Dr. Messick is president of East Carolina College.

Representing the new Methodist College at Fayetteville, was President L. Stacy Weaver.

Dr. Marshall S. Woodson, president of Consolidated Presbyterian College, Laurinburg, told the assembled group that he was happy to know that it was the Presbyterians, with their original search for a college site, who started the movement which culminated in the new Methodist schools. Answering the question, "Why didn't the Presbyterians pick Rocky Mount?" he said, "All I can say is that it just wasn't foreordained."

Dr. William B. Aycock represented the University of North Carolina, of which he is chancellor. Other participants on the program were: Dr. Walter C. Ball, superin-

tendent of the Rocky Mount District; Mayor P. K. Gravely; Miss Betty Lane Evans, "Miss North Carolina, 1958;" Congressman Harold D. Cooley; Alonzo C. Edwards,

Church Related Colleges in N. C.

By CHARLES A. REAP*

A few months ago I gave an article to the *ADVOCATE* on the church-related junior colleges in North Carolina. It may be recalled that the Methodist Church does not make a comparable showing in junior college work in the state when compared with the Baptists and Presbyterians.

In this article I have summarized the church-related senior colleges in North Carolina and in this we find the Methodist Church taking a noteworthy lead. We believe education has been a worthy trait of the Methodist Church since the days of John Wesley and our first Methodist Conference in America, and our present record, with ambitious future plans for two more Methodist colleges in the state should be a matter of potential pride and joy in expanding a great record.

It is interesting to note that more people in North Carolina are enrolled in church-related colleges than are enrolled in state-supported colleges. I am giving herewith the enrollments in each church's related colleges, and trust it may be of interest and value. (The figures are taken from the last issue of *World Almanac*.)

Methodist Colleges:

Duke University	5,219
Greensboro College	495
High Point College	887
Pfeiffer	700

Total enrollment in Methodist colleges 7,301

Baptist Colleges:

Wake Forest College	2,095
Southeastern Theological Seminary	606
Meredith	578

Total enrollment in Baptist colleges 3,279

Presbyterian Colleges:

Davidson	854
Flora Macdonald	332
Queens College	482

Total enrollment in Presbyterian colleges 1,668

Catholic: Belmont College

Christian:	
Atlantic Christian College	813
Christian: Elon College	1,361
Friends: Guilford College	622
Lutheran:	
Lenoir-Rhyne College	887
Moravian: Salem College	337
Reformed: Catawba College	682

Total enrollment in church related colleges 17,646

president, NC Farm Bureau; C. Felix Harvey III; Dr. Benjamin E. Powell of Duke University; Arthur L. Tyler, and Bishop Garber.

The college is located on highway 301 just outside the city limits of Rocky Mount and is planned to accommodate, at the start, 600 dormitory and 200 day students. The over-all plan contemplates further expansion at a later date to take care of as many as 3,000 students.

If we add approximately 4,700 students enrolled in church-related junior colleges, we have a total enrollment in church-related colleges in North Carolina of approximately 22,366.

We may see that we have approximately a total enrollment in the state-supported institutions of 20,556. This is the total enrollment in Chapel Hill, State College, Woman's College, Appalachian State, East Carolina and Western Carolina.

The Methodist Church has launched an ambitious program of establishing two more senior colleges in North Carolina, one at Fayetteville and one at Rocky Mount. It should be the greatest challenge the church has faced to support these colleges with both financial aid and student enrollment.

As to financial support there was never a time more favorable to provide liberally to church college support. Throughout the nation more millions have been donated to church college support for the past few years than ever before. So many millions have been added to college endowments that colleges have become leading purchasers of stocks and bonds in the securities markets to invest their endowments. Since our national income has been high, and the income tax laws make liberal allowance for such contributions, many have been interested in establishing memorials, scholarships and foundations. The individual thus has some choice in directing a portion of what he would pay in income taxes into the church and church college channels. This feature should be stressed and explained to every one who may be interested in establishing a college memorial, and should offer great promise to the planned new colleges.

Another point that should be equally stressed in our church and church-related colleges is to support and promote the colleges with increasing enrollment. In studying the college advertising in our very fine *ADVOCATE*, it appears that we have more advertising in the *ADVOCATE* from other church colleges than from our own. Perhaps the Methodists are so liberal and tolerant that we feel that we have to support other colleges as well as our own.

It seems to me that even in the above dull figures we may find interest when we see that more youth in North Carolina are attending church-related colleges than are attending state-supported institutions and may accept the challenge to support and expand our college interests.

*Associate professor, William and Mary



Shown in the picture above are key women who attended the recent Board of Trustees meeting held at Pfeiffer College. Reading from left to right, front row: Miss Una Edwards, Rutherfordton, N. C., Secretary of the Woman's Society of Christian Service for Western North Carolina, and Mrs. J. N. Rodeheaver, Winona Lake, Indiana, Chairman of the Board of Trustees at Pfeiffer College.

Second row, Mrs. Ethel Cranford, Asheboro, N. C., President of the Woman's Society of Christian Service for Western North Carolina; Mrs. Otto Nall, Evanston, Illinois, Executive Vice-President of the Woman's Division of Christian Service; Mrs. John Hoyle, Jr., Gastonia, N. C., a member of the Board of Missions, Woman's Division of Christian Service, who was just recently elected to the Board of Trustees at Pfeiffer College; and Mrs. J. W. Payne, Cherryville, N. C., former President of the Woman's Society of Christian Service for Western North Carolina, and also a member of the Pfeiffer Board.

These women have been of invaluable assistance to the Board of Trustees at Pfeiffer College, which has been sponsored by the Woman's Division and by the Western North Carolina Conference women.

Colleges Not Controlled By Board of Education

Answering charges by Rep. Byrd I. Satterfield that the proposed new Methodist colleges at Rocky Mount and Fayetteville are "wide open to integration," the Rev. Vergil E. Queen, chairman of the NC Conference Board of Education, in an interview granted the *Greensboro Daily News* on Oct. 22, said "there are no plans for integration in any shape, form or fashion" at either of these schools.

Mr. Queen answered Satterfield's charge that because of the fact that the colleges would be controlled by the "General Board of Methodist Education" the two schools would be "wide open to integration" by saying that the General Board of Education is an advisory body with "absolutely no control over any Methodist college."

All policies, including the matter of integration, are, according to Mr. Queen, "completely and totally in the hands of the trustees of the two colleges."

(Editor's Note: The above is condensed from a news story appearing in the *Greensboro Daily News* of October 23. The interview was sought by the newspaper in response to a suggestion by a member of the ADVOCATE staff, after the *News* had printed a story containing Rep. Satterfield's charges. The managing editor of the *News* very courteously gave prominent position to the refutation of the charges.

The charges illustrate the difficulty caused by hasty action on the basis of incorrect

information. A Methodist layman needs to know his *Discipline*. Sweeping charges such as these ought to be based on more than supposition, unless they are made only for the purpose of hurting the church and its institutions.)

James G. W. Holloway Dies in Elkin Hospital

The Rev. James George Washington Holloway, Granite Falls, died October 22 at Hugh Chatham Memorial Hospital, Elkin, after a critical illness of one week. He was 94 years of age.

Funeral services were conducted Friday, October 24, at First Methodist Church, Granite Falls, by the Rev. Malcolm Reese, minister, assisted by Dr. J. Elwood Carroll, district superintendent, and the Rev. W. E. Fitzgerald, minister of the Jefferson Methodist Church.

Born in Caldwell County July 1, 1864, Mr. Holloway was the son of Washington Holloway and Mary Collet Holloway. In 1889 he became a member of the NCMP Conference, and later transferred to the WNC Conference of the Methodist Episcopal Church, South. He held pastorates throughout western North Carolina. Retiring in 1930 after having served 39 years in the active ministry, he made his retirement home in Granite Falls.

Surviving are his widow, Mrs. Maude Colvard Holloway, and several nieces and nephews.

Greensboro District Workshops On Alcoholism

The workshops for the Greensboro District will be held from 7:30 to 9:00 p.m., as follows: Rockingham Area at Leaksville Church, Monday, November 17; High Point Area at Main Street Church, High Point, Tuesday, November 18; Greensboro Area at Bethel Church, Greensboro, Thursday, November 20.

The program will consist of Devotions, the Alcohol Problem, the Temperance Program of the Methodist Church, Group Discussions, and How Concerned Are You?

The following have a special invitation: The pastors, all members of the Committee on Temperance of each church or the Commission on Christian Social Relations, church school teachers of youth and adult classes, area chairman of Christian Citizenship of the Methodist Youth Fellowship, secretaries of Christian Social Relations of the Woman's Society of Christian Service, and all other persons who are interested in the ever-increasing problem of beverage alcohol.—F. E. Howard, Greensboro District Director of Temperance.

Governor Praises Conference Support of Brevard College

In an address at Brevard College on October 24, on the occasion of the inauguration of Dr. Emmett K. McLarty as president, Gov. Luther H. Hodges paid high tribute to the Western N. C. Conference for its excellent support of the college.

Speaking in behalf of increased educational facilities, Gov. Hodges stated that "the future of North Carolina rests on expanding schools and colleges to take care of surging enrollment." Pointing to spiraling enrollment in higher education, he said a gain of approximately 2,000 was recorded this year. The increase will be greater each year, until by 1970 young people entering colleges and universities will exceed 96,000, he added.

Brevard College is absorbing part of this increase, and is making an outstanding contribution not only to academic and cultural development, but also to the moral and spiritual enrichment of its students and of the community.

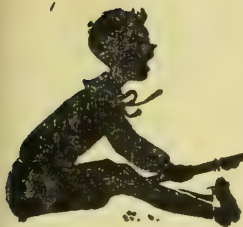
Christian Students Help Japanese Flood Victims

With picks, shovels and axes, a 62-man Japan Church World Service rescue team has been hard at work helping clear debris and rebuild damaged homes following two disastrous typhoons near Tokyo. The JCWS workers, says a report received last week at Church World Service headquarters in New York, are mostly Christian students. They volunteered and pitched in immediately to dig out the inundated Shizuoka Prefecture where more than 1,000 people lost their lives.

The Rev. Hallam C. Shorrock, JCWS director, went to the typhoon-raked area immediately on his arrival from Korea where he had been directing CWS relief work in the Han River section.

Boys and Girls

ELIZABETH WHISNER
Editor



Finders Keepers?

Les took the small pan and poured grain in it, then started calling and looking for his pet duck, Squaky. He heard a faint quacking from the back somewhere and hurried out to the far back fence. There she was in the tall grass.

As he put his pan down for her to eat, he caught sight of something lying in the grass. He picked it up. It was a pigskin football. What a find!

He rubbed his hand on the nice leather, then kicked it around for a while before he remembered seeing Art, who lived at the end of the block, playing with one like it a few days before.

He stood still. Did it belong to Art? Probably not. Besides—finders keepers, losers weepers!

He heard his mother calling him for lunch. Picking up the ball he went into the house and slipped into his room. He put the ball in his closet so Mother wouldn't ask any questions.

After he had finished his sandwich and cupcake he excused himself, and going to where he had hid the ball, picked it up and slipped out in the back yard. He practiced holding and kicking positions for a while. "I've wanted one of these for a long time," Les thought.

Presently his mother called, "Les, someone's here to see you." He ran in the back door, and looking through the kitchen, came to a sudden stop. It was Art! He dropped the ball in the laundry tray, then walked through the kitchen.

"Hi, Art," he said.

"Les, I kicked my ball over my back fence, and I've looked in everybody's yard but yours. You haven't seen it, have you?"

"Who, me? What's it look like?" he asked innocently.

"It's a football, Les. Please go out with me and help me find it if it's in your back yard," Art pleaded. Les' stomach felt real fluttery.

"O.K." he answered weakly. Art started for the back door, but Les steered him out the front. Walking around to the back, Art hunted in every part of the yard, around the garage and along the fence. Les followed, pretending to look and feeling worse every minute. Squaky followed them too, squaking as though she had something she could tell them.

Finally Art gave up and sat down on the back step, so disappointed. "I guess I'll go home," and he got up. "I'll get a drink of water if you don't mind," and opening the back door, he stood a minute. "I guess

somebody got my ball. That was my birthday present, too." Art walked on in, and Les' heart almost stopped.

Art would see his ball for sure! And what would his friend think of him now? But Art walked right by the laundry tray and into the kitchen, took a drink, and left for home. Les felt weak with relief.

He darted in the porch and grabbed the ball quick before Mother would see it. Somehow he didn't want it now. Giving it a hard kick, it landed right near where he'd found it. Squaky stood by the ball and squaked good and loud.

"Might as well try to hide her as hide something that doesn't belong to me," he thought. He heard his mother calling him to go to the bakery for her, and Les was plenty glad to do something different.

On the way to the bakery he tried to figure out what to do about the ball. On the way home he decided to take it back

AUTUMN

*The Whippoorwills are calling,
The autumn nuts are falling,
And nature's children soon will
be asleep.*

*The leaves blown down will cover,
And like every loving mother,
Tuck coverlets about them warm
and deep.*

—MINNIE M. HARDISON

to its owner. Maybe he could tell Art he had just found it in a corner or something. But they had looked in every corner. "Well, I'll just tell him the truth. Maybe he'll not be too mad at me."

Running home, he set the bag down on the sink and asked his mother if he could go down to Art's. "Be back in an hour," she said.

"Maybe I'll be gone just a few minutes," he said slowly. If Art was mad he wouldn't play with him. Les felt terrible inside.

On the way to Art's he remembered his Daddy telling him to pray about his problems. "Dear Jesus, help Art not to be mad at me, and please forgive me for fibbing about the ball." He walked a little further. "And besides fibbing, I was going to steal it," he admitted to the Lord.

Les felt some better now, but as he stood on Art's porch and rang the bell, he felt shaky.

Art came to the door, and his eyes got big when he saw the ball.

"Where did you find it?" he cried.

"I found it by the fence before you came, but I was going to try and keep it," Les confessed, looking straight at Art. "Will

you please not be mad at me, Art? 'Cause I'm truly sorry."

Art laughed happily. "I'm so glad to get it back that I couldn't be mad if I wanted to. C'mon, let's go out back and kick it around."

They played hard, and Les thought how much fun this was. He made up his mind that he would never again try to keep anything that didn't belong to him. Finders keepers? No, that just wasn't any fun at all!

—From *My Pleasure*

LOVELY INSIDE

"The pig is a caution,
He's seldom seen washin'.
His grooming, at best, is inferior;
But that doesn't faze him,
He knows we will raise him
Because of his lovely interior."

We found this jingle recently, and got quite a chuckle out of it. Wish we knew who wrote it. Reading it several times, it got funnier and funnier as we thought of the juicy hams and chops and bacon strips that make up the "lovely interior" of the rather ugly fellow who can't do much about the way he looks. He's too busy growing lovely inside to worry about the fact that he isn't good looking.

And then we got to thinking about little Ginger, who had sandy hair, a stubby nose, and a face full of freckles. The other kids at school used to make fun of her, and sometimes she cried about not being pretty. But Ginger's mother had helped her to understand that it's the inside that really counts, and she grew to be so kind and thoughtful, and had such a sweet disposition, that people forgot about her stubby nose and freckles, and loved her because of her "lovely interior."

So it's the wonderful hams and chops and bacon from inside the pig, and the sweet kindness and thoughtfulness from inside of folks that count for real value in the world.

—E.W.

Bible Quiz

(Strange words in the Bible)

1. *Carbuncle*. Was it a kind of boil or sore, or a precious stone?
2. *Fuller*. Was it a cleaner of garments, or a man who sold brushes?
3. *Cockatrice*. Was it a kind of rooster, or a poisonous snake?
4. *Sackbut*. Was it a musical instrument, or part of a shepherd's equipment?
5. *Botch*. Was it a badly worked lump of clay, or an eruption on the skin?

Answers to Last Week's Questions

1. Swine (Hogs)—Mark 5:11-13.
2. When He came to the Disciples walking upon the sea—John 6:16-20.
3. The Devil—Matthew 4:1-4.
4. Wheat—Matthew 13:24-25.
5. Dorcas (or Tabitha)—Acts 9:36-39.

EDITORIALS

"Please Center My Bouquet"

A pastor tells of his difficulties in training his people to observe the proper etiquette in the use of the Communion Table. Try as he would, he could not prevent one good lady from moving the Cross off the Table and placing her bouquet of flowers in the place of honor. In vain did he remonstrate with her and try to tactfully suggest that the Cross of Christ deserved the highest place on the altar. She would listen to him politely and then remark, "I'm sure it's all very well for most of the floral offerings to be placed on the stands, but please *center my bouquet*."

Such spiritual obtuseness is not confined to flower arrangement. The church is a good thing and the teachings of Jesus are all very well, but, after all, it's the people who count and it's the people who pay the bills. If they want to "center their bouquets" who is to prevent them? We know that religion should take the central place in life, but it must not intrude upon the sacred place of the individual and his desire for recognition.

Laymen and women are not the only offenders. Sometimes a great church service is spoiled by the necessity of providing little bits of "participation" for every prominent minister on the program. One must make an announcement, four or five must say prayers, and others must be given "parts," like children in a nursery play.

A Day to Remember

Pastors of the WNC Conference have set aside Sunday, November 9, as Christian Education Day, when they will present the claims of the College Campaign.

At the risk of anticipating their sermons, we might mention some of the things which they may say.

1. The Methodist Church was born in a university. Oxford University provided the place for the beginning of the Methodist Movement, by giving higher education to John and Charles Wesley. It was in Oxford that the "Holy Club" got its start, and John Wesley always referred to those days in every account of the origin of Methodism.

2. Methodism made use of education in a remarkable way. Despite the fact that most of Wesley's helpers were laymen, untrained in theology when they began preaching, they did not stay that way. Each of them became students of theology and logic, as well as of the Bible. Wesley, himself, was one of the greatest scholars of his time.

3. One of the first acts of Bishops Coke and Asbury in America was the establishment of a college, and since then Methodism has been in the forefront of the educational movement.

4. The Methodist philosophy of education

considers learning as an indispensable part of Christian living. Education is not an end, but a means to an end—the development of a well-rounded life and the evangelization of the world.

5. Methodism in North Carolina must expand its educational facilities lest it fail in its task of evangelism, for the Methodist church college is not only an educational institution, but also a means of propagating the gospel through the teaching of Christian principles and the example of Christian living set by Christian teachers.

6. We have a job to do. Let's do it.

Great Books at Low Price

The Methodist Publishing House, under the name of Abingdon Press, has recently issued a list of six additions to its line of reprints under the title of Apex Books. These, like others in the series, are outstanding works in the field of religion which have sold well in their original form and are now re-issued in paper covers at a greatly reduced price.

The World's Religions, by Charles S. Braden, (\$1.25), gives a simple and concise account of the great religions.

John Calvin, by Georgia Harkness is (\$1.50), is a frank and interesting story of the great reformer and his theology. One of the best books on Calvin in recent years, it will be valuable to anyone who wishes to understand the Calvinist theology.

How to Think Creatively, by Eliot D. Hutchinson, is a plainly written study of creative thinking.

Why We Act That Way, by John Homer Miller (\$1.25), presents a fascinating picture of the contribution of psychology to the understanding of our lives.

Macartney's Illustrations, by Clarence E. Macartney (\$1.75), will give help to the writer and speaker who often searches in vain for a telling illustration. Unlike most books of illustrative material, these stories and comments come from living sermons, as preached by the great Presbyterian pastor. They bear the marks of consecrated thought, rather than the smell of paste.

Ministerial Ethics and Etiquette, by Nolan B. Harmon (\$1.25), is a new and revised edition of the book which has become a classic among ministerial helps. The theme might be stated in one sentence from the introduction: "A gentleman may not be a Christian, but a Christian must always be a gentleman." Bishop Harmon does his best to tell us how that can be accomplished. The various Conference Boards of Ministerial Training should invest in enough of these inexpensive books to place one in the hands of every candidate for the ministry.

No Background Music

A news report from Frankfurt, Germany, tells of the action of Evangelical officials who have urged all parishes under their jurisdiction to "discontinue the widespread practice of having church rites accompanied by soft organ music."

American ministers will, for the most part, say Amen to that.

Visitors to our churches often remark upon the oddity in our services where the preacher calls for a period of silent prayer and then the organist fills up the interval with organ music, often playing a hymn tune so familiar that it is impossible to refrain from thinking about the words, or what is worse, performing a florid arrangement of some sentimental ditty which effectively stops all pious reflection.

Such practice may stem from our modern fear of silence, even in church. Most of us live in a constant battle to be heard over the sounds around us; our nerves are frayed by the tension of background music in stores, offices, and in our homes (where the younger generation cannot read, study or carry on a conversation without musical accompaniment), and many would welcome at least one minute of silence in God's house.

The practice of accompanying the scripture reading, prayers and meditations with music, has no place in the church. We quite agree with the German officials.

"Like They Do It on TV"

In Englewood, Colorado, a ten-year-old boy admitted to police that he shot a woman who refused to drop her purse when he told her to. The small boy had advanced upon the housewife as she stepped from the bus in front of her home. When she laughed and engaged him in a conversation, he repeated his warning and then, as she turned away, fired two shots at her, one of which hit her in the shoulder.

"I didn't mean to hurt her," said the youngster to the police who questioned him. He explained that he was just "doing it like they do on TV."

The little boy is no juvenile delinquent; he is merely the victim of our latest menace—the TV Western. He seemed to have no idea that guns really hurt when they were fired, and perhaps he thought that if he killed the woman she would get up and walk away after the scene was over. Children of his age are often unable to comprehend death and suffering, unless the suffering is theirs. But they can enjoy the twenty-five murders they see on an average afternoon and evening of TV entertainment and they can go out on the streets and commit murder in an attempt to emulate their favorite "bad man."

DEVOTIONAL

The Great Adventure

By WALTON N. BASS

A very fine book of adventure was published a few years ago with the title, *After You, Marco Polo*. In this book Jean Schor tells of the journeys which she and her husband Franc made trying to retrace the steps of Marco Polo, who traveled from Venice to China in the 13th century.

In order to make the trip Mr. and Mrs. Schor had to secure financial backing in addition to their own savings. They had to study maps and languages, customs and manners of peoples living throughout many thousands of miles of the mysterious East.

Finally, after much work and much encouragement and discouragement from their friends, and with the financial backing of the "National Geographic" magazine, they began their journey. They went to London for equipment and study, from there to Venice, and from Venice to Turkey, from Turkey to Persia, Persia to Afghanistan, over the unexplored Wakhan mountains, to Pakistan, and from there to fabulous Hunza (where people live in contentment for 100 years), and finally to China. Here the journey ended because of the Chinese Communist invasion. Previously, they had traveled through the Great Gobi desert in China, almost completing the Marco Polo route.

This feat of perseverance and endurance was accomplished because Mrs. Schor had heard a voice whisper down the six centuries, "Follow me." The voice of the mysterious ancient traveler was a friendly voice to her and she obeyed. The voice led her and her husband on a tremendous adventure.

This book is a parable to Christians. We, too, have a voice which calls down through the centuries, "Follow me." It, too, is a friendly voice, and often a mysterious voice. It often leads over trails of adventure, sometimes hardships, risk and danger. It is the voice which led martyrs to their deaths, missionaries to dangerous and primitive places, early circuit riders out into the wilds. Always it is a voice which promises exciting adventure and wonderful experiences.

Jesus said, "I am come that you might have life, and have it more abundantly."

A Sense of Value

By D. W. CHARLTON

The church today is confronted by the peril of a mild, easy religion, with unspiritual, unconsecrated members. We can be "religious" without an intimate relationship with God. We can be "an acceptable Christian" without having any transforming, spiritual experience. We can become involved in the mechanics and machinery of religion without the release of divine power in our lives.

We have been told that a revival is on the way, but we are still praying that it may come in a deep and true sense of the word. But spirituality is a vague and confusing term. To some it means mere emotional excitement or exaltation. To some it suggests the numerical and material growth of the

★

PRAYER

*Prayer is the staff of the spirit,
The water and bread of the soul;
The mystical language of heaven,
The day-spring of young and old.*

*Prayer is the shade in life's desert,
The friend by the road I trod;
The key that unfastens the portals
That lead to the presence of God.*

*Prayer is the spiritual chalice
I lift to the fountain of love,
Catching the streams of God's goodness
Poured from the windows above.*

*Prayer is the voice of communion,
The life-line between God and man
That tells me my Father is listening
And ne'er fails to understand!*

—EDNA MORRIS ROBERTS



church, or the doing of duties relative to the church.

"To be spiritual," said Paul, "is to be alive to all true values" (Goodspeed). But our sense of values is a bit confused. An advertisement appeared some time ago: "How do you rate by the dollar sign?" and went on to suggest that a man's salary is the measure of his success.

A great religious authority tells us that "the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." To be alive to these values is to recognize the great source of values and to strive to attain them.

Too much religion is cut off from any vital contact with God, but apart from Him we can have no high worth for man, nor can we attain unto the abundant life.

Jesus warned his disciples that they would be hated, because the world would not accept his sense of values. "Are we hated enough?" asks Dr. John Gossip. "Is the church . . . the kind of church that our Lord planned and desired to create? Or is it much too acquiescent and complacent, far less dynamic and alarming to the world than it was meant to be?" And he points out that to be hated is uncomfortable, but to be overlooked and ignored is worse.

Is it not true that too many are contented with a mild form of religion that is not disturbing or inconvenient to them? I know a man who takes his religion rather seriously and is making a sizable contribution to his church. But his wife, a loyal church woman, complains that he has become a bit fanatical and devotes too much of his time to the church. Everything was all right so long as he was only mildly religious.

Our Lord was insistent upon worship in spirit and in truth rather than a vain repetition of words. Yet we are prone to let the words used in worship and in our ritual slip through our lips, often without meaning and reality. Paul heard the devotees of the goddess, Diana, shout, "Great is Diana of

the Ephesians." But to Paul religion meant a transforming spirit and power, not mere words.

Vital religion comes from the depth of the spirit. "Listen to my voice," said Jeremiah, the spokesman of God, "I will be your God and you shall be my people . . . and I will make you a new heart and a new spirit."

The Mastery of Life

By GEORGE B. CULBRETH

Mrs. J. M. Culbreth is my mother. The fact that she died out of this life on September 30, 1958, does not change the relationship. Anyone who can master life as she did for almost 87 years in this world will certainly have little difficulty in adjusting to the new perspectives of the resurrection.

Her life here was never easy. At a tender age, while she was still in her teens, her own mother died and left her as the oldest girl in a family of nine children. She became the "mother" of the household. In this capacity she cared for the family through the wrenching experiences of losing in death a young sister and the father. The remaining children were provided a home by "Sister Ada" and all of them except her were able to receive college training for life.

Undaunted by these heavy responsibilities and unmarried because of these obligations, she was in early middle life still giving herself as a helper in the homes of her brothers and sisters. When one of these sisters died, "Miss Ada" was available to take over with a family of four young children, one of them a new-born baby. A few years later she married the father of this family and so chose for life the responsibility of raising a family that was not hers.

This she did well with the grace and nobleness of a Christian lady. She never had a child of her own flesh, but she devoted herself to the children and the husband whom she had chosen to love for life. She fulfilled the exacting duties of the parsonage, she gave of her time and talent to the parishioners, she was a student of books, she was a writer in her own right and the family historian. She was a lover of the beautiful and a student of the stars. She taught her children to love the stars. When disappointment or sorrow came to her, she met it with a calm serenity which evidenced her faith.

The last years of her earthly life were spent in quiet concern for the continued growth of each member of her family, in evident concern for the enrichment of the Christian Church in the society of man, in a prayerful concern for the peace of her country and of the world. To the last she was interested in everybody and everything besides herself.

Early in the morning of September 30, she slipped gently into the next great experience of living and joined the forces of eternal dawn. The mastery of life continues in closer company with the Master of life.



Our picture today was made in our Arts and Crafts building. The girls shown here are: Celua Vaughn, Linda Sanders, Marilyn Drummond and Diane Dunnigan. They are working in the Lapidary Department of the Crafts room.

Children's Home Page

Football Scoreboard

(x) Asheboro-26	*September 5	Children's Home-0
(x) Statesville-13	September 12	Children's Home-27
Gray-12	*September 19	Children's Home-20
(x) Lexington-25	September 26	Children's Home-20
(x) Thomasville-13	*October 3	Children's Home-20
(x) Spencer-0	October 10	Children's Home-28
Walkertown-0	*October 17	Children's Home-48
Waynesville-12	October 24	Children's Home-26
	October 31 - Davie County (x)	
	*November 7 - Barium Springs (x)	
Home Games	(x) Conference Games	

Three Victories

Since we have last sent this page to you, our football team has continued on the victory trail. On October 17 our team traveled to Spencer for the game with North Rowan (Spencer). Our team was slow getting started, but caught fire in the third quarter to score twenty-two points. We scored again in the fourth quarter. The final score was Children's Home 28, North Rowan (Spencer) 0.

We played Walkertown on our Alspaugh Field on October 17 and defeated them by a rather large score, 48 to 0. Our second team played a large part of this game and got some valuable experience.

This last week our boys had a nice long trip to Waynesville where they played the Waynesville team on Friday evening, October 24. This game was a rather even game until the fourth quarter, when our team seemed to find itself and scored two quick touchdowns.

The boys seemed to have enjoyed their trip to Waynesville and reported that the mountains were beautiful. They were entertained on Friday night in the homes of students of the Waynesville High School. This is the first time our team has traveled

to Waynesville, and it was a most satisfactory experience for them all.

We have two games remaining on the schedule. This Friday night, October 31, our team goes to Davie County, and we will end our season on November 7 by meeting Barium Springs on our Alspaugh Field.

W.S.C.S. News

Ten members of the Woman's Society of Christian Service of the Children's Home Methodist Church attended the all day Subdistrict Seminar at the Brookstown Methodist Church on September 25. It was a most profitable day of study and inspiration, and we want to express our appreciation to all those who made it possible for us to attend this meeting.

Our W.S.C.S. members are eager to render service in all areas of our church. Miss Janet Carter is our secretary of Children's Work, and is available to extend the help of the Woman's Society to the Children's Division of the Church School.

Our Woman's Society is trying to encourage our young people to think seriously of giving their lives in full-time Christian service. We have some fine young men and women who will be considering life-work and service in the near future, and we will be so happy to help and encourage them.—Mrs. O. E. CROY, *President*, W.S.C.S., the Children's Home Church.

Farmers Busy Harvesting and Planting

One thing I remember quite well from my days on the farm; that is, the farmer's

work is never done. Or rather, there is always work to be done. At this season of the year we are busy planting and, at the same time, harvesting. Our farmers have just harvested a big crop of fine sweet potatoes. The total yield was seven hundred sixty-eight bushels. The quality is excellent. We are also in the process of harvesting our corn crop. We used to say "picking" the corn crop. Today a machine does the work where we used to go through the field and pull the ears from the stalk. At the same time we are harvesting these crops, we are planting grain. We will have approximately fifty acres in barley and approximately fifty acres in oats. These crops are used as feed for our cattle. We have been highly pleased with our milk production. Throughout the year we have—at all times—had a sufficient quantity of milk to meet our needs and have even sold some. Our farm and dairy people work hard and do a good job for us.

Laymen's Day

The observance of Laymen's Day at the Home was most effective and, in one respect, very unique; the uniqueness being that all of the men who are members of our church, with two exceptions, were scheduled to appear on our program. Mr. W. C. Clary did an excellent job as chairman in arranging the program, and was able to convince of all our men that they had a definite contribution to make as witnessing laymen.

To simply publish the order of worship does not convey the deeper meaning of what transpired, but the comments of those who heard did help us to better appreciate the spiritual impact of the service. Mr. H. B. Simpson did a fine job of presiding and was supported by an equally effective performance by the following persons: Mr. Eugene Shaver, prayer; Mr. T. G. Hamilton, Interpretation of Laymen's Day; Mr. Dwight Harmon, reading of the Scripture; Miss Delores Stephens and members of the senior choir, who did a splendid job with the anthem, "Come Kingdom of Our God"; Mr. W. C. Clary, speaking on the subject "A Great Miracle"; and Mr. Garnett Padgett offering the prayer for the church.

The ushers for the service were: Bob Johnson, Roy Byrd, Jimmy Summers, Grady Mitchell and Monroe Heller. Melvin Hughes and Alan Calhoun served as altar boys. Our youth and younger children perform these tasks each Sunday, but to the writer, they appeared even more "at home" in their tasks on Laymen's Day.

In commenting on Mr. Clary's address, "A Great Miracle," it is by the transforming power of God that the great miracle happens in the human heart. We know that to be true because as Wesley said, "we felt our hearts strangely warmed" by the excellent and deeply sincere manner in which Mr. Clary spoke.

The writer would like to say that our church was represented by Mr. M. T. Lambeth as Laymen's Day speaker at Westview Methodist Church, Hickory. Thus, with the exception of Mr. W. R. Edwards, who was with Methodists in South Bend, Indiana, and Mr. Everett Gibson, who for reason of illness in the family could not be present for our service, all of the men of our church were participating in a Laymen's Day program. What more could a Methodist minister wish for?—ROSS FRANCISCO, Minister.

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor
MRS. VIRGINIA WEBSTER, Assistant Editor



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

NATIONAL FAMILY LIFE CONFERENCE—Chicago, October 17-19

By MRS. J. ELWOOD CARROLL

"Faith, Freedom and the Family," was the theme of the Third National Family Life Conference of the Methodist Church held in Chicago, October 17-19, 1958.

This conference attracted more than 300 Methodists from all parts of our country, who met in thirty work groups for discussion, and they listened to such outstanding speakers as Bishop Hazen Werner, chairman of the committee on Family Life in the Methodist Church; Dr. Norman Cousins, editor of *The Saturday Review*; Dr. Katherine Oettinger, chief of the U. S. Children's Bureau; Mrs. Evelyn Millis Duvall, well known writer and lecturer; Dr. Howard Rush, associate editor of *The New York Times*; Dr. Theodore H. Palmquist, pastor of Foundry Methodist Church, Washington, D. C.; and our own Bishop Nolan Harmon, who brought the Sunday morning message, "The Meaning of God for the Family."

Bishop Werner Speaks

In his keynote address Bishop Werner stated that in this conference we were trying "to help the family to help the world." He said, "This conference will reconvene in conferences over Methodism, as we pass on information gained here; it will emerge in innumerable ways in better family living."

He called for the return of the family reins to the father and asserted that, "The family must be run with freedom—backed up by authority. To have freedom, you need discipline; and to have discipline, you need authority . . . All of this is indispensable to growth . . . Children expect and want discipline, if exercised free of anger and free of the feeling of superiority."

He added, "Parents must let children grow and go, but in order to set a child free, parents must be free of fear and immaturity. Free your child to world-mindedness . . . Children must be set free to love more than their own families. Teach them the dignity and worth of every individual."

During a panel discussion on, "Family Life As We See It," four teen-agers said that they wanted their parents to set constructive examples for them and to give them the kind of love and sympathetic understanding that will help them grow and mature.

Evelyn Duvall Speaks

As the "Roving Reporter," Mrs. Evelyn M. Duvall went about visiting the 30 work groups. She found such questions as these being discussed: discipline, sex education, juvenile delinquency, family worship, teenage problems, problems of the middle years, and many others. Like a chorus going through all the groups were the words,

"communication" and "freedom." There was the awareness of a need for greater communion between husband and wife, between parents and children, between members of churches, between communities and nations—and the need for freedom or opportunity for EVERY member of the family to be a growing person.

Music

Choirs from three of our great Methodist universities, Ohio Wesleyan, DePauw and Nebraska Wesleyan, added much to the inspiration and enjoyment of the general sessions with their special musical numbers. The congregational singing was splendid. It was a thrill to hear those 3,000 Methodists "lift their voices" in singing the great hymns of our church, as though they were singing from the heart and really ENJOYED singing!

Drama

The excellent dramatic presentation of the play, "The Second Look," by Nora Stirling, was enjoyed by the delegates. It was presented by the Northwestern University Players. It brought home to us the truth that we are so busy about so many things and have so many meetings that we often neglect our children, without realizing it.

On Saturday evening the Methodist Family of the Year, the James Detweiler Family of Burbank, Calif., was presented. They are featured in the November issue of *Together* magazine and these words are used to describe them, "Outstanding Christian devotion to church, home, community—and to one another."

Sunday

An impressive and meaningful service on Sunday morning was the Service of Holy Communion. Several Methodist bishops participated in conducting the service and Methodist ministers from churches of that area assisted.

Bishops of the Methodist Church presided at all of the general sessions, except the one on Saturday morning, when Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service, was the presiding officer.

I am sure that the fifty registered delegates from the Western North Carolina Conference came away from this great Conference with their "hearts strangely warmed" and with the determination to try to do what Bishop Werner, in the closing moments of the conference, suggested that we do: "Live as Christians in our homes, have faith in God, and live closer to Him, making Him a part of our everyday living."

(Mrs. J. Elwood Carroll was the official delegate of the W.S.C.S. of the Western North Carolina Conference to the Family Life Meeting. She is the Conference secretary of Children's Work.)

Meet the New Secretary of Missionary Personnel

Mrs. Garland R. Stafford of North Wilkesboro comes to her office as secretary of Missionary Personnel as a well qualified



MRS. STAFFORD

person, for she is the wife of a district superintendent of the Methodist Church. This is her first term as a Conference officer in the Woman's Society of Christian Service.

She is the former Elizabeth Turner of Elkin. She is a native of Concord, and a graduate of Woman's College of the University of North Carolina at Greensboro. On December 23, 1933, she was married to a Methodist minister. They have two children, Miss Sarah Elizabeth Stafford, a 1958 graduate of High Point College and now educational assistant at Trinity Methodist Church in Sumter, S. C., and Walter Edward, in his first year as a student at High Point College.

Mrs. Stafford has held about every office in the Woman's Society—a different office in each of the churches where her husband has been stationed. She was secretary of Children's Work in the Winston-Salem District W.S.C.S. for 2½ years.

She is very active in home demonstration work, having served as Family Life leader for 12 years in her local club. She served as County Family Leader in Alexander and in Wilkesboro counties.

She is as busy as a bee now, for she has just moved into a new district parsonage. She says, "the preparation and the move itself have taken quite a bit of time!"

Officers of New Society

The officers of the newly organized Cokesbury Woman's Society of Christian Service in the Charlotte District are Mrs. Luke Edwards, president, Mrs. George Winecoff, vice-president, Mrs. T. N. Brooks, recording secretary and secretary of Children's Work, Mrs. Earl Clayton, treasurer, and Mrs. Murray Clayton, promotion.

Others are Mrs. G. A. Wike, Missionary Education, Mrs. Ray V. Fesperman, Christian Social Relations, Mrs. Bill Gosnell, Student and Youth Work, Mrs. J. R. Furr, Spiritual Life, Mrs. Ed Coggins, Literature and Publications, Mrs. J. Max Fowler, Supply Work, and Mrs. Everette L. Hazelton, Status of Women.

Christian Education at Work

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



These people are also completing new educational facilities and a new sanctuary. With all of the obligations involved there was a fine spirit of working together and of accepting the challenge of the church to be a witness for Christ in that community and around the world.

Yadkinville Area School

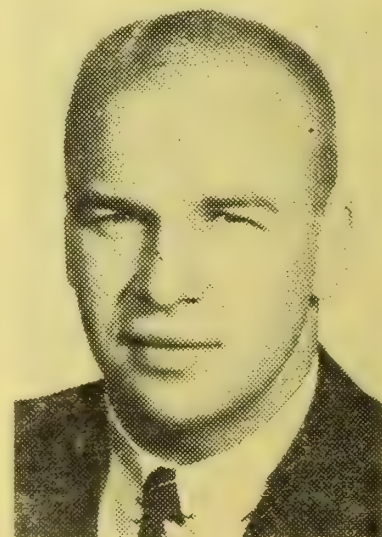
Our first training school effort in Yadkin County was in 1955. A school has been held each year with increasing interest and attendance. Four teachers will be teaching well chosen courses when the school begins at Center Church on Sunday, November 9. Ministers of the participating churches are Lee F. Tuttle, district superintendent, M. W. Edwards, O. E. Merritt, Russell Burson, R. F. Nay, B. M. Whitsides, E. W. Mills, D. T. Huss and Norman Pusey.

Mt. Airy School

The Mt. Airy School, Yadkinville Area School and Forsyth County School indicate the thorough way in which our training program reaches every church in a district. Here again all plans have been cleared with the district superintendent, the ministers and laymen who assist with the program. The Mt. Airy school has grown in recent years and four courses will be given when the school opens at Central on Sunday night, November 9. The ministers are Earl Brendall, G. E. Lyndon, J. T. Ingram, J. C. Gentry, Thomas Howard, Marion Fulk, Henry Ridenhour, Ben Stamey, T. D. Adams, Foster Lofin, Ernest Shepherd, Authur Livengood, Robert Perkins, and Tommie Nixon.

Albemarle Area School

This school, Central, Albemarle, beginning Sunday night, November 16, will complete our full schedule. Six courses covering a wide range of interest will be offered. Ministers of participating churches are Paul Townsend, district superintendent, Cecil Heckard, C. O. Kenerly, George Bumgarner, B. C. Adams, Paul Widenhouse, Ralph Miller, John W. Hall, Conrad Holmes, C. L. Grant, Budd Ellington, J. D. Shumaker, H. L. Creech III, E. P. Greene, I. L. Sharpe, J. L. Love, and Howard B. Harrell.



Earle Haire, native of West Jefferson, N. C., is a graduate of the Military Academy, Columbia, Tenn., Emory University and the Duke Divinity School, and has had further graduate study at Union Theological Seminary, N. Y. He has had considerable experience as counselor, waterfront director, and inspirational speaker with various youth groups. In 1952 he married Patricia Ann Riley of Charlotte. The Haires have two daughters, Karen and Paula.

Earle is now minister at Sedge Garden, Winston. He will give the course on *What It Means to Be a Christian* in the Mount Airy Area Training School, November 9-13, 1958.

sponse. The attendance for two years is reminiscent of the all time high reached in a Cokesbury school in days when Walter J. Miller, now superintendent of the Charlotte District, was the pastor. Congratulations and sincere appreciation to W. H. Benfield and to the membership at South Fork.

Honorable Mention

Nestled among the hills in the vicinity of Table Rock and Grandfather Mountain are the Oak Hill, Mountain Grove and Linville Churches which make up the Table Rock Charge. Under the leadership of the minister, E. E. Hiatt, thirty-three people received certificates of recognition in the recent Morganton School. This was the second



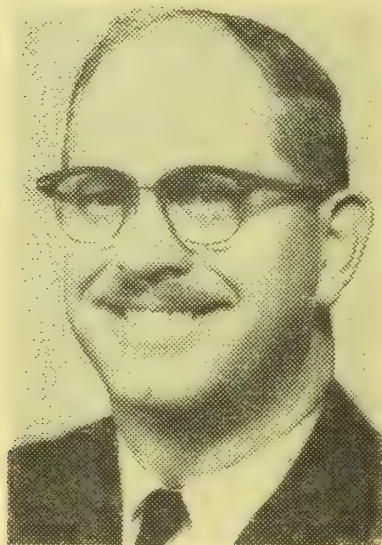
Thad McDonald was born in Anniston, Alabama. Both his father and a grandfather were ministers. He is a graduate of Birmingham Southern College and the Duke Divinity School. He married Elizabeth Wiggins, daughter of a minister and they have two children. Thad and Frances who are seven and four years of age.

Thad is the minister at Ashbury Memorial in Asheville. He has served as counselor and teacher in camps and has taught in training schools. He will offer the course on *What It Means to Be a Christian* in Yadkinville training school Nov. 9-13, 1958.

largest delegation, being exceeded only by First Church, Morganton. Congratulations and appreciation to the minister and his fine people.

The Grass Roots at Grassy Creek

"Getting down to the grass roots," is an expression used frequently by general agencies seeking to be of help to the local church. A good illustration of what is meant was observed on a recent Sunday in the Grassy Creek Church in the Winston District. The full import of the Conference meeting on higher education held at Owen's Auditorium, Charlotte, September 12, had reached the people of this church as completely as could be hoped. Robert F. Nay, pastor, had caught the spirit of the Charlotte meeting. He had discussed the askings with his official board, an information sheet from one of the colleges was inserted in the Sunday bulletin, and all indications were that these fine Methodists were thinking seriously about their obligations in higher education.



Herman Nicholson is a graduate of the Harmony High School in Iredell County and has an A.B. degree from Lenoir-Rhyne College. He also has the B.D. degree from Duke Divinity School. He has served several charges in the conference before going to First Church, Waynesville, where he is now serving. Herman has served as a Navy Chaplain and now holds the rank of Commander in the Chaplain Corps of the United States Naval Reserve. Mrs. Nicholson is the former Hazel Montgomery of Statesville. The Nicholsons have two boys ages 9 and 11 and a daughter, age 6. Herman teaches the course on *Missionary Education in the Local Church* in our training school program, having taught in Canton, Asheville and Greensboro recently.

FALL TRAINING SCHOOLS BEST ATTENDANCE EVER

Twenty-two schools, ranging from one-teacher class at Williamson's Chapel, Joe E. Green, pastor, to sixteen teachers in the Greater Greensboro Area, have been well attended. With but one exception, the response has been equal to or larger than in previous years. These schools were carefully planned with full support by ministers, laymen and district superintendents. The weather has been ideal and our people have been loyal. In addition to careful planning, we have had excellent teachers. The quality of teaching is always the most important factor in the success of any educational venture. It is a real joy and a privilege to administer the work when the response is such as we have had in recent weeks. The process of Christian nurture is a significant factor in the thinking of our ministers and in the work of our laymen and laywomen who administer the program of Christian education in more than eleven hundred churches throughout the Conference.

History Repeats

The South Fork Charge had a record attendance at the Newton Area School in October, 1957. The largest number receiving certificates of recognition in the Hickory school last week came from the South Fork Charge. Sixty-six people were there each night. The pastor, W. H. Benfield, and the church school superintendents, W. V. Rhoney, Miss Lottie Hood and Woodrow Stutts, are congratulated on this fine re-



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

STATESVILLE DISTRICT WORKSHOP

Representatives from Methodist Churches in the Statesville District attended a workshop for local church and subdistrict Youth Fellowship leaders Sunday afternoon and evening, September 28, at First Methodist Church in Hickory. The workshop was planned primarily for subdistrict officers and counselors, local church presidents and counselors.

The meeting consisted of two workshop periods of an hour and a half each; free time to examine, take, and buy Youth Fellowship publications; a snack supper, followed by fellowship singing; and a closing worship service led by Dr. J. E. Carroll, Statesville district superintendent. Dr. Carroll spoke on the subject, "Ambassadors All!"

The purpose of the workshop was to acquaint the officers and counselors attending with effective methods of carrying out their duties more effectively, and to share ideas and experiences.

Experienced leaders on hand to instruct the groups were the Rev. Paul Duckwall, Conference director of Youth Work, Salisbury; Dr. J. E. Carroll, Statesville district superintendent; Mrs. Burch Allison, Hickory; Mrs. L. E. Barden, Hiddenite; Miss Betty Anne Carroll, Statesville; the Rev. O. D. Smith, Newton; the Rev. James Belamy, Lenoir; Mrs. Baxter Troutman, Lenoir; Miss Peggy Bradley, Mooresville; Miss Jo Albertson, Newton; Mrs. Harold Strader, Maiden; and Mr. Charles Durham, Newton. Two Senior MYF Conference officers shared in the program—Miss "Tookie" Morgan, Citizenship chairman; and Miss Beverly Jo Whitener, chairman of Fellowship. Both of these officers are from First Church, Hickory. The Rev. Garland Winkler, pastor, Miss Ramona Morton of First Church, Hickory, is district director of Youth Work.—Sarah McCurry, Publicity Chairman, Hickory Subdistrict.

CO-OPERATIVE CHRISTIAN WITNESS MISSIONS PLANNED

The Hickory subdistrict and the Mooresville subdistrict are planning a Co-operative Christian Witness Mission to be held during the month of November. November 14 representatives from the Hickory subdistrict will go to Mooresville for the weekend. The Mooresville group will visit with Hickory the weekend of the 21st.—Sarah McCurry, Publicity Chairman, Hickory Subdistrict.

ABOLISH SUBDISTRICTS?

This provocative title headlined THE SALISBURY DISTRICT MYF NEWSHEET, published "occasionally" by the Rev. Mike R. Howard, district director of Youth Work. The editorial, as it appeared in that publication, follows:

"That's right, let's abolish the subdistricts. Are they honestly worth all of the effort, time, and expense used in keeping them going? Too often the subdistrict has become just another meeting to squeeze into an already tight calendar—or another excuse for getting out at night—or another opportunity for young glory-hounds to get some recognition—or just a private club for some small clique.

"But they needn't be that way—if we remember the purpose of the subdistrict. The raison d'être (that's a fancy expression, boys, for "excuse") of the subdistrict is to strengthen and unify the work of the local

MYFs. Thus the subdistrict is not an end in itself. Everything it does is supposed to reflect back on the MYFs in the local churches. If we keep this in mind our subdistrict will be worthwhile.

"According to the Subdistrict Discussion group at the Conference Council meeting at Tekoa, August 19-22, the subdistrict can: be a channel of information and new ideas to the local MYFs, can develop leadership and personality, bring the local MYFs closer together, carry out programs and projects on a scale that local MYFs could never do, and widen personal and church relationships. Let's make our subdistrict alive with these responsibilities, and, above all, let's make it a real fellowship."

GREENSBORO DISTRICT COUNCIL OFFICERS ELECTED

Raymond Mabe of High Point was elected president of the Greensboro District MYF Council at a September meeting of the Council. Raymond is a member of Main Street Methodist Church, High Point, the Rev. Robert H. Stamey, pastor, and is president of the High Point subdistrict. Judy Royal of the North Guilford subdistrict is council secretary. Judy is a member of Friendship Methodist Church, the Rev. Roy L. Eubanks, pastor. Also Miss Rachel Jessup was appointed district chairman of the Methodist Youth Fund. Rachel is a member of Mt. Pisgah Methodist Church, the Rev. A. C. Kennedy, Jr., pastor. She is a freshman at Grenesboro College and is Older Youth chairman of Christian Faith for the Western North Carolina Conference Methodist Youth Fellowship.

NEW MYF ORGANIZED

The young people of Fountain Hill and Mount Moriah Churches have joined together to form a new Methodist Youth Fellowship.

The date we organized was July 23, 1958. We are on the Peachland Charge, Charlotte District, and the Rev. John S. Oakley is our minister. We have 22 members on roll. Our Counselors are Mrs. Lois Brewer and Miss Ann Caudle. Our officers are Riley Fields, president; Ben Witherspoon, Jr., vice-president; Robert Witherspoon, treasurer; and Brenda Mitchum, secretary.

—Brenda Mitchum, Secretary

KNOW YOUR COUNCIL MEMBERS

Much work goes on behind the scenes of the Western North Carolina Conference Methodist Fellowship. Adult leaders such as Paul H. Duckwall, Conference director of Youth Work, and Dr. Carl H. King, executive secretary of the Board of Education, and numerous dedicated district directors of Youth Work, adult advisers, and ministers contribute in the service of the Conference MYF organization, and, fortunately, they do not work alone. A small group of young people, representing MYF-ers all over Western North Carolina, serve as officers of the Conference MYF Council. These young people receive the opportunity to serve by

President: MARTHA TURNIPSEED
High Point College, High Point

Publicity Chairman: PENNY NIVEN
Greensboro College, Greensboro

Director of Youth Work: PAUL H. DUCKWALL
Box 828, Salisbury

election or appointment at the sessions of the Annual Meeting of the Conference MYF at Lake Junaluska, or other sites within the conference. Older youth and seniors are represented on the council, and MYF-ers will be interested in a brief introduction to some of the Senior members of the Western North Carolina Conference MYF Council.

Barney Barnhardt, member of Centenary Methodist Church in Winston-Salem, is first vice-president of the Conference. Barney is a junior at Reynolds High School, and hopes to attend Duke University. He is interested in law and sports, and finds through the MYF opportunities for fun, fellowship, friendship, and a chance to serve the youth of this conference.

Barbara Hamilton, senior at Landis High School in Landis, is first associate secretary. Barbara plans to enter Winthrop College next fall to prepare to teach. Her hobbies are swimming, dancing, and tennis. Barbara says the Conference Council "is an opportunity to witness for Christ and to help other kids become better Christians."

Bill Moore is senior chairman of Christian Outreach, and lives in Canton. He is president of his local MYF and is a high school senior. Bill hopes to study medicine at the University of North Carolina, and is interested in people, hunting, and fishing. Bill's office is important to him because he likes to work with people, and he loves the fellowship of council meetings and sessions at Lake Junaluska.

Future issues of the Youth in Action page will carry stories about other members of the Youth Council. Watch for them so that you may—"Know Your Council Members."

METHODIST YOUTH FUND

The MY Fund year is already one-half gone. All payments are due in the hands of our Conference MY Fund treasurer by May 1, 1959.

At this time only 43% of our conference goal of \$25,400 has been pledged and only about 10% of our goal has been paid.

Has your MYF had its MY Fund pledge service? Is it making regular (monthly or quarterly) payments on its pledge? If you need information about or materials on the Methodist Youth Fund, write Mrs. Leona M. Hayworth, MY Fund Treasurer, Box 828, Salisbury, N. C.

1959 MISS AMERICA A REAL MYF-er

On September 13 in the Atlantic City, N. J., auditorium a member of the Methodist Youth Fellowship won national acclaim. At that time Miss Mary Ann Mobley of Brandon, Mississippi, was crowned Miss America for 1959. Mary Ann is described as an enthusiastic, working Methodist. She is a soloist in her home church choir, active in youth work, and was a Sunday school teacher before entering college.

Her pastor, the Rev. John C. Speed, describes the new Miss America with these words: "Known for her radiant smile and sincere friendliness even more than for her beauty and talent, she is the pride of her townsmen."

Mary Ann is a senior at the University of Mississippi. The members of her family are all loyal Methodists. It is felt that Mary Ann very ably exemplifies the motto of all loyal MYF-ers and will keep "Christ Above All" during the months of her reign as Miss America 1959.

◇ ◇ ◇

One of the finest moments in any worship service is that one we spend preparing for the service before it has begun.—Roy L. Smith.

The Marks of a Christian

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Matthew 5:1-12

This lesson is the first of four that will have as their general theme "Our Response to Christ." God had taken the initiative in Creation, in the giving of the Law, and in the sending of the prophets to remind men of their duties. The supreme instance of God's outgoing love toward men was, of course, in the sending of his Son. As the book of Hebrews says, Chapter 1:1: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son." What shall be our response? One of the best ways of responding to this unparalleled gift of God is to try to follow the teachings of Christ.

It is to Matthew that we turn for the most nearly complete outline of Jesus' teaching. The interested student will want to notice how the author of Matthew's gospel arranges these teachings into five great blocks, as follows: Chapters 5 through 7, the Sermon on the Mount; Chapter 10, the charge to the twelve disciples; Chapter 13, Parables of the Kingdom; Chapter 18, Relations between Disciples; and, in Chapters 24-25, Discourses about Last Things.

In the Beatitudes we have laid down for us the characteristics of those who are to live in the Kingdom of God. It is they who are the really blessed, or fortunate ones of earth. As we read over these qualities we look in vain for any of the things men commonly associate with the fortunate. Nothing is said about wealth, or power, or prestige. The signs of the true disciple are to be found in his basic attitudes toward God and his fellow-men. They are qualities of the spirit. Let us consider these qualities one by one.

"The poor in spirit" are the humble-minded; the people who know they don't know everything. This quality is first in science, as well as religion. It takes a great mind to know how little it really knows.

"Blessed are the meek." The original Greek word (translated "meek") really means "broken in"—or capable of working with others. It is the same word the Greeks used for describing a horse that had been trained for work. This saying means that the people who can work together are the ones who are going to inherit the earth. Will America learn to work with the vast populations of darker peoples who make up the greater part of the world, or will she try to "go it alone"—trusting in cold steel and hot atom bombs to save her?

"They that hunger and thirst after righteousness." Notice that the figure of speech is one that is easily understood. Food and drink cannot long be withheld if life is to continue. When we yearn to be righteous as we crave food when hungry, we shall attain it.

"The merciful" will obtain mercy just as they who forgive will be forgiven. If forgiving others is the requirement for being forgiven by God, then there must be many unforgiven people in the world!

"The pure in heart" means those who have one dominating desire that takes precedence over others—the desire to live in harmony with the will of God.

"The peacemakers" are the reconcilers. By working for good relations between men, they create the atmosphere in which peace may exist. War is always the end result of a series of decisions made before war breaks out. If we want peace we have to "wage peace" by reducing the points of tension between men and nations.

"The persecuted" are those who have had to pay the price of being faithful to the way of life of the Kingdom. In other words, those who live by a code of life in advance of what the world is ready

for, always have to feel the sharp blows of disapproval which an unregenerate world rains upon them. As we are judged continually by the standard of Christ, can we show any scars gained in the battle with evil forces?

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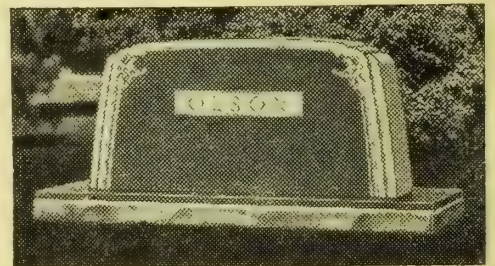
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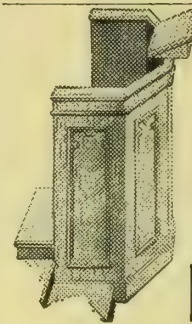
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Gibat Views the News

TOO MUCH PROFIT

Vienna—Communist Czechoslovakia has sent 12 contractors and associates to prison for illegally making the equivalent of \$1,400,000 on public construction jobs.

This proves the oft repeated statement that the people behind the iron curtain are human—it's their leaders that favor the share-the-wealth program.

DOG TEACHES HUNTER

Lansing, Mich.—Robert Huff says his dog pointed grouse six times during a recent hunting trip. Huff missed his shot every time. After the sixth miss the dog disappeared and returned with a live grouse in his mouth.

"Apparently," says Huff, "he was trying to show me what one looked like close up."

What a story this dog had to tell his buddies when he got back home. Can't you imagine the neighborhood canines splitting their sides as they talked about the man who couldn't hit the broadside of a barn?

HERMENEUTICS

Hermeneutics, the science of interpretation and explanation, is the scientific term used by archeologists to describe their processes in verifying their discoveries.

The above appeared at the bottom of a newspaper column, and I thought some crossword puzzle fan would appreciate the information.

HOUSE FLY EXONERATED

Bloomington, Ind.—The house fly has the peculiar ability to shed the disease-causing germs it lived with at birth.

According to Dr. Bernard Greenberg, a zoologist, studied the house fly and found that in the transition from larva to winged pest the fly loses 90 per cent of its bacterial load. For this reason it is not as serious a threat to sanitation as once thought.

Try to be more lenient to the little fellow the next time one walks across your morning pancakes.

TOO BIG

When Henry Ford built his experimental two-cylinder car in a shed in 1896, he found he had built it too big to get through the door, so taking an ax he demolished the door making it passable.

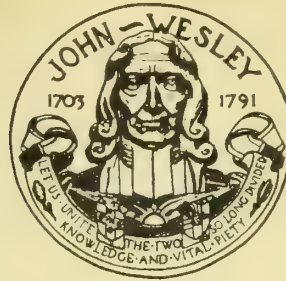
Many a do-it-yourself boat builder has run up with this problem too, and many new cars ought to come equipped with said ax for renovation of old-style garages.

SO WHAT?

This was heard, not read. Seems there were these Coast and Geodetic Survey boys taking sample temperature readings along the coast when a native fisherman came upon them.

"Whatcha' doin'?" the coaster asked.

One of the top brass, head of the scientific force in the waters, thinking to cement relations between science and native wisdom began to explain why they were taking the temperature. The old man listened and without blinking an eye asked "Whatcha' goin' to do about it if the temperature is wrong?"



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IN PASSING

Last week's surprise storm in the New Bern area almost caught the roving reporter as he visited Beech Grove Church, six miles from that city. But the rain, which started on Sunday morning, did not seem to hurt the attendance at the homecoming celebration. There were people there from as far away as Elizabeth City, and the small church was overflowing with returning friends.

I must tell about the way I found Beech Grove on Saturday afternoon.

For some months now I have managed to find my way around, but, like Daniel Boone, "I ain't never lost, but sometimes I'm a mite confused." Well, I was confused that day, as I came down highway 70 and realized that I had left my letter of directions at home. Stopping in at a combination filling station and lunch counter, asked if anyone knew how to get to Beech Grove Church. There were two men sitting at the counter, drinking beer. Both looked up in friendly fashion and both tried to help me. After seeing my bewildered expression as they told of this side road and that corner, one said, "Heck, the best way to get there is to follow me. I'm going in that direction and I'll lead you."

Thanking him, I waited until he should finish his drink, and we struck up a conversation.

"Are you a preacher?" he asked, somewhat apprehensively.

"Yes," I replied, "a sort of preacher and editor combined. I'm the editor of the Methodist paper."

Both men turned and looked at each other. Then they said, in unison, "We're Methodists, too."

Down the road we went, at a good clip, and soon we had turned off the highway onto a narrow road. This led to a dirt road which seemed interminable. Before long I began to wonder just how many beers my guide had had before I met him. But after what seemed to be a long time, we turned in at the church entrance, and the driver of the pilot car waved to me as he turned around and prepared to take off for his own destination.

"Say a good word for me, preacher," was his parting comment as he disappeared into the gathering gloom.

A Date with History

Forty-five years ago, as a little boy, I found a stack of old magazines in the attic on a rainy day and, lying on the floor, I looked through them with delight. They were back copies of the *Saturday Evening Post*. Just as I was engrossed in a story, my aunt called me down to dinner. I never got to finish the story and I thought I never would.

But I did—last Saturday night.

This is how it happened. Pastor Walton Bass informed me, as soon as I arrived, that we were to be the guests of Mr. and Mrs. G. T. Richardson for supper in their home just across the road. When we went over there, I was amazed to find myself transported into another world, a world of crinolines and beaver hats, of four-posters and fireplaces, where time seemed to have stood still for 200 years and more.

It would take a long article to describe the wonders of this ancient house which has stood unchanged for all the years since the very first settlement of the region. Some say that it was built by the man who designed Tryon Palace, but no one can prove that. I understand that the house has been in the Richardson family since before the Revolution.

Each room is as it was during the Civil War, or even earlier. And yet each room has a lived-in look that cannot be achieved in a

museum. Downstairs a huge kitchen looks as if it had just been used to prepare the evening meal, with a huge cooking pot on the fireplace, a string of red peppers hanging from the shelf. And all over the room are antiques which are rarely found in a private home.

I could go on for pages with this description, but I must get back to the point of this story. Over on a table in the corner lay a stack of papers, and magazines dating from the early 1800's to the time when I was born. Irresistibly drawn to that collection, I went over and began to browse.

And then I found it—the magazine which I had been reading on that rainy day in 1913, a copy of the *Saturday Evening Post* for May, 1911. And so it was that, seeing my excitement and my itching fingers, Mrs. Richardson took pity on me and let me take it home with me.

Beech Grove Charge

Three churches make up the Beech Grove Charge: Beech Grove, Rhems and Clark's Chapel. The parsonage at Beech Grove is another of the lovely homes that I have been telling about, and the nice red-brick church is in a fine location. Pastor Bass has spent nearly four years on this circuit and the results of his work are readily apparent.

Clark's Chapel, which had been discontinued, up to a few years ago, is now attracting good congregations and recently began a job of interior decoration which will add much to its beauty. The third church, Rhems, is being

remodeled, after being moved back from the road. Here, recently, the members got together and began to beautify the church grounds.

Forty *ADVOCATE* subscriptions go into the homes of these small churches and the editor was welcomed as an old friend by many who had never seen him before, but had kept up with his travels "in passing."

The Business Manager Goes Visiting

With Dr. Marshall going one way, I went the other—to Shady Grove, one of three churches on the Cobb Circuit, located in the western part of the Burlington District. Having pastored on the coast, I feel as though I have traversed the eastern Conference from one end to the other, for Shady Grove is about seven miles from Danville, Va.

Skipper and Ricky, two of my boys, went along with me and enjoyed the largest spread of food we have ever seen for a church picnic. It was Homecoming Day and it looked as though everybody came home. There were McDowell's, Carters, Hodges, and others—so many that they could not be contained by my small memory.

The pastor, H. L. Harris, has certainly something to be proud of—laymen who meet you without giving you a chance to feel awkward. This is a compliment to any church and makes the visitor feel more than welcome. It was our pleasure to worship with them in the morning, dine with them a noon, and sing with them in the afternoon.—H.E.G.



This is our fiftieth anniversary. We are proud of those fifty years. They are years marked by close association with our many friends throughout the southeast. They are years of sound, steady progress until today we are the largest manufacturers of church furniture in the world. But our pride is not in our size, but in our most priceless commodity: experience. Fifty years of it.

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NORTH CAROLINA

Christian Advocate

November 13, 1958

Volume 103

Number 45



Carolina Briefs

The Rev. John A. Lowder and family, of the Biltmore Methodist Church, Asheville, have moved into a new parsonage recently purchased, at 4 Buena Vista Road, Asheville.

The Rev. O. N. Hutchinson, Jr., pastor of First Church, Thomasville, recently sent in two subscriptions to the Advocate as tokens of appreciation to two 76-year-old members who were present at the Sunday School Rally Day exercises. This is an idea that this pastor is happy to pass on to other churches or church groups.

Dr. Elbert Wethington and family have returned to Durham and Asbury Methodist Church after nearly four years as missionaries in Manila. Dr. Wethington trained students for the ministry at the University of Manila, and his wife played an active part in teaching while there.

Fred Hickfang, professor of voice in the music department of East Carolina College, and also conductor of the College Opera Workshop, has accepted the position as Minister of Music at First Methodist Church, Washington, N. C. Mr. Hickfang has appeared as soloist in opera and with symphony orchestras both in this country and abroad.

Dr. and Mrs. E. L. Rice, missionaries to Pakistan, were guests of the Rev. Barrett D. Wilson and the Rev. James E. McNeely and their families the weekend of November 9. They spoke to Mr. Wilson's congregation at Union Ridge Methodist Church, Winston-Salem, and to Mr. McNeely's churches on the King Charge. The Rices are now in Clemson, S. C., while on furlough this year from their work at the United Christian Hospital in Lahore, Pakistan, where they have served the past five years. Before their departure to this field, the Rices were members, along with the Wilsons and the McNeelys, of Main St. (now First) Methodist Church in Gastonia, while the Rev. Wilson O. Weldon was minister there. Since that time, both Mr. Wilson and Mr. McNeely have entered the ministry and are now serving in the Winston-Salem District.

The parsonage of the Table Rock Charge of the Marion District has recently undergone extensive improvements, including painting, ad-

ditional furniture, and renovating and furnishing the kitchen. The Rev. and Mrs. E. E. Hiatt, Jr., who received this appointment at the last session of the Western N. C. Conference, greatly appreciate the work done to make the parsonage a lovelier and more comfortable home.

The new \$130,000 education building of Wesley Memorial Church, Winston-Salem, was formally opened on Sunday morning, November 2, beginning with Sunday school at 9:45. Dr. Lee F. Tuttle, district superintendent, delivered the sermon at the 11 o'clock service.

The Rev. H. L. Isley, retired minister of the Western N. C. Conference, now living at Route 6, Burlington, recently spent several days in Alamance General Hospital receiving treatment for a heart condition.

The new parsonage of Pleasant Grove Church, Raleigh, has been practically completed, and the Rev. R. C. Summey and family recently moved into the house. Work is still to be done on the exterior and the yard, but this should be completed in the near future.

The Duke University Divinity School was host to three bishops of the Methodist Church November 3-9. These bishops, leaders of world Methodism, are Gabriel Sundaram of the Lucknow, India, area; Ferdinand Sigg of the Geneva, Switzerland, area; and Santi Uberto Barbieri of Brazil. The Department of Ministerial Education and the Division of World Mission are joint sponsors of the bishops' visit. The church leaders made a number of public appearances while at Duke, and also spoke to students in various classrooms and seminars.

Dr. E. L. Rice, who has represented Broad Street Church, Statesville, as a medical missionary among the people of Pakistan for the past five years, was guest speaker at that church on Sunday morning, November 2. Dr. Rice spoke also at the general meeting of the WSCS the following afternoon.

First Methodist Church, Mount Holly, has introduced a new plan of having laymen to serve month by month as "lay pastor," assisting the minister in the service, visiting, counselling, and serving in whatever way they can.

The Rev. S. Wyndham Anderson, a young ministerial student from the membership of the Whitakers Methodist Church, has been appointed as assistant to Dr. A. Purnell Bailey, pastor of Centenary Church, Richmond, Va. Mr. Anderson assumed his new duties October 18, and will continue his study at the University of Richmond.

The Rev. C. E. Rozzelle, retired minister of the Western N. C. Conference, now living in Winston-Salem, manages to keep quite busy since his retirement. Some time ago he was guest minister at the Camp Chapel at Camp Lejeune. In October he spoke in a series of inspirational services at First Church, Andrews. Later he was with the Rev. W. E. Fitzgerald in services at Jefferson, and also assisted in the Yadkin County Training School.

The Rev. and Mrs. C. B. Barr, Jr., of Waynesville announce the birth of a daughter,

Angela Dawn, on October 18, at the Haywood County Hospital. The Barrs have one other daughter, Yvonne Carlene.

Bishop Paul N. Garber spoke at a rally at the Hatteras Methodist Church on November 3, in the interest of Christian Higher Education. Other speakers were the Rev. Paul Caruth, executive secretary of the N. C. Commission on Christian Higher Education, and the Rev. C. Freeman Heath, superintendent of the Elizabeth City District.

The Rev. and Mrs. James P. Burnett, of Myers Park Church, Charlotte, announce the birth of a son, William Allen, on October 27. Mr. Burnett is associate pastor of the church.

Miss Kay Johnson, of Lincolnton, has been appointed assistant to the Director of Public Relations of Brevard College, President Emmett K. McLarty has announced. Miss Johnson is a 1957 graduate of Brevard College. While a student there, she was active in the glee club and choir, student government association, and dramatics club. During her sophomore year she was an attendant in the homecoming court, maid of honor in the May Court, and campus beauty queen.

Dr. L. Stacy Weaver, president of Methodist College, Fayetteville, spoke on Monday morning, November 10, to the general meeting of the WSCS of Hayes Barton Church, Raleigh, and on Monday evening at a dinner meeting of the Wesleyan Service Guild and the WSCS night circles.

The Methodist Church, Black Mountain, reports that its new education building is now free of debt. This was accomplished two full years ahead of schedule.

The Rev. D. W. Charlton, pastor of Enfield Methodist Church, and author of a recent book, "By These Things Men Live," will have a meditation in a forthcoming issue of The Upper Room, "The Marks of Christian Maturity," April 23, 1959. One of Mr. Charlton's meditations was published in the July 1956 issue of The Upper Room.

Bishop Santi Uberto Barbieri of Brazil, was guest speaker at Davis Street Church, Burlington, on Sunday evening, November 9.

The Cover Picture

LAKE CHATUGA

A part of the far-flung Tennessee Valley Authority, Lake Chatuga is located in the extreme southwestern end of North Carolina and extends into a part of North Georgia. Much of the farm land in Clay County was covered with water when the lake was made by the dam across the Hiwassee river.

The view across a part of the lake from the front porch of Wonderview lodge and from the windows of the Hinton Memorial Rural Life Center is one of the most beautiful in the country.

The cover photograph was made by Dr. James Sells, executive secretary of the Southeastern Jurisdiction.

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News Notes



Dr. J. Wallace Hamilton, pastor of the Pasadena Community Church, St. Petersburg, Fla., will be guest minister on the Methodist series of The Protestant Hour each Sunday morning at 8:30, from November 9 through January 11. Dr. Hamilton is a widely known Methodist minister whose sermons will be a blessing to all who hear them.

New York, N. Y., Oct. 29—One of the largest budgets ever adopted by Church World Service has been voted by its board of managers to meet the agency's expanding programs of aiding the world's hungry, cold and homeless. At its semi-annual meeting here, the board voted a total of \$3,925,720 for 1959, an increase of more than \$500,000 over 1958. Of this total, the 34 U. S. Protestant and Orthodox denominations and agencies which co-operate through Church World Service are being asked to give \$2,145,620 or \$89,600 more than in 1958. "These are modest increases," Dr. R. Norris Wilson, CWS executive director, declared, "considering the expansion this year of the churches' relief and rehabilitation work. These include new programs in Africa and South America as well as our on-going service in practically every trouble spot in the daily headlines."

New York, Oct. 29—The problems that face home missions in the next half-century will be the focal point for the fiftieth anniversary meeting and annual assembly of the Division of Home Missions of the National Council of Churches, at Atlantic City, N. J., Dec. 10-13. Principal speakers will include Dr. C. Wright Mills, internationally known lecturer on social trends in America and professor of sociology at Columbia University, New York, and Dr. Roger Lincoln Shinn, professor of theology at Vanderbilt University Divinity School, Nashville, Tenn.

The Methodist Church's 1958 Student Recognition Day will be observed on Sunday, December 28. On that day, Methodist churches will focus attention on college and university students who are home for the holiday season and high-school seniors who are planning to attend college. In many cases, students will take a leading part in the services, which will emphasize the importance of Christian education in the church's life, said the Rev. B. J. Stiles, Nashville, a staff member of the Methodist Board of Education.

Probably a majority of Methodists have only a vague, and often erroneous, idea of Christian missions, said the Rev. Horace W. Williams, Nashville, Tenn., executive secretary of the Interboard Committee on Missionary Education. He made the statement at the committee's annual meeting Oct. 21-22 in Nashville. "We feel that interest in missions through mission study is increasing," he said, "but it becomes more and more apparent that we are not reaching enough people with the story and facts about the church around the world." Bishop Bachman G. Hodge, Birmingham, Ala., presided at the meeting.

Three Methodist bishops from overseas are lecturing and preaching in various parts of the country and a fourth—Bishop Ferdinand Sigg of Zurich, Switzerland—arrived Oct. 30 for speaking engagements prior to the meeting of the Council of Bishops in Cincinnati, Ohio,

Nov. 11-14. The other bishops are: Bishop Friedrich Wunderlich of Frankfurt-on-Main, Germany; Bishop Sante Uberto Barbieri of Buenos Aires; and Bishop Gabriel Sundaram of Lucknow, India.

A corporation is being formed in Los Angeles by Methodist leaders to buy and ship new types of simple farm machinery to underprivileged countries. Bishop Gerald Kennedy, head of the Los Angeles Area and one of the five incorporators, hailed the project as "a tremendous weapon against the spread of communism in many backward areas." Bishop Kennedy said, "Give people help and hope, and they will not surrender freedom." Chief architect of the corporation, called "Agricultural Aids Foundation," is Keith Smith, a Long Beach, Calif., layman.

Capsule News and Comment

Death on Odd Days: Chinese Communist bombing of the off-shore islands has been continuing on a skip-a-day basis for some time now, much to the amazement of foreign commentators and Secretary Dulles. The latter said recently, "It is a part of this upside-down acting and talking to which we have had to become accustomed . . . It seems to me the most shocking aspect of it is the complete demonstration that shooting is not for military purposes, but merely for the purpose of promiscuous killing." He suggested that the real reason for the decision of the Reds is that they had realized that they could not prevent the supplying of the islands by American-escorted Nationalists and are attempting now to give the impression that they are permitting such supplying . . . The Secretary is very likely right about that, but warfare according to Chinese custom always consisted of just such tactics and the Communists are simply acting in accordance with their ancient rulers—which are hard for Occidentals to understand and impossible to appreciate.

Religious Prejudice in Politics: Dale Francis, Catholic columnist, sums up the result of a public opinion poll on prejudice in politics and finds that 34 per cent of the Protestants say they would not vote for a Catholic and five per cent of the Catholics would not want a Baptist for president. Mr. Francis expresses concern that such should be the case and remarks that, while the Catholics showed less prejudice than the Protestants, their five per cent of prejudice was "five per cent too many."

More Color TV: As a result of the action of the Federal Court ruling that RCA must share color patents with other manufacturers, the prospect is good for more and better color television soon, as competition increases quality and brings down price . . . Color TV is so good now that it must be seen to be believed, but there is a scarcity of programs in color.

Fame Can Be Deadly: Boris Pasternak, author of a best-selling novel which won the Noble Prize, is reported ill and friends fear that the publicity and the denunciation which he received by Soviet writers and officials might

prove too much for the ailing author. Pasternak's book, *Dr. Zhivago*, was critical of the Communist way of life . . . Twenty years ago, a book such as this could not have been written in Russia by a Russian. Even if Pasternak becomes a victim of his own success, he has won a place in the hearts of many Russians by saying what they would like to say and dare not. He has shown that Communism is slowly losing its hold upon the intellectuals.

Keep On Digging: The rescue of two separate groups of Nova Scotian miners long after the world had given them up for dead illustrates an old teaching which we learned as children—"Don't give up when all seems lost, the victory may be just ahead."

Election Won't Hurt Business: According to an article in *U.S. News & World Report* last week, the outcome of the election will not hurt business, no matter who is elected. White House veto powers may be able to forestall any radical legislation and conservative politicians will still hold the balance of power.



DANGLING BISHOP—Using a helicopter to reach his "pulpit," Methodist Bishop Donald H. Tippet, San Francisco, arrives aboard the USS Rowan to conduct divine services. With the aircraft carrier, "Ranger," as his base, the bishop spent six weeks at sea as guest of the navy on a voyage around the Horn from the Atlantic to the Pacific. He conducted Protestant services aboard the "Ranger" and several escorting vessels. Bishop Tippet is a member of the Methodist Commission on Chaplains.

An Opportunity for Methodism

By H. C. YOUNG, JR.

At the 1957 session of the Western North Carolina Annual Conference, Bishop Harmon and his cabinet initiated in Clay County a Methodist Group Ministry with a staff of three members—H. C. Young, Jr., pastor of First Church, Hayesville, Benjamin Steele, pastor of the Hayesville Circuit, and Boyce Hufstetler, pastor of the Shooting Creek Circuit. The Group Ministry is a plan by which the ministers and laymen of several charges in a given area work as closely together as possible in many phases of church life and experience. Thus far the Group Ministry in Clay County has been a highly successful project. This report of one phase of the work in Clay County is presented because of its interest to our entire Annual Conference.

The ministers and lay leaders in Clay County have felt for some time that one of the greatest needs of Methodist people in Southwestern North Carolina is for an adequate year-round program of leadership education. Separated from the rest of our Annual Conference by distance and by high mountains, the churches of this area have not been afforded the abundance of fine facilities and trained personnel to be found in many other places. One of the first dreams of the Group Ministry was to provide some Center where a continuing program of Christian education and leadership training could be offered the rural folk of the Southern North Carolina highlands. Such a Center, long a dream, is now about to become a reality.

In the summer of 1957, Mr. and Mrs. J. Walter Moore of First Church, Hayesville, purchased the Harold H. Hinton estate, "Wonderview," on nearby Lake Chatuga, one of the largest and most beautiful of all the T.V.A. lakes. Included in this estate was a partially completed lodge, located on top of a small mountain. The lodge is situated so that it faces the lake on three sides, with a marvelous panoramic view of the North Georgia mountains in the background. Mr. and Mrs. Moore, being vitally interested in the progress of the rural church and being inspired by the possibilities of a Rural Life Center for Continuing Education, generously gave the partly completed lodge, four and one-half acres of land, and an excellent water system to the Methodist Church in Hayesville, with the understanding that a Rural Life Center would be developed.

To construct a Center which would give maximum service to the church, the congregation of First Church, Hayesville, sought for and received the guidance of the Rev. F. C. Smathers, Waynesville District superintendent, and Dr. James W. Sells, executive secretary of the Southeastern Jurisdiction. These two men have given generously of their time and effort to this project.

The building committee, representing all the Methodist Charges in Clay County, has served well and with complete harmony and agreement on all matters. The committee consists of J. Walter Moore, Mrs. Glyne Tiger, Hugh Scott Beal, J. G. Rut-



Mr. and Mrs. Harold H. Hinton

ledge III, R. N. Tiger, Sr., Wiley McGlamery, Neil Rogers, Mrs. Theta Barnhard.

It was felt by all persons concerned with the Center that it should be built as a memorial to the late Mr. Harold H. Hinton, who developed the Hinton estate and who had begun the lodge before his death. When this matter was discussed with Mrs. Hinton, she not only agreed to allow the building to be a memorial to her husband, but out of her generosity and her desire to share in this project, gave the sum of \$33,000 to begin a building fund. She has continued to express her interest and encouragement as work on the Center has progressed.

When completed, the Rural Life Center will have sixteen large bedrooms, each with private bath; a very large conference room; office space for the Group Ministry; a spacious dining room; and a modern kitchen. The Center will easily house up to sixty-five

overnight guests, with a capacity of 150 persons for one-day retreats. The building is equipped with the finest heating facilities available. It is expected that the office, the conference room, the dining room, and the kitchen will be open for use by October 1.

Under the supervision of the Group Ministry staff, the Center will largely be used for a program of leadership education to stimulate the growth of Methodism in Clay County. The Woman's Division of Missions has given the assurance that every effort will be made to secure a Rural Worker for the Group Ministry staff. With her help, training will be available for church school teachers, WSCS officers and members, and youth leaders and counselors. Retreats and training sessions are already being planned for Official Board members, Commission Chairmen and members, and Methodist Men. The Center will be used for prayer retreats and spiritual life seminars by all organizations and groups of the local churches. Other co-operating denominations will be welcome to use its facilities.

Under the leadership of Dr. James W. Sells, the Center will become a rural retreat for the entire Jurisdiction. The Center is only a three hours' drive from Atlanta, Chattanooga, and Asheville; 1½ hours from Greenville and Clemson; 3½ hours from Knoxville; 2½ hours from Lake Junaluska, 15 minutes from Young Harris College and the John C. Campbell Folk School. It is in the heart of a great rural area where church life, school life, farm life, and rural folk ways may be studied at first hand.

It is likely that the Rural Life Center will become the field work center of the Church and Community, Inc., Atlanta, Georgia. The scheduling and promotion of retreats will be in co-operation with this organization.

Thus, a great dream has come to the point of reality. The Harold H. Hinton Memorial Rural Life Center for Continuing Education will be not only a Center for the Christian Education of Clay County folk, but it will also be a "laboratory" where there may be constant experimentation to discover those methods and materials which can best serve the needs of the rural church.

SO THAT WE CAN SUCCEED

To reach the goal of our Campaign for Christian Higher Education in the Western North Carolina Conference, we must, as we move into the intensive period of solicitation—

FIRST, FOLLOW THE PLAN—

SECOND, FOLLOW THE PLAN—

THIRD, FOLLOW THE PLAN AS SET OUT AND ADOPTED.

To do this, will *keep us together* with the whole Conference helping each local church, and each local church helping the whole Conference. "Out of step" will really mean "out of action." To keep "on schedule" is very important.

Bulletins are now being issued, and as these come, each can see his local efforts multiplied many times. We are moving ahead. Let us pray and work together.

—NOLAN B. HARMON

Bishop of the Charlotte Area

Christian Higher Education

By ALLEN P. BRANTLEY

The Christian Church has been the greatest stabilizing influence in the world during the past twenty centuries. In fact, the great democracies of the world have arisen by, and through, the influence of Christian culture. Especially has this been true of American democracy, undergirded, influenced and supported by an effective system of Christian education. This having been coupled with a religious fervor, so intimately associated with the Protestant Church, has been the spiritual basis of our western way of life.

The Christian Church is trying to keep civilization saturated with Christian culture, a culture developed by combining Grecian knowledge with Hebrew religion and carried through the western nations of Europe by Phillip of Macedon and his son Alexander the Great. This culture combined learning and religion, which formed the basic foundation on which the Christian religion was built by Jesus of Nazareth and Paul, the Apostle. Through the earlier centuries, the prophets had sounded a note of warning "for the lack of knowledge, my people are destroyed." Thus, knowledge and religion have gone hand in hand through the centuries. One can scarcely survive without the other. During the Dark Ages religion was at its lowest ebb, as was education.

With the invention of the printing press, Christianity and education became the handmaid, one for the other. When education grew and became more effective, so did religion. Education and Christianity grew together. The progress of one depends on the progress of the other. The church has long since realized that she could not become an effective agency for spiritual growth without education. Therefore, Christian colleges and Christian universities have become an integral part of the Christian religion. They either grow together or disintegrate simultaneously.

The progress of Russia has been phenomenal in the last two decades because she has relied on education. Her educational policy will determine her future. She is a nation not only to be reckoned with now, but more so in the future.

Remember that Russia's education is developed through the agencies of Marxian atheism. It is an education conceived in the minds of Soviet ideologists with an increasing purpose to take all elements of divinity and a Supreme Power out of the life of all adherents of Russian thinkers and world communism. Such an educational system is making tremendous inroads on world civilization. That is our battlefield, whether we admit it or not. The destiny of world Christianity hangs in the balance today as surely as it did when the cross met the crescent, Christianity versus Islam, when Charles Martel defeated the Saracens in 732 at the Battle of the Tours.

It is stupid for us, ostrich-like, to bury our heads in the sand and say it is none of our business, when like a wild-fire, this Russian-Communist ideology seems to be

sweeping country after country and nation after nation.

Our only methods of combating atheistic communism is with a Christian Higher Educational program and dedicated souls to Christ and His Church. If our Christian culture, which was bought with an awful price, by the very blood, life, and fortunes of our forefathers, is to survive, then we must back our church to the limit, with a sound Christian Education which can come only from our Christian church-related colleges and universities.

"The race that does not value education is doomed," says North Whitehead. The same thing can be said of the Christian Church and Christian culture, when they refuse to recognize the value of Christian education. When our churches do little or nothing about this, then our agencies of Higher Education are doomed, and our church drops to the status of ineffective mediocrity.

Our only recourse is to build a church dedicated to the principles of Higher Christian Education and to do this we must pay for that education. We must build schools and colleges for the immensely growing number of our young people.

The Catholic Church is but one third as large as the Protestant Church in America, yet the Catholic Church has five times as many schools, colleges and universities as



NEVER SAY IT CAN'T BE DONE

I

Young David said he'd kill a giant,
But people acted quite defiant.
So David put his trust in God,
And made that giant hit the sod.

CHORUS

So never say, "It can't be done,"
Until our victory is won.
Let's give the colleges our bid,
Some day you'll say, "I'm glad we did."

II

The Wrights set out to fly a plane.
The people said, "You've gone insane."
But sticking to the "can be" fare,
Has put those boys up in the air.

III

The Bishop said, "Let's build a church."
The preachers cried, "You're off your perch."
But Paul would not let courage wilt.
And now we have near eighty built.

IV

I met a man who was so tight,
He would not join us in the fight.
Some day he'll say, "Oh my! it worked.
I'm wishing now I had not shirked."

V

"It can't be done," went up the cry,
But Bishop Garber said, "let's try."
So put your faith and trust in God,
And build these schools by working hard.

—SIDNEY BOONE

Protestants. Unless we as Protestants, and especially Methodists, do our duty in this field, our segment of Protestantism is doomed. Our church can make no progress without leaders, and we can have no leaders unless we have a place to train them. Christianity and Christian culture, along with American Democracy are in the very throes of a deadly conflict with atheistic communism.

The General Conference in 1956, sensitive to the status of our western culture said, "Christian Higher Education must be our sole aim for the next four years." We, as the church of Christ, are faced with the greatest challenge of all times, and are now launching upon the greatest adventure since the Reformation.

All over America, the Methodists are rallying to the aid of, and the support to, Christian colleges, universities and seminaries. Our own North Carolina Conference, considering the youth of tomorrow, voted to raise five million dollars to help build two new colleges, one at Fayetteville, Methodist College, Inc., and the other at Rocky Mount, North Carolina Wesleyan College. By 1960-1962, we are told by experts in the field of education that one out of every three young people will be unable to go to college, because there will be no room. It is not a matter as to whether our boys and girls will be ready for college, but rather will we have a college ready for them. If you have a boy or girl who will be ready for college in 1960, it would be wise to consider enrollment now.

We have been planning, thinking, and working for the last three years on this, the GREAT ADVENTURE, the most noble advance our conference has ever undertaken. We arrived, and have now started. We are in full swing. There is no place to go, but forward. The North Carolina Conference has accomplished all but miracles, in the past decade. Certainly there will be no failure in this advance. The men and women of this conference are committed to the highest, the noblest and the best. The door of opportunity has opened. We have entered and success awaits us as the weeks and months unfold before us. Our people of the North Carolina Conference are eagerly awaiting to share in this golden opportunity of helping our church to raise five million dollars during the next three years, which in reality is only \$1,666,667.00 per year for the next three years. When we consider that our conference raised eight million last year for all purposes, this is not a large sum in comparison. Let's not think in terms of five million, think only in terms of just a bit over one and a half million per year for three years. When our Lord taught us to pray it was for just a day at a time. "Give us this day our daily bread." Our Lord also said, "A tree is judged by its fruit." Generations unborn will judge us by what we do, and for the kind of world we make and leave for them. Our tendency too often is to judge ourselves by our ideals, and others by what they do. Remember the Lord judged the one, two and five talented people by what they really did. Faith without works in this world and in this adventure is dead. We have the faith and we have the money and the talents. The next step is GIVE.

Pinetops Church Dedicates Gifts

At the hour of morning worship on October 26, 1958, the pastor of Pinetops Methodist Church dedicated several gifts for the chancel area of the church.

Memorial gifts consisted of: Communion rail, given by Mr. and Mrs. S. L. Moseley, in memory of Mrs. Mary Sugg Pitt; Pulpit and lectern, given by the Rev. I. S. Richmond, in memory of Mrs. Nannie Mack Brown Richmond; Dossal, given by Mr. and Mrs. J. H. Little, in memory of Mrs. Nannie Harper Brown.

Other gifts dedicated were: Brass altar vases, by Mrs. L. D. Carlton; Dossal rod and ornamental ends, by the Intermediate and Senior Sunday school classes; Fair linen for the altar, by the Junior Fellowship; Super-frontal for the altar, by the Wesleyan Service Guild; Pulpit scarf, by Dr. and Mrs. H. O. Pearson; lectern scarf, by the Woman's Society of Christian Service.

Slight Change in Duke Seminar Plans

Dr. Kenneth W. Clark, of Duke Divinity School, announces a slight change in the leadership of the Duke Seminars to be held in January.

Dr. Kyle E. Haselden, minister of the Baptist Temple in Charleston, W. Va., will be one of the leaders, replacing Dr. Theodore A. Gill, managing editor of the *Christian Century*, who finds it necessary to withdraw. Dr. Haselden delivered the Rauschenbusch Lectures at the Colgate Rochester Convocation last spring, on "The Racial Problem in Christian Perspective."

The other two leaders are Dr. Creighton

Lacy, associate professor of Missions and Social Ethics in the Duke Divinity School, and Dr. Merrimon Cuninggim, dean of Perkins School of Theology in Southern Methodist University.

The first seminar will be held January 19-20, at First Methodist Church, Lexington, and the second January 22-23 at First Methodist Church, Rocky Mount.



The program planning committee for the Sixth Annual Conference on Church Management met at the headquarters of the Southeastern Jurisdictional Council of The Methodist Church in Atlanta October 28. The conference will be held at Lambuth Inn, Lake Junaluska, N. C., Aug. 17-20, 1959.

Zeb E. Barnhardt, business manager of Centenary Methodist Church, Winston-Salem, N. C., presided, and Mrs. Evelyn Losey, administrative assistant at First Methodist Church, Birmingham, Ala., served as program committee chairman.

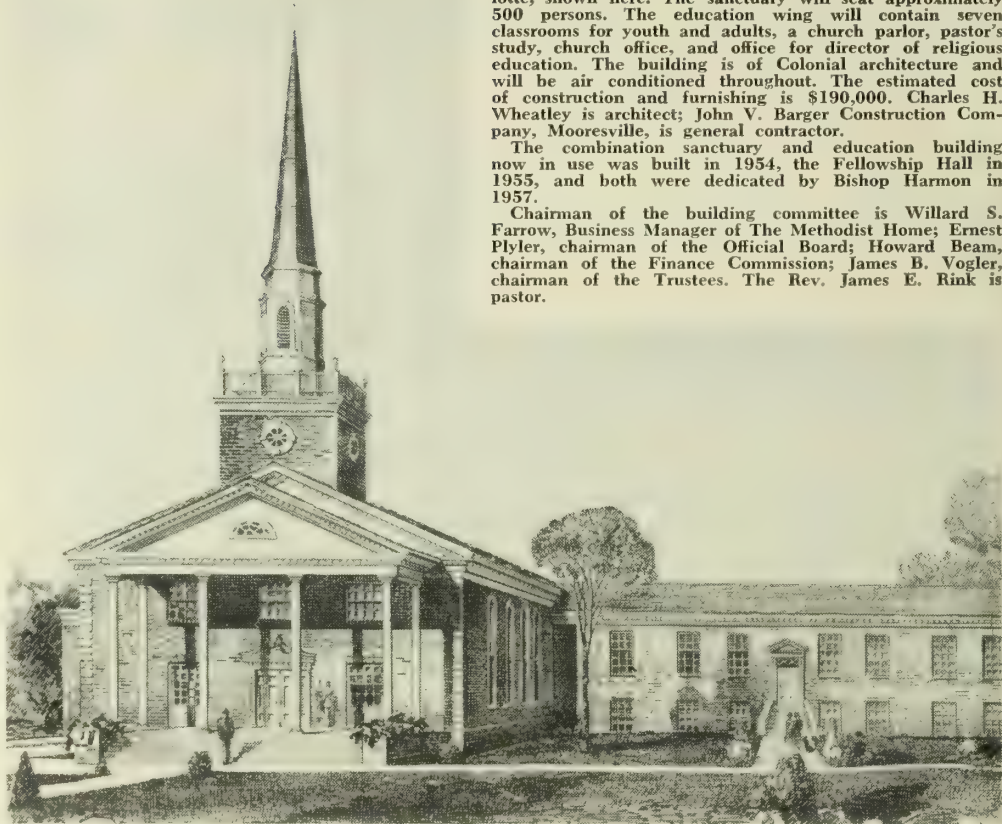
This annual meeting is planned for the information, stimulation, and inspiration of persons who serve in local Methodist churches under such titles as "Business Manager," "Church Manager," "Administrative Assistant," "Financial Secretary," "Treasurer," "Executive Director," "Executive Assistant," or similar titles, and who have responsibility for business, management, and general staff and church management.

Shown above are those planning the conference. Left to right: Mrs. Beulah Monroe, Washington Street Methodist Church, Alexandria, Virginia; Dr. Walter Towner, Department of General Church Work, General Board of Education, Nashville, Tenn.; Mrs. Margaret P. Jones, West End Methodist Church, Nashville, Tenn.; Mrs. Evelyn Losey, First Methodist Church, Birmingham, Ala.; Zeb E. Barnhardt, Centenary Methodist Church, Winston-Salem, N. C.; Dr. D. Trigg James, Executive Secretary, Southeastern Jurisdictional Council, Atlanta, Ga.; J. O. Hardin, West Market Street Methodist Church, Greensboro, N. C., and Mrs. Lee C. Holloway, First Methodist Church, Montgomery, Ala.

Construction has begun on the new sanctuary and education wing of Memorial Methodist Church, Charlotte, shown here. The sanctuary will seat approximately 500 persons. The education wing will contain seven classrooms for youth and adults, a church parlor, pastor's study, church office, and office for director of religious education. The building is of Colonial architecture and will be air conditioned throughout. The estimated cost of construction and furnishing is \$190,000. Charles H. Wheatley is architect; John V. Barger Construction Company, Mooresville, is general contractor.

The combination sanctuary and education building now in use was built in 1954, the Fellowship Hall in 1955, and both were dedicated by Bishop Harmon in 1957.

Chairman of the building committee is Willard S. Farrow, Business Manager of The Methodist Home; Ernest Plyler, chairman of the Official Board; Howard Beam, chairman of the Finance Commission; James B. Vogler, chairman of the Trustees. The Rev. James E. Rink is pastor.



Missionary Witnesses While In Hands of Captors

Late in October the following letter was received by Dr. Howard P. Powell, pastor of Edenton Street Church, Raleigh, from the Rev. and Mrs. Lester Griffith, the church's missionaries in Algeria. Mr. Griffith was kidnapped by Algerian rebels on August 18, and released some weeks later.

"I have re-read your letters to Janice during the time that I was with the Rebel forces. I can but express to you my sincere thanks in Him for your encouragement to the family. Also, I would have you know that I felt your united prayers during my captivity.

"I have had an overpowering conviction that God willed that I see and live with these men and these people who are fighting for their independence. My experiences and what I saw approach a miracle. The doors of service in Algeria are now closed to our family, for the time being; at least till the end of the war. We will undoubtedly have meetings with the members of the Mission Board to establish our future work.

"We thank you for your prayers—also for my captors—with whom I shared daily their life. I was able to speak to many of the Lord and His place in our lives. Many of the leaders of the Rebel Army now have Gospels of John in their pockets. It was the greatest period of fellowship and witness to the Kabyle people that I had during all of our five years in the area.

"Once again our thanks to you and the Edenton Street Church. Will you please continue with us in prayer that soon peace might come in Algeria.

Lovingly in Him,
Lester and Janice Griffith"

Boys and Girls

ELIZABETH WHISNER
Editor



(EDITOR'S NOTE: All of the material on our page this week, with the exception of the Bible Quiz, was written by or about North Carolina children.)

Lee Wong's New Friend

By HAWELENE BULLARD
Age 15

Lee Wong was only nine, but he was coming across the ocean to live with Mr. and Mrs. Crawly, because he was their nephew. His parents had died in a refugee camp.

When his airplane landed at the Boston airport he saw his Uncle John and Aunt Nell waiting for him. He ran to meet them and they hugged him. He knew them by the picture that they had sent him.

Uncle John and Aunt Nell were good to Lee Wong, but he missed his parents. He was very lonely because he didn't have any playmates. Aunt Nell noticed this and asked him if he would like to visit the Jones who lived next door. Lee Wong was very shy, but he wanted to go.

"They have a son named Tommy," said Aunt Nell, "and he's about your age. I think you will have a wonderful time together."

Lee Wong decided to visit Tommy. He found him playing on the front lawn alone. Lee Wong said shyly, "Hi, Tommy, my name is Lee Wong. My aunt told me your name."

"Hi," said Tommy. "Do you know how to play baseball?"

"Of course I do," Lee Wong replied. "Come on over to my house."

Very soon they were playing together like old friends.

The afternoon was partly over when Mrs. Crawly came to the door and called cheerily, "It's refreshment time. How do cookies and lemonade sound?"

"Oh, boy!" said Lee Wong. "Swell!" said Tommy. Both boys made a dash for the dining room. Mrs. Crawly gave them a glass of lemonade and set the cookie jar on the table.

When Lee Wong and Tommy had eaten all the cookies they wanted and drank all the lemonade two little boys could hold, they ran out to play again.

The boys played until Tommy's mother called him home.

"Good bye, Tommy," said Lee Wong.

"So long, Lee," said Tommy. "I'll see you tomorrow."

"Aunt Nell, I like my new American friend," said Lee Wong.

When Mrs. Crawly put him to bed she

smiled as he said his prayers and closed with, "Please, dear God, bless Aunt Nell and Uncle John—and Tommy."

"Sleep tight, dear," said Mrs. Crawly as she kissed him.

"Good night, Auntie," said Lee. Then he fell into a deep slumber and dreamed about a new life in America.

THE LAD JESUS

Jesus was a very happy lad;
He was thankful for all that He had.
He would never fuss nor fight,
But prayed for strength both day and night.

When He became a man
He was ready to lend a helping hand;
On a hillside He would preach,
Then send His disciples out to teach.

He helped those who were sick,
He healed a crippled lad who walked
with a stick.

This Man of Galilee is waiting still
For you and me to do His will.

—Barbara Leigh, age 15

Fritz Thinks About Education

By GAIL BRADSHAW
Age 13

Fritz sat dejectedly in a cheap, bare room in a large city, his chin in his hands, and his eyes closed. He had just recently crossed the ocean from Germany with the hope of finding work and making plenty of money in this country. But things weren't going well for him and he was mighty discouraged.

A diary lay on the small table beside him, and after thinking for a long time, he picked it up and began to write.

"Today has been just like all the rest. No business man will have me. It is becoming clearer and clearer now that I should have had an education. In Germany, the old country, where only two weeks ago I was a self-respecting young man, I learned to read and write and thought that was enough. But since I've been in America I've found that it was not. I was an adventurous boy at ten. I did not study and I did not learn. Now, as I try to earn my living, I am paying my debt.

"As I write this in my diary I am sitting at my window looking across the dimly lighted alley to the other bare wall of scraped brick, connected by a clothesline below my window. This is what is commonly known as the slums. Here live the people who have had some bad misfortune

in life and, as a majority, have no education and can get no good paying jobs. These are the ditch diggers, construction crews, and others like them. I am one of these.

"Dirty little boys roam the streets, proud that they have skipped school for the day. They will not be punished, for both parents are away from home at work. They have not as yet learned the lesson of the necessity of an education.

"While across town children who have every advantage in life are coming home from school to their fine brick mansions. As soon as they are within hearing distance of their parents they begin to grumble about all the work they had to do today. They automatically sit down to dinner and a fine beef roast. They do not seem to realize that had it not been for the education their parents received they would be like the children on the other side of town—dirty and irresponsible.

"I often wonder—do Americans really deserve all they have—the gifts of education, freedom of worship, and all the other blessings? I am thankful that I can at least read and write, but even so, I can barely earn a living. They take their blessings so much for granted, while we who do not have the privilege thirst and hunger because we cannot grasp them.

"Oh, America, please awake before it is too late! For I found, when it was too late to correct my mistake, what an education would have meant to me."

FOOD FOR THOUGHT

Paul, the five-year-old son of the Rev. Henry Gibat on the *ADVOCATE* staff, had for some strange reason suddenly taken a dislike to fried chicken. Being Methodists, his father and mother had tried to remedy this deplorable situation, apparently without success.

But one night when the children were saying their bedtime prayers, and it came Paul's turn, he prayed, among other things, "Dear God, thank you for all the good food that you give us . . ." and after a thoughtful pause, "and even fried chicken."

Bible Quiz

1. Who had to go into a far country because he murdered his brother?
2. Who was told by God to go and preach at Nineveh, and disobeyed?
3. On what trees did the Jews in exile hang their harps?
4. In what book of the Bible is a sea of glass mentioned?
5. What love gift did Hannah offer to the Lord?

Answers to Last Week's Quiz

1. A precious stone—Exodus 28: 15-17.
2. A cleaner of garments—Mark 9: 2-3.
3. A poisonous snake—Isaiah 11: 6-9.
4. A musical instrument—Daniel 3: 4-5.
5. An eruption on the skin—Deut. 28: 27.



A Great Opportunity In Clay County

Clay County is one of the smallest counties in the state. Located almost at the western tip of North Carolina, it is nearer to Chattanooga, Tenn., than to Charlotte, and only a few miles from Georgia. Hayesville is the county seat and the center of activities. Because of its distance from other North Carolina sections and the natural barriers of the mountains, it is isolated from the life of the state in church affairs.

On page four of this issue is the story of a new development in Hayesville which has attracted the attention of church leaders in the Southeastern Jurisdiction, who see in the Hinton Memorial Rural Life Center an opportunity to develop new leaders and to advance the cause of Christianity in this land of opportunity and beauty.

Methodism has a great opportunity in the mountains of this state, an opportunity which we have not fully exploited. Where we fail, other groups are succeeding. Recently the Roman Catholic Church sent three priests to live and work in the area, which has only sixty Roman Catholic parishioners. A school has been established near Hayesville and a hospital in the neighboring county. The former Methodist parsonage at Hayesville is occupied by a group of Catholic Sisters. Methodists have no desire to inhibit or circumscribe the work of these religious workers, but we are put to shame by their enterprise.

The people are there, and the three-man team of preachers which makes up the Clay County Group Methodist Ministry is hard at work. Churches are flourishing and interest is high. If Methodism will rally to the aid of the Rural Center, described in this issue, the reward will be great. There is no more beautiful spot in North Carolina and no finer people than those in this section of the state.

Charity Died at the Wheel

Why do we seldom hear a sermon on Christian driving habits? Is it because the preachers have not found any mention of the automobile in the Bible?

Of course, this is not the reason. We preachers have long ago learned how to accommodate a text in marvelous ways, and one versatile pulpit orator once preached a telling sermon against the latest hair style from the words, "topnot come down." Of course, he had to leave off some words from the verse, but he accommodated the scripture to his own interpretation and waxed eloquent in his denunciation of the feminine practice of wearing the hair in a knot on top of the head.

We suggest that it is time to preach some

sermons on the subject of murder on the highways from the text, "Am I my brother's keeper?" There is plenty of sermonic material in that question. And the preacher might quote the suggestion of highway police that it is just as important to consider the welfare of the other driver as our own. If we forget to look out for his safety, we endanger our own life.

Why is it that a normally courteous gentleman will display an utter disregard for the lives of others when he gets behind the wheel? He wouldn't think of bumping into a pedestrian, when walking down the street, but he will take delight in scaring the life out of one when he is turning the corner in his car.

We once knew a lovely little lady who was famous for her politeness and helpfulness—until she started driving. Once behind the wheel, she was a fiend incarnate. Dogs, boys and chickens lived in fear for their lives when she took to the road. One day we found her parked in the center of the small-town street, calmly reading a book, while indignant motorists detoured around her.

For her, as for millions of other people, courtesy stopped at the car door, and Christian charity died at the wheel.

A New Temperance Emphasis

The Methodist Church has launched an intensive program of encouraging its pastors and church officials to help the victims of alcoholism. This has always been a part of our temperance program, but sometimes it has been obscured by our preoccupation with efforts to ban the whole liquor traffic. Methodists will never become complacent about the domination by liquor interests; they will never be able to say, as some denominations have said, that the most important thing is moderation, not abstinence. But there are indications that we are moving toward a more realistic approach, which, while not satisfying to all of us, may be effective at the present time.

The Methodist stand on the liquor question is the same that it has always been—that the best cure for alcoholism is abstinence. But this year we will place special emphasis upon the need for helping the alcoholic.

Dr. Carradine R. Hooton, general secretary of the temperance board, in a recent statement, said, "Some pastors and churches have helped hundreds of alcoholics, but it is only fair to say that the great majority do not understand the problems that alcoholics and their families face. Alcoholics Anonymous cannot do the job alone. The church has a Christian responsibility to

help all persons in trouble, and this includes alcoholics and their families."

It is interesting to note that Roman Catholics are becoming more and more concerned with temperance, despite the fact that they do not frown upon social drinking in moderation. Recently a writer in a Roman Catholic magazine suggested that children preparing for confirmation should be encouraged to take a vow of abstinence from liquor until the age of twenty-one. Surely this, as a minimum requirement, could be made a part of our own program of membership training.

Despite the picture of Methodists as a strait-laced group, many church people drink and serve liquor in their homes. If all the money spent by Methodists on drink were channeled into missionary activity, we would triple our effectiveness in that field.

While we are helping the alcoholic it would be well to consider the plight of the average church member who is caught up in the routine of modern social drinking and who feels it necessary to spend anywhere from five hundred to a thousand dollars a year in providing free liquor for his drinking friends, even though he may not wish to do so. Can we not frankly state our temperance principles and adhere to them?

We are reminded of the congregation which found fault with their minister because he did not preach sermons about the liquor traffic in the old-fashioned manner, yet which reserved the right to drink as much as they pleased and resented any interference with their habits. What they wanted was the feeling of being in good Methodist tradition on Sundays, but not the trouble of living up to their public principles in private.

The Old Horse Parable

Untoward things sometimes happen, said a preacher I heard one evening, but it is often possible to turn them to your advantage. Then he adventured on the parable of a farmer who had an old, worn out, blind horse, which he allowed to wander freely wherever it would. One night it fell into an abandoned well, and it was decided that since both well and horse were useless it would be convenient to fill up the well and bury the horse at the same time. So they proceeded to do, but the earth that was thrown down made a good foundation for the horse's feet. He kept on top of it all the time, and, when the well was filled to the level of the ground, walked happily away to graze in the meadow. So ran the preacher's parable, which recalled to me the well-known advice of Bishop Browne, of Bristol. "Never say die until you're much too dead to say it."—EZRA, in *Methodist Recorder*.

Thanksgiving Nevertheless

By R. G. TUTTLE

"O the depth of the riches both of the wisdom and knowledge of God!"—Rom. 11:33

"O the depth of the riches both of the wisdom and knowledge of God." With shipwreck, beatings, imprisonment, persecution, Paul had a rough and rugged ministry; yet his writings sang with thanksgiving—*thanksgiving nevertheless*.

Harry Emerson Fosdick in his book, *What Is Vital Religion*, tells of a suicide note unusually expressed: "I am not really needed; nobody gives a hang for me. I am just a peanut in the Yankee Stadium. I'll step on myself once and for all"—He did. How does a man get to feel that way? With so many people who need help, how could he feel that he was not needed? And if he met that need, how could he say, "Nobody gives a hang for me?" What this man needed was thanksgiving nevertheless, which inevitably turns out to be thanksgiving therefore—"O the depth of the riches both of the wisdom and knowledge of God."

Dr. Umphrey Lee keenly observes that, "It is not easy to thank God on a full stomach unless we have had a long fast." It seems that situations of contrast more readily bring out expressions of thanksgiving. I have been very sick; now I am well. Thank God! The plane crashed, but we were saved. Thank God! We have just had a terrible war; now there is peace. We are grateful to God. It is much easier to thank God for deliverance than it is for sustenance; yet His providence makes life possible—moment by moment, day by day, year by year.

During our Thanksgiving Family Night Supper a year ago, a family of migrant workers with seven little children stopped by the church for help. We brought them in. They were hungry; we fed them. They were lonely; we were kind to them. They were in poverty; we ministered to their needs. Of all the people at that Family Night Supper this family was in the greatest need; yet, of all the people this family was greatest in its expression of gratitude. Thanksgiving by contrast!

We are reminded that out of the 102 individuals who landed with the Pilgrims at Plymouth Rock, at that first Thanksgiving Service only 51 were living, and during that first terrible winter, at one time, only 7 adults were well enough to hunt, provide food and care for all the others who were sick. That first Thanksgiving was thanksgiving nevertheless.

Umphrey Lee, if I may quote him again, tells of a testimony meeting many years ago when individuals were expressing their reasons for thanksgiving. There was one old man whom everyone knew had had a most difficult life. Terribly brow-beaten by his wife, in ill health, a failure in business—What could he say? He stood. He spoke: "I am thankful to be alive." Thanksgiving nevertheless.

Just a week ago I received a letter from a wonderful girl. Because of her talents



OVERCOME WITH LOVE

*If sometimes your foes seem many
Who are bent on your defeat,
Just look up and pray to Jesus
And with love their hatred meet.*

*In the midst of tests and trials
Keep your faith in God above,
And the foes that come against you,
You will overcome with love.*

*Let God fill you with His spirit,
Make you harmless as a dove,
Then when persecutions strike you,
You will overcome through love.*

*O how peaceful and how wondrous
To be filled with love Divine,
And to have a blessed sweetness
That can make you shout and shine!*

WALTER E. ISENHOUR

Taylorsville, N. C.



and her vibrant personality she is now one of the outstanding students in one of our Methodist colleges. The letter ended with these words: "Isn't he a wonderful God?"—But here is the story: Some years ago I was her minister. Her father and her mother were separated. This was tragedy enough. Then her mother had a nervous breakdown and had to be hospitalized for a period of time. Because of all this, the finances of the home were very meager. Yet she has kept her cheerfulness, her radiance, and her faith. Infecting others with cheerfulness, she writes: "Isn't He a wonderful God!"—Thanksgiving nevertheless. With the change of only a few letters, we discover that gratitude is an attitude!

Thanksgiving nevertheless is thanksgiving because God is God, and God is good. Thanksgiving, because there is a depth of richness in human experience which justifies thanksgiving. Emerson declares it:

Let me go where'er I will
I hear a sky-born music still.

O the depth of the riches of the wisdom and the love and the goodness of God!

Thanksgiving nevertheless, when we open our eyes, becomes thanksgiving therefore.

PRAYER: *Father, grant me that gift of the thankful heart that is more dependent upon inward joy than upon outward circumstance. Amen.*

Heroes I Have Known

By M. R. CHAMBERS

It was the week of the annual revival at Hoyt's Chapel. As I was leaving the church after the Tuesday morning service, Bart Holden and his boys were hitching their team to the two-horse wagon. The older girls were helping the smaller children into the wagon. While I was untying my horse Bart called to me.

"Preacher, it sure seems strange for you not to be going home with us today. Tues-

day of big-meeting was always her day to have the preacher to dinner. But with her gone, me and the girls didn't say anything about it this year."

His wife had died the previous winter, and he was doing a good job of being both mother and father to his motherless brood.

I had been invited to the home of one of the leading stewards where I had often been a guest. I felt sure that they would understand, so I called to them as they were driving out of the churchyard, "Mrs. Dexter, please excuse me today. I am going home with Bart and the children and will be at your house for supper."

I found the house clean and well kept. The oldest girl was about thirteen years of age and was a perfect little hostess. The food was plain and commonplace, but it was well prepared and delicious. The entire visit was a joy and a blessing to me as I hope it was to Bart and the children. For all the while I kept having the feeling that I was on hallowed ground and in the presence of one of God's true heroes.

"For I Reckon . . ."

By DERMONT J. REID

It must have been in a moment of hushed contemplation that the Apostle Paul gave us this sacred thought: "For I reckon that the sufferings of this present time are not to be compared with the glory which shall be revealed in us." I'm perfectly sure of one thing—this is more than an abstract statement of a philosopher. It is a deep and abiding expression of living faith. It is far more than the preaching of an overworked emotion. It is the thoughtful proclamation of a life that lived by faith in the ultimate victory of an omnipotent God.

It might have been easy, at times, for this holy man to have drowned in the restless sea of self pity. So many of us do! Here is a man who can tell about being subjected to the whipping lash, the dens and dungeons, the prisons and the chains. He knew the pains of loneliness and rejection. He knew opposition in its ugliest and most subtle form. Yet he glories in being counted worthy to bear the marks of the Master for the sake of righteousness.

Never whimpering and whining, he confidently fixed his gaze on the "far view." He made the most of every day—but he didn't live just for the day—his soul was tuned to eternity! His faith lifted him up, comforted him in loneliness, loved him in rejection, strengthened him in persecution and landed him on such a high plane of living that the trivial things were lost in the bigness of his soul. He made every turbulent testing a springboard for his faith. His heart was fixed on something bigger and better and brighter than his suffering. His mind was on God, his soul was bound unceasingly to eternity.

His heart ached, sickness and sorrow attended his way. He did not disregard them but, counting their worth, he confidently says: "I reckon they are not really to be counted much in the light of what shall be mine at last!"

I reckon, and am sure, he is right!



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Medical Bulletin

PEGGY BARMER—We are happy to report that Peggy, our eleven-year-old heart patient, is convalescing nicely at our Infirmary after surgery at North Carolina Memorial Hospital, Chapel Hill. Peggy has been deluged with gifts and cards, and her morale has been excellent because of the thoughtfulness of the many interested people. She is trying to answer each friend herself, which is going to take some time, and until she gets to your note let us just acknowledge your card or gift with the grateful thanks of a happy child.

GEORGE DENNIS—An emergency appendectomy was performed at Rex Hospital, Raleigh, on thirteen-year-old George Dennis on October 28. A quick trip was made from school to the doctor's and on to the hospital for this lad, and we expect that by the time this reaches print, George will be back home at Cole Cottage with his friends.

T. AND A's—Confined briefly at Rex Hospital having tonsils and adenoids removed have been Linwood Pleasant, nine years old; Joe Trotter, ten; and Arvin Johnson, ten. The boys all responded nicely to treatment, and after a period of convalescence under the watchful eye of Nurse Burgess, are back to normal. Next to "go" are tonsils and adenoids of Norman Johnson, nine; and Michael Carroll, eight, of Brown and Borden Cottages, respectively.

Campus Citizenship Group Honored

With the passing of the first six weeks of school, selections were made for the Campus Citizenship Group. This group was entertained by the Fidelis Sunday School Class of Edenton Street Methodist Church on October 30 at the S. & W. Cafeteria in Raleigh.

Members of this Citizenship Group for the first report period are: 4th grade—Pat Carmack, Marie Ferguson, Louise Landis, Linda Loth and Rachel Salmon. Fifth grade—Dianne Cadell, Pat Cates, Sara Ferguson and Richard Howard. For sixth grade—Linda Boulter, Jeff Caddell, Tommy Dickerson, Carroll Gardner, Bob Hardison, John Johnson, Phyllis Mock and Bennie Smith. Seventh grade—Linda Carter, Lillian Pruitt, Ruth Ann Salmon and Lewis Utley.

First Birthday: Social Service Dept.

An anniversary is always the occasion for some reminiscing, and looking back over the first year of our Social Service Dept., its director, Mr. Ben Holeman, has come up with the following report.

"The fiscal year, October 1, 1957 to September 30, 1958 was the first year in which the Methodist Home for Children, Raleigh, N. C., had the services of a Case Worker. During the year, the Department of Social Service was set up which included an in-

finitesimal number of things to do: the mechanics of setting up the filing system, and working out channels for the various contacts with staff members, children, ministers, churches and local agencies. The institution covers the territory of approximately fifty-four counties and has children from thirty-six counties. During the year, the Case Worker has made contacts in all of these counties, having travelled 18,000 miles.

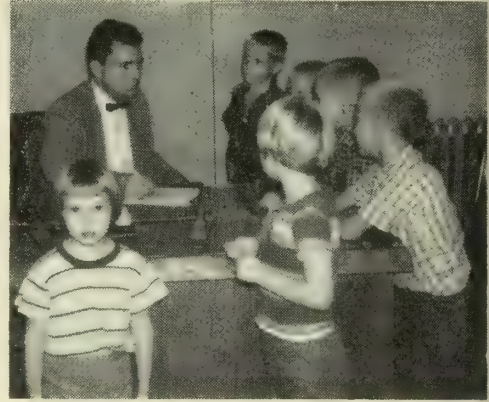
"The contacts with the local churches, ministers, and local agencies were very rewarding. The local agencies and ministers assisted or had knowledge of each of the twenty-three admissions. During the fiscal year of those admissions, seventeen were male and six were female ranging in age from three to thirteen years. Their school grade placements ranged from the preschool group through the eighth grade. Thirteen children were placed by their father, seven by their mother, one by an aunt, and two by their grandparents.

"Thirty-nine children were discharged during the year. Also the local agencies, ministers, and the local churches had knowledge of the discharges. Of the thirty-nine discharges, twenty-three were male and sixteen were female. They ranged in ages from two years to eighteen years in the following manner: five to father, eighteen to mother, one to a brother, one to a sister, six to an aunt, one died, three to the Department of Public Welfare and one to Juvenile Court. The length of residence in the Home of this group ranged from less than one year to thirteen years. The largest group had a length of residence of six years.

"Some of the outstanding features of the Social Service during the year were the number of visits made by the Case Worker. There were nine hundred and seventy-nine visits which included office visits, cottage visits, home visits, collateral visits, minister visits and agency visits. There were one hundred and twenty Case Conferences. The first year of Social Service saw the beginning of foster home care and caring for the children outside of the Home. Since our Board of Hospitals and Homes feels that foster home care is a very vital facet of child care services, then it was appropos to begin foster home care. A co-operative effort with a local agency was begun in the behalf of two children. The third child is being cared for outside of the Home co-operatively with another local agency.

"Some of the finest rewards the Case Worker has received have been the relationships and rapport that have been established with the children. Many children have been dealt with on Case Work basis and in many instances positive results have been obtained. It has been marvelous the way the staff and children have accepted and utilized the

services of this department. After one year as Case Worker in the Home the worker reveals his humility and appreciation for the progress that has been made. Gratitude is herein expressed to all those who have contributed in any way to the work that has been done through this department. It could not have been done without the support of the local churches, without the untiring patience of the superintendent, and the co-operation of the staff members. But



most important, the children have benefited, and are going to benefit more, because the Home offered this service to them."

Our picture shows Mr. Holeman, surrounded by some of his "friends," sharing their trials and tribulations in his wonderful understanding way.

Girls Ensemble Visits Wendell Church

The Girls Ensemble went to Wendell, N. C., on October 26 to sing for the homecoming at the Methodist Church. This was the first presentation of our newly organized Ensemble by Mrs. Joan Heath, and they sang "Thy Mercies, Lord," "The Lord Is My Shepherd" and "Beautiful Saviour."

Girls making the trip with Mrs. Heath were: Linda Carter, Mary Dennis, Patricia Ferguson, Peggy Humphrey, Ruth Hunt, Betty Landis, Phyllis Mock, Mariana Nicks, Nancy Lou Nicks, Helen Parrish, Lillian Pruitt and Ruth Ann Salmon.

Ruth Ann and Nancy Lou sang a duet in the last number, and the entire group was accompanied on the piano by Mariana Nicks.

Following the service, a delicious picnic lunch was served by the good folk of the church.

Trick or Treat

School opening, State Fair, six weeks report period—and now Halloween—are behind us. Almost before we know it, Thanksgiving and then Christmas will be here. But, first things first—and that means that the witches and goblins were about our campus, at least imaginatively, on October 31.

Keeping the little folk happy was not difficult for Mrs. Joan Heath, who created the proper "spirit" by decorating the recreation room in orange and black, with witches and black cats and pumpkins—and planned games and activities to fit the occasion. Of course, "treats" were in order to prevent "tricks," and sweet hand-outs were the perfect antidotes to tricky ideas.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Executive Committee Plans Work

"We need workers, and we need to devise ways in our communities that our young people may feel the call to full time Christian service." Thus Mrs. Walter Davis emphasized one of the greater problems facing the Woman's Division of Christian Service and the Methodist Church today.

Mrs. Davis, of Charleston, S. C., secretary of Missionary Service, Southeastern Jurisdiction Woman's Society of Christian Service, was a special guest at the fall meeting of the Executive Committee of the N. C. Conference Woman's Society, in session at the new Methodist Student Center, East Carolina College, Greenville, October 15-16.

Among other principal features of the three sessions were reports of officers, committee chairmen, deaconesses and workers, and district presidents; meditations by Mrs. R. L. Jerome, secretary spiritual life; a brief message by the Rev. Robert McKenzie, director Youth Work, N. C. Conference Board of Education, and a preview of the 1959 School of Missions and Christian Service.

Mrs. C. H. Boyd, secretary promotion, reported 737 societies, 913 new members gained during the first reporting period this year, and organization of several new societies. Rocky Mount and Wilmington Districts were 100 per cent in reporting. Mrs. Boyd named as two goals for 1958-59: A visitation program in each local society for the purpose of enlisting new members, and a 100 per cent organization in each district.

The treasurer, Mrs. L. C. Vereen, reported receipts totaling \$39,524 during the first quarter of the current conference year. "Women in the local societies should realize that as members of the Woman's Society of Christian Service we have certain obligations in our giving, and thus give to these things before we give to other less important causes," she declared. Mrs. Vereen announced that the conference has set up five scholarships at Pfeiffer College, three of which are now available for worthy Methodist students in this conference.

The N. C. Conference led the jurisdiction in the number of study courses held last year, but is near the bottom of the list in the number of jurisdiction classes, according to Mrs. S. A. Dunn, secretary of missionary education and service. She urged that more jurisdiction classes be held.

Other officers reporting included Mrs. Pierce Johnson, president; Mrs. H. C. Turlington, vice-president; Mrs. H. W. Doub, recording secretary; Mrs. S. W. Anderson, Christian social relations; Mrs. Harriett Fralix, Wesleyan Service Guild; Mrs. Taylor Long, student work; Mrs. W. I. McLamb, youth work; Mrs. J. S. Henninger, children's work; Mrs. R. L. Jerome, spiritual life; Mrs. P. F. Newton, literature and publications; Mrs. L. S. Thompson, supply work; Mrs. F. S. Newbold, status of women; Mrs. Allen C. Lee, missionary personnel; Miss Mary Gardner, public relations and historical committee. Deaconesses Mamie Chandler,

Ethelynde Ballance and the newly appointed rural worker, Miss Jean Griffith, spoke briefly of their work. Mrs. Gurney P. Hood spoke concerning the coupon campaign for the Methodist Home for Children. District presidents reporting were Mrs. George Ratterman, Burlington; Mrs. Frank Hanft, Durham; Mrs. W. E. Brown, Elizabeth City; Mrs. H. R. Odom, Fayetteville; Mrs. Shelton Boyd, Goldsboro; Mrs. Donald Edman, secretary of promotion for Mrs. I. N. Moore, New Bern; Mrs. D. H. Sutton, Raleigh; Mrs. Harold Braswell, Rocky Mount, and Mrs. J. M. Harper, Jr., Wilmington.

The committee, in a unanimous vote, named the prayer chapel at the new Student Center in honor of Miss Mamie Chandler, director of the center's activities for fifteen years. Under Miss Chandler's guiding influence, many Methodist students at ECC have entered full time Christian service. The committee also donated several plants for the Center.

Mrs. Pierce Johnson, the presiding officer, in remarks immediately prior to adjournment told the group: "The Woman's Society of Christian Service is club work PLUS . . . Christians can become God's vocabulary doing God's work."

A Dream Turns to Reality

The new Methodist Student Center at ECC, Greenville, opened its doors at the beginning of the Fall Quarter and the director, Miss Mamie Chandler, and the Wesley Foundation Council were there to greet the students as they arrived for orientation and registration. The Center, located at the corner of Fifth and Holly Streets, just across the college campus, seeks to provide "a home away from home" for Methodist students at East Carolina College. It is supported by the Woman's Division of Christian Service and the N. C. Conference. The two Methodist churches of Greenville, Jarvis Memorial, and St. James, make annual contributions toward its maintenance.

The modern brick structure was completed last August at a cost of approximately \$115,000. It is the result of prayer and careful planning on the part of the Building Committee, of which Mrs. W. J. Taft, Greenville, was chairman. Other members included Mrs. Pierce Johnson, Mrs. H. I. Glass, Mrs. J. H. Cutchin, Mrs. Gurney P. Hood, Mrs. L. C. Vereen, Mrs. Hubert A. Davis, the Rev. W. M. Howard, Jr., Mrs. J. H. Rose, M. K. Blount, J. H. Waldrop, Dr. J. D. Messick.

The building is furnished throughout with modern furnishings provided by the N. C. Conference Woman's Society of Christian Service. The parlor, chapel, assembly and all-purpose room, workroom for students, office and conference room for the director are on the main floor. In the all-purpose room is a full-size stage with lighting equipment for dramatic programs. On the basement floor is a large lounge

with sectional furniture, tables for games, record cabinet, book cases, and open fireplace. The third floor is furnished as an apartment for the director.

The formal opening of the Center was held on Sunday afternoon, November 2. The program of the Wesley Foundation, however, has been carried on since the opening of the fall term at ECC. The center is open every day from 9:00 a.m. to 10:30 p.m. On Friday and Saturday it is open until 11:30 p.m. As of October 1, four hundred students had visited the center this fall, according to Miss Chandler.

Mrs. Pierce Johnson has expressed somewhat the significance of the Student Center and its program when she said: "The new Student Center stands as a symbol of 'crystalized prayer.' It is a beautiful building, but it is much more than a beautiful building."

Goldsboro District Has New Society

Mrs. Cecil Pate, secretary of promotion, Goldsboro District Woman's Society of Christian Service, has announced the organization of a new society at the West Smithfield Methodist Church.

Organized on October 20, the officers elected include president, Mrs. Ira C. Whitley; vice-president, Mrs. Lura Mae Hines; secretary, Mrs. Wilton Pace; treasurer, Mrs. William Harrell; secretary of promotion, Mrs. Leon Johnson—all addresses Rt. 3, Smithfield, N. C.

Thirteen members were present for the organization meeting. The Rev. Stacy Selph is the pastor of the approximately 35-member church.

District Committee Meets

Members of the Executive Committee of the Goldsboro District Woman's Society of Christian Service convened in the First Methodist Church, Mt. Olive, on October 23, with Mrs. Shelton Boyd, district president, presiding.

Challenging reports of officers and announcements of a number of important events were among the items on the agenda.

Members attending the meeting, in addition to Mrs. Boyd, were Mrs. Robert Lane, Jr., Mrs. W. D. Kornegay, Jr., Mrs. G. C. Speight, Mrs. Cecil M. Pate, Mrs. Ralph H. Lewis, Mrs. M. B. Andrews, Mrs. Thel Overman. Also, Mrs. James Floyd, Mrs. Albert Stanley, Mrs. A. B. Lanier, Mrs. Hugh Turlington, Mrs. Blen Hinnant, Mrs. Thomas Vann, Mrs. E. A. Stevens, Mrs. Adrian Davis, Mrs. Julian Baker, Mrs. Lemuel Dawson, Mrs. Allen C. Lee.

Gleanings from Janet Robinson

Never speak of the Holy Spirit as "it." He is as much a person as Jesus and the Father . . . The work of the Holy Spirit is to convict of sin and to improve the work of the righteous, to reprove the world of judgment (John 16:13) . . . We must depend on the Holy Spirit to guide us in the truths . . . Today the power of God is present with Christians more than at any other time.

◇ ◇ ◇

"The chief difference between an excuse and a reason is that one will serve when the other will not."

Methodists and Education

By BISHOP PAUL NEFF GARBER

(The following are extracts from the speech of Bishop Paul N. Garber made at the Educational Rally of the N. C. Annual Conference in Raleigh on October 13, 1958. Because of their pertinence to the present Methodist emphasis on higher education, not only in this State but throughout America, they are of much value both in their viewpoint and in the important facts and figures given. The remarks apply with equal force to both conferences in this State.)

To those who wish telling points and facts this speech is a mint of valuable information. The speech is especially important now as both Conferences are engaged in vital Educational Crusades. — Dallas Mallison.)

We are going to be victorious. We are going to follow in the footsteps of those early Methodists who came to the soil of North Carolina.

In fact, it is very fitting that leadership in Methodist higher education should again come to North Carolina. The first gift ever made toward the founding of a Methodist college was made by North Carolina laymen. In the year 1780, two of our pioneer Methodist preachers—Francis Asbury and John Dickens—were serving the Roanoke Circuit. You will recall that in 1780 our country was involved in the American Revolution. Yet these two Methodist preachers felt that we should have a Methodist college in America.

So Brother Asbury wrote in his Journal: "Brother Dickens drew the subscription for a Kingswood School in America. Gabriel Long and Brother Bustion were the first subscribers. I hope this will be for the glory of God and the good of thousands." Four years later Cokesbury College was founded which became the first Methodist college in America.

If Brother Asbury and Brother Dickens and Brother Bustion, three Methodists, and Gabriel Long, a non-Methodist, had faith enough to launch a Methodist college in the midst of revolution, I know that 187,000 Methodists of eastern North Carolina plus the assistance of thousands of Methodist friends can in 1958 launch two new colleges and can give dynamic support to our existing institutions and our Wesley Foundation. We say in the words of another great Tar Heel layman, Walter Hines Page, "We are made of the same stuff of which our fathers were made."

We like to quote from our state song that here in North Carolina the weak grow strong and the strong grow great. I doubt that these words will be true in the future unless we of this generation provide higher education under Christian auspices for our boys and girls.

We know that Methodism has made progress only when evangelism and education join forces. It is the verdict of history that any church that relies only on evangelism will fail. Likewise any church that has depended only on higher education has not played a vital part in the life of the people.

John Wesley, the human founder of Methodism, was a great evangelist . . . he averaged fifteen sermons a week for fifty-two years. Yet John Wesley knew that in order for Methodism to survive provision had to be made for the education of their children.

So one year after John Wesley began

his great revival he laid the cornerstone at Kingswood, England, for the first Methodist college in the world. In honor of that occasion Charles Wesley wrote a new hymn in which he gave to Methodism our educational text when he wrote: "Let us unite the two so long divided, knowledge and vital piety." On that same occasion John Wesley gave to Methodism another educational text when he proclaimed: "The Methodists may be poor but there is no reason that they should be ignorant."

This interest in higher education was continued by the pioneer Methodist preachers and laymen in early America. The record of the support of Methodists of Christian education when our country was in its infancy is a moving story of sacrifice, courage, and faith. In the formative period of the new republic one could take it for granted that wherever there were Methodists there were Methodist schools and colleges. As the Methodist movement pushed



BISHOP GARBER

westward over the American continent it left in its wake schools as well as churches.

For them this was no luxury. It was a necessity. We should remember that in early America it was the Methodists who provided colleges for frontier communities. It was the Methodists who founded and fostered many of our distinguished universities. All told between three hundred and four hundred Methodist schools have been established in America under Methodist auspices. This is a record not even remotely approached by any other Protestant denomination.

We Methodists love the democratic way of life that has always characterized our nation and state. We honestly believe that the democratic way of life should be the way of life for all mankind. We are not going to allow totalitarian forces at home or abroad to force upon us their isms, be they Nazism, Fascism, or Communism.

Frankly, we North Carolinians might as well face the fact that our American way of life and our North Carolina way of life are being challenged as never before by aggressive atheism and a determined ma-

terialism. Materialism and Communism defy today the Christian concept of God and man.

We Methodists could easily say let the state and nation take care of this problem. But we Methodists know that our institutions of learning are the church's indispensable bulwark against the encroaching tide of secularism and unbelief. We know that we can not hope to win in this battle for the survival of the American way of life unless our educational bulwarks are strong. The centuries prove that the Christian Church builds itself into the culture of a people through its institutions of learning.

We Methodists can become excited and take real action when we face needy situations. In all seriousness I would remind you that unless immediate action is taken here in eastern North Carolina to found new colleges and strengthen existing ones, some of you seated here today will be unable to find a college for the education of your sons and daughters. This will certainly apply to your grandchildren.

Only a few years ago some of our educational institutions engaged persons to campaign for students, but that day is no longer with us. Instead of begging students to enroll we find the strange situation of young people knocking at the doors of existing institutions and in many cases denied admission because there is no room for them.

Notice these striking statistics. Between 1910 and 1950 the population of the United States increased 65 per cent while the number of college graduates increased 660 per cent. In other words, college graduations increased ten times as fast as the gain in population. In 1900 only 4 per cent of the college-age population attended colleges but in 1954 33 per cent of the same college-age group were enrolled in institutions of higher education. I believe the figures for 1958 will show that forty per cent of these youth were attending college.

Two years ago it was estimated that the number of young people going to college would be doubled by 1970. Now the estimate is that in 1975, which is only seventeen years from now, there will be three young people endeavoring to go to college for every one college student now enrolled.

Now, what do these statistics mean for us Methodists? They mean that, in order to retain our present Methodist ratio, facilities for at least 250,000 additional students must soon be provided by us Methodists. This can be accomplished only by founding new colleges and by enlarging our present institutions.

We should realize that we face this educational problem right here in eastern North Carolina. Our state is having a phenomenal gain in population. In 1940 the population of North Carolina was 3,571,622 but, ten years later, in 1950 our population had increased to 4,061,929 or a gain of 490,306. Since 1950 we have been having an average net gain of about 60,000 a year. In 1957 the Census Bureau estimates there will be 5,712,000 Tar Heels or a net gain of 1,427,000 during the 20-year period 1955-75.

These figures help us to understand how very serious is the crisis in higher education in our state today. A recognized authority on population trends in North Carolina, Dr.

Horace C. Hamilton of N. C. State College, said recently: "Our most conservative projection indicates that in 1975 North Carolina will have 90,700 college students enrolling in the fall while our highest estimates anticipate a white enrollment of 119,200 in 1975." Last year we had only 46,152 enrolled in our North Carolina colleges. These figures mean that in seventeen years we in this state will have two or three college students for every one enrolled now.

Now there are two very easy answers which we Methodists can give to this grave situation.

The first is glibly to say let the state take care of this matter—why ask the Methodists to pay for colleges? We Methodists are citizens just like other people in North Carolina. Therefore, if the state is to take over the entire educational program, we will, of course, pay the cost of this program through taxation. Thus, either through state schools or church-related institutions we have to provide educational facilities. And make no mistake about it, the young people of our state are going to demand adequate higher educational facilities.

A wonderful thing about the American Way of Life and our North Carolina Way of Life is that there is no conflict between our two types of educational institutions. We support both because we honestly believe that there should be available for our people the choice between state and church-related schools.

We also believe that our American Way of Life is maintained better when the ratio between these two kinds of institutions is on about a fifty-fifty basis.

Honestly, I believe it would be most tragic if all our education was in the hands of the state. Likewise, I believe it would be equally tragic if all education was under the control of the church. Both types of education render an essential and indispensable kind of service.

A second way we Methodist people in eastern North Carolina could evade this crisis in higher education would be to adopt the policy advocated by some in high places. These persons say that since we have so many young people now wanting to go to college we should permit only those to enroll who in high school made top grades or those in the highest ten per cent of the graduating class. If we do this we need not build any new colleges or strengthen existing institutions.

Frankly, I become irritated when I hear this view advocated.

America was not built only by those who were in the top ten per cent in high school.

This attempt to limit college education to the few who hold high grades in public school is contrary to the American Way of Life. It certainly runs counter to the Methodist Way of Life.

We should never forget that many young people whose grades were not so good in high school became inspired to do better and nobler things when they came under devout professors in our colleges.

As for us Methodists, we can never adopt or believe in this narrow and undemocratic concept of education. We have always been proud to be the church of the people. If we are to remain the people's church we

will have to continue to help educate the children of all the people and not just those in the top ten per cent in grades.

If anything has ever been clear to us Methodists in eastern North Carolina, the answer to this approaching tidal wave of college students in our midst is clear. My brothers and sisters, there can be only ONE answer for us Methodists in this glorious state we call The Old North State. The only answer for us Methodists is to build our two new wonderful colleges at Rocky Mount and Fayetteville. We must, of course, at the same time strengthen our existing institutions and our fine Wesley Foundation work.

And, God helping us, some day the historians will write that in the year 1958 the N. C. Annual Conference of the Methodist Church was wise and courageous enough to take in time the necessary steps to meet the tidal wave of college students that descended upon us in the second half of the twentieth century.

RIAL Tenth Anniversary Campaign Opened Nov. 1

All over the nation, throughout the month of November, the vast impact of the tenth anniversary Religion In American Life campaign to increase worship attendance is being felt.

Wherever Americans turn—to their newspapers, favorite magazine, television and radio—they are exposed to an RIAL message. Wherever they travel—on the street, on the highway, on a bus, street car, subway or commuter train—they are looking up to see an RIAL billboard, wall poster, or car card. More than a quarter million RIAL prayer cards are being used on restaurant tables. They contain prayers to

be said before meals, one for each of the major faiths.

Simultaneously, in hundreds of cities and towns in every state, men and women from service clubs, churches and synagogues, councils of churches, ministerial associations, labor unions, and scores of other organizations, are working in community and congregational RIAL programs.

Everywhere the message will appear—"Find the Strength for Your Life . . . Worship Together This Week."

Talk Back—A New Department in Religious Television

By: HAROLD D. MINOR, *Director Adult Work and Family Life, N. C. Conf.*

Talk Back is the best use of television made to date by the Christian Church. The series will help us and our friends to face and work at solving some of our pressing problems. WRAL, Channel 5, Raleigh, presents the series, beginning January 10 or 11.

Following are the thirteen most severe problems facing Christian Americans, according to 10,000 Methodist ministers. These are the subjects upon which the thirteen *Talk Back* programs are based:

1. Pressures of modern living
2. Guilt
3. Knowing God's will
4. Life's good and bad breaks
5. Prayer
6. Christian principles
7. Suffering
8. Civic responsibility
9. Anxieties and fears
10. Faith
11. Belonging and acceptance
12. Insecurity
13. Rearing Children



Evangelistic leaders of the Methodist Church in nine southeastern states set in motion in Atlanta on October 9 a program of intensive local church membership cultivation for the three months period September, October and November in 1959.

The theme of the period of evangelistic enlistment is to be "Total Enlistment for Christ and His Church." Embodied in the program will be the three objectives for the year of enlistment in the local church emphasis, namely: (1) Total enlistment of self; (2) total enlistment of church membership; and (3) total enlistment of the community.

Shown in picture are those planning the program. Seated left to right: Bishop Roy H. Short, Nashville Area; Dr. R. L. Archibald, Florence, Ala.; Dr. Horwood P. Myers, Jr., Mooresville, N. C.; Bishop Arthur J. Moore, Atlanta Area; Dr. Leonard H. Cochran, Macon, Ga., Chm. of Committee; Dr. Edgar A. Potts, Norfolk, Va.; Dr. Hiram K. King, Raleigh, N. C.; Standing, Dr. Wallace W. Lovett, Decatur, Ala.; Dr. D. Trigg James, Atlanta, Ga.; Dr. Paul Mathison, Montgomery, Ala.; Dr. J. W. Leggett, Jr., Hattiesburg, Miss.; and Dr. George S. Wood, Henderson, Ky.

Christian Concern for Health

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Matthew 8:5-17

A current book on pastoral work defines healing as follows: "Healing means becoming whole . . . the becoming is actually a rebecoming, a restoration of a condition once obtaining but then lost" (from "Preface to Pastoral Psychology" by Seward Hiltner). That healing has its origin in the divine purpose is the basic assumption in the scriptural passages cited. Those who looked to Jesus for the cure of their ills no doubt had in mind the Old Testament statements concerning the Messiah as one who would heal the infirmities of people. Their faith in Jesus enabled him to do wonderful things for them.

In Matthew 8:5-13 there is the story of the healing of the Roman captain's servant. This proves that Jesus was willing to heal not only his own people, the Jews, but others as well. In the history of Christian missions medical aid has been given to millions of people who were not Christians. The ministry of healing has been a doorway to hearts of many people all over the world. What a pity that, in our own country, sick or injured men, women and children have sometimes found hospital doors closed against them because of their color! This practice is hard to square with the example of the Great Physician. It is probable that often doctors and nurses would gladly serve whoever needs them but "public opinion" makes it impossible. We might ask ourselves whether or not we are contributing to the "public opinion" that has sometimes resulted in refusal of needed aid to the victims of automobile and other accidents.

To return to the New Testament setting for a moment, it may be worthwhile to look at conditions of that time which were responsible for much illness, and to see how Jesus dealt with these conditions. From reading the New Testament record it is clear that demon possession was considered the cause for much of the sickness prevalent then. No doubt many of our modern medical men would describe this "demon possession" as some form of acute mental disorder which, in turn, affected adversely the victim's general health. The idea that the mind had much control over the body was not unknown to ancient peoples. The Greeks spoke of the ideal person as "a sound mind in a sound body."

Now it appears that Jesus was able to give these wretched and anguished persons relief from the torments to which they had been subjected. By giving them a new center of life their divided personalities were brought out of conflict into harmony.

Do these stories seem remote and strange to us today? They should not, for we have many of these same problems. It has been shown that much illness can be classified as EII (emotionally induced illness.) Modern medicine is underlining this long-known fact. The negative emotions that induce illness are such things as fear, dread, anxiety, worry, jealousy, suspicion and many others. And we find that the persons who crowd the offices of specialists in nervous disorders are not all unbelievers. Perhaps each of the best known religious groups would be well represented.

Can the churches do anything about this large number of people whose illness is a problem to themselves and those with whom they live and work? Not every church can afford to have a full-time physician on its staff even if this were advisable. But there are things the churches can do. They can help men and women see and understand the problem of sin and its relation to wholeness and health. They can provide a fellowship of concerned people who will work for better care of the

physically and mentally ill. They can be centers of redemptive love and meaningful fellowship where "each is not concerned with his own things but the things of others," and where one knows that others care about him. They can offer to men and women a program in which there is a great heritage to be realized, great experiences of worship to be shared, great and good deeds to be done for a suffering world. Such a group might help us "get ourselves off our hands" and to "forget ourselves into health."

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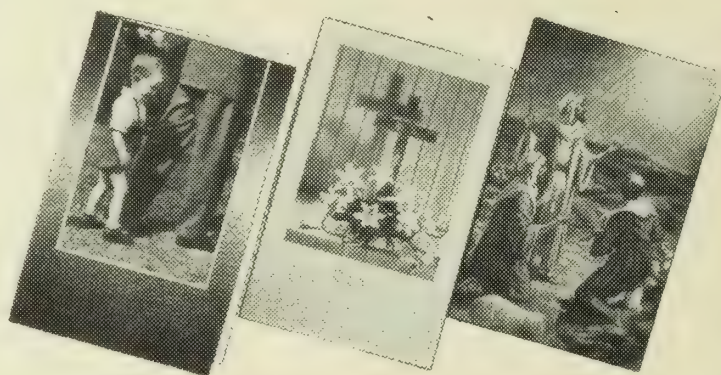
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ADVOCATE FORUM

"COURAGEOUS CHRISTIANS"

"If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." Mark 8:34b-35.

It is not often in this age of prudence that men listen to this radical challenge of Jesus. It is easier to excuse, explain and rationalize than it is to forthrightly accept the challenge and act in response to it. But rising above the masses are the few courageous souls who stand on principle, even though it be imprudent. Such a group is the Wynnewood Park Methodist Church in Raleigh. Under the leadership of their pastor, the Rev. Jack Crum, this small, new church has faithfully made their witness for right—even at great cost.

The story of this church and its dilemma is one of patience, love and courage. And it is a story which needs to be told and heard that others may find strength to follow the way of the cross. The sequence of significant events began in the spring of 1956. A Raleigh man offered to give a tract of land for the site of a new Methodist Church in his neighborhood. This property was evaluated variously from six thousand six hundred dollars to ten thousand dollars. Then in January, 1957, a series of events threatened the church's life. The annual race relations observance of the Methodist Church was only a few weeks away and Mr. Crum suggested to his congregation that a helpful way to observe the day might be to invite a Negro minister to preach in their pulpit. The Official Board discussed the suggestion and then voted to call a congregational meeting to further discuss the idea. The congregation did meet, but there was a dissenting minority, and because of the lateness of the time and the difference of opinion the congregation and the minister decided not to carry through the plan at that time.

In November 1957 the minister, well in advance of Race Relations Day, again raised the question as to the possibility of inviting a Negro minister to the church for the observance. This time the Official Board, deciding that it was the ruling body of the church voted its approval. Some weeks later a small group of less than ten persons met at the church to protest the plan. Included in this group was the man who had offered to donate the land. The prospective donor of the land had indicated to various individuals, with slightly veiled threats, that he would not give the land if the vote favored the plan. And the church knew the possible consequences if they insisted on standing by this principle. Nevertheless, the board decided to let the congregation vote on the issue. And again a majority favored the plan. After the vote the man who was to give the land, and who also owned the structure in which the church was presently meeting, wrote to the trustees and asked them to move out of the temporary church. But the church was protected with a valid lease on the property. So in February 1958 the Rev. C. L. Gidney, the minister of the Wilson Temple Methodist Church in Raleigh, a Negro church, exchanged pulpits with Mr. Crum.

No effort was made by either side to force the issue of the property at that time. However, both the bishop and the district superintendent visited the prospective donor. Eventually, the offer was renewed. The one stipulation made by the man was that he be allowed to name the church after his wife. While there was some doubt about this stipulation, because the church did not want to "sell" its name and because the man was divorced, the church, nonetheless, voted to accept the land. However, no title to the tract was given to the church at this time.

Several months later, in August 1958, another event occurred which was to cause more trouble. The Fellowship of Reconciliation, an interdenominational peace organization, had its southern regional secretary, the Rev. James Lawson, a Negro, in the Raleigh area for a series of special meetings. Mr. Lawson was invited to speak in the Wynnewood Park Methodist Church and agreed to come.

There was no evidence of disagreement over the visit of Mr. Lawson among the membership. But word came that the prospective benefactor made it known that "another monkey-wrench had been thrown into the works." This monkey-wrench was Mr. Lawson's presence at the church. The promised donation was withdrawn. And when the church offered to buy the tract of land, a price three times its highest estimated value was set by the owner.

The church was without a site on which to build. They had suffered bad newspaper publicity as a result of the incidents. They were being pressured to leave the temporary location which was also owned by the recalcitrant owner. From every practical standpoint the church was in an unenviable position. Indeed, looking at the church from the outside one might say that it had sacrificed its life. But it had acted for Christ's sake and the gospel's. And Jesus said, "Whoever loses his life for my sake and the gospel's will save it." The church is not dead, it is not dying. There is, rather, all the evidence of renewed life. For the Wynnewood Park people met a challenge and faced it with Christian conviction.

—Thomas A. Langford

Announcement

Bishop Nolan B. Harmon announces the appointment of the Rev. David A. Yount (Supply) to Bethlehem Church, Claremont, in the Statesville District. Mr. Yount is a senior in Lenoir-Rhyne College and expects to enter Duke University Divinity School next September.

—J. Elwood Carroll, D.S.

Letters to the Editor

Gentlemen:

I am in Hawaii many miles from Greensboro, and I look forward to the time when the *Advocate* comes, though it, of course, is always late, due to the great distance it must travel.

Last week when it arrived I just loved the cover picture, "Autumn Evening," and when I turned the page and read the interpretation I was filled with joy. Being far from home, it warmed my heart. I, too, felt the "beauty of the lengthening shadows," etc.

This is a beautiful country I am in. Sometimes I feel that it is almost a "make-believe country." Everyone is so happy, everyone is so kind and thoughtful of others. The beauty of the islands is beyond description. After reading "Autumn Evening" I could fully appreciate "the contented feeling of accomplishment."

Today another copy of the *Advocate* arrived, and with it your jarring comment in Passing on last week's cover. I'm sorry you did it. The world needs beauty. I'm sorry you made fun. You have spoiled something lovely.

Sincerely,

Mrs. M. G. Scarborough

Honolulu, Hawaii

In Memoriam

MRS. PEARL HAZELWOOD

Whereas, God in His divine wisdom removed from our midst on July 11, 1958, the gentle spirit of Mrs. Pearl Hazelwood, age 74, we, the members of the Woman's Society of Christian Service of Hickory Grove Methodist Church, pause in reverence to pay tribute to her memory.

She was a loyal member of our church for 40 years, serving it with Christian love and devotion in every way possible.

She was a charter member of the Woman's Society of Christian Service, and was active in its program until her health failed.

We shall miss her and cherish her memory, but the influence of her life will continue.

Therefore, be it resolved: (1) That a copy of these resolutions be sent to the North Carolina Christian Advocate; (2) that a copy be recorded in the minutes of the Woman's Society of Christian Service; and (3) that a copy be sent to her family.

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SILER CITY, NORTH CAROLINA



Murphy and Hayesville

Combining service with pleasure, I drove over to the Blue Ridge Parkway and down through Asheville, Cherokee and the beautiful Nantahala Gorge to Hayesville on a recent Saturday. The trip was wonderful, although the leaves were beginning to lose their beauty in the higher sections of the mountains. And the temperature at Mount Mitchell was a chilly 35 degrees, with a brisk and biting wind.

The day was over when I reached Hayesville and sought to find the way to Wonderview, where we were to be the guests of Mr. and Mrs. J. Walter Moore. A new road had been put in from the town to the lake and in the dark I became lost. After taking two side-roads which ended in underbrush, I listened to my wife's suggestion and drove back to town. Calling Mr. Moore, I told him my plight, and he told me to wait there and he would come after me.

We waited for only a few minutes at the pre-arranged place and then a car drove up. I could not see the driver, but I thought he waved his hand at me, as he turned and sped back down the road. "That must be Mr. Moore," I said, as I started up and lit out after him.

"It must be," said my longsuffering wife, "but it would be too bad if it isn't!"

Startled by such a prospect, I thought how embarrassing it would be if we followed a total stranger down to Georgia. Sensing my thoughts, she said, with determination, "Well, no matter who it is, we're going where he goes and we will stop where he stops. I just hope he's got a bed and some supper."

My sparse hair nearly stood on end at the prospect of such an outcome, but there was nothing to do but go forward, and, to our vast relief, when we had followed our guide through a gate and into his front yard, we discovered that it was, indeed, the right man.

Murphy Meeting

After a wonderful supper and a lot of conversation, we spent the night in one of the cottages which, incidentally, affords an interesting innovation in the way of heating. Temperature is controlled, not by stoves or a furnace, but by heating elements in the ceiling—something that I had read about, but never seen.

The next morning I went to Murphy, to preach in the church there, and visit my friend, the Rev. R. T. Houts, Jr. A very beautiful and reverent worship service prepared me for the task of preaching. Then dinner at the parsonage and conversation. As a result of that fine dinner and my resultant over-eating, I must have been more than ordinarily bemused and bewildered, for, coming out of the town, I took the wrong end of the right road, passed dozens of plainly written signs—and wound up in Ducktown, Tenn., nearly forty miles from where I was supposed to be. Red-faced and embarrassed, I retraced my course and got back to Wonderview in time for supper.

This issue contains an editorial and a feature story on the project at Hinton Memorial Rural Life Center, so I need not tell more about that, except to say that you have to see it to believe it. The most wonderful scenery to be found anywhere is spread out before you as you stand in front of the Center and look out over Lake Chatuga to the distant mountains.

Hitting the High Spots

I left Hayesville the next morning, but not before breakfast, for I knew what to expect—the delicious country ham and eggs which the Moores provided—and I took several pictures of the lake which will appear in this or early issues.

Of course, I mustn't forget the service on Sunday night at Hayesville, where Mrs. Marshall and I conducted a hymn-sing which threatened to last until midnight. How those people can sing! The pastor, the Rev. H. C. Young, Jr., was preaching for a brother minister and I took his place, but didn't preach. If the editor "comes up missing" anytime in the future, just look for him over at Hayesville. (Seriously, I'm thinking of trying to find me a retirement home there on the side of the lake, but that's a long time off.)

Coming home by way of Clayton, Ga., and Spartanburg, S. C., (which believe it or not, is the quickest route to Greensboro), I arrived in time to get in some work at the office and prepare for my trip to Rocky Mount the next day. (The Rocky Mount story has been told already.)

Wednesday night found me back in the mountains, at North Wilkesboro, where the Rev. Roy Bell and his Methodist Men gave me a hearty welcome and a good supper. Superintendent Garland Stafford introduced me, but, not taking any responsibility for the results, departed hurriedly for a quar-

terly conference and left me to my own devices. He didn't miss much of a speech, but he should have heard those men sing.

Things are happening in the North Wilkesboro District, and Stafford is doing a wonderful job. The new district parsonage is completed and in use, and we ought to have a story about it soon. Another feature article will tell of the remarkable work that is being done in First Church, where a fully staffed week-day kindergarten is in operation.

Back home on Thursday, I counted up the miles—1,200 of them in five days—and got back to work as an editor.

See you next week—in passing.

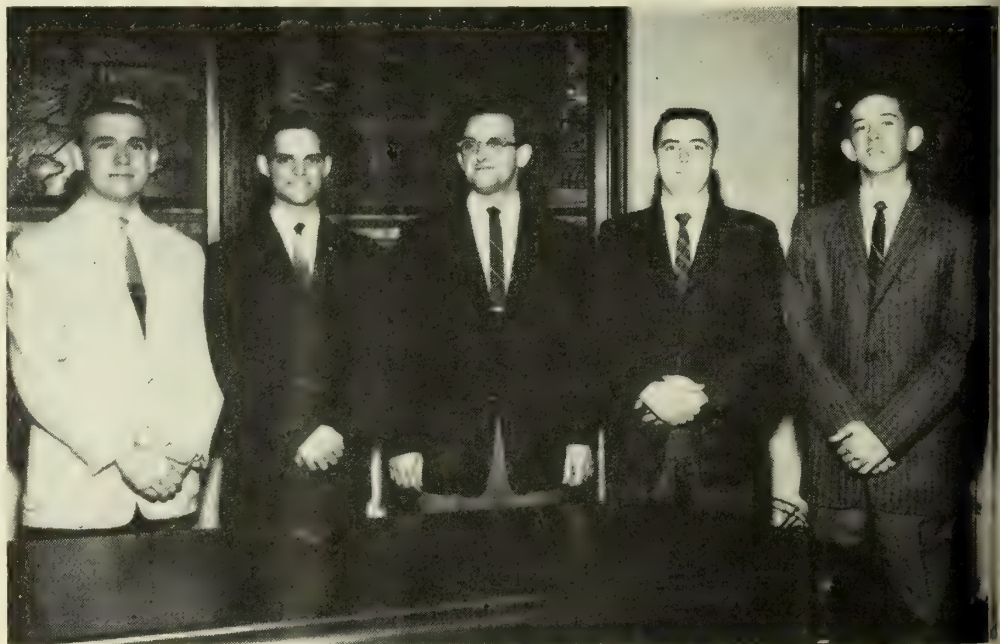
From the Business Manager

Once again the editor and I were split two ways from Sunday. While he went to Murphy, I left to go to Morehead City to preach in Franklin Memorial Methodist Church. The Rev. Sam Moore, pastor, was in the midst of a barbecue dinner at the church when I arrived Saturday.

Quick-witted and humorous, Mr. Moore has coined more phrases than any person I know. In the New Bern District he is known as the one responsible for such hilarious take offs as "He's in orbit," meaning that such a person is day-dreaming. In a district pastors' meeting, when asked a question, he requested that the question be repeated because his "thermostat clicked off," signifying that the meeting had been too long.

Needless to say the day was one filled with many chuckles just listening to Sam give his views on various issues.

Mr. Moore is one of a special kind of ministers. A business man in New Bern, member of the Presbyterian Church, Sam answered the call of God and filled a vacant pulpit with such diligence that he has now served his present church for five years.



The four young men pictured above presented themselves in their quarterly conference, requesting that they be recommended for Local Preacher's License. They are all seniors in Grainger High School and hold responsible positions in our Queen Street MYF. As far as we know this is the first time in the history of the church that this number of young men have chosen the ministry and requested Local Preacher's License at one time. Who knows it may be a first for the N. C. Conference. The young men are (reading from left to right): Harry Glenn Lilly, Francis Earl Dail, (Rev. Marvin Vick), Leslie Glenn Tyndall and Robert Allen Clark.

NORTH CAROLINA

Christian Advocate

OFFICE OF THE DEAN
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November 20, 1958

Volume 103

Number 46

Staff Photo



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Carolina Briefs



The Pfeiffer College Glee Club and the Quartet, The Charlotteans, were guests of Memorial Methodist Church, Thomasville, on Sunday morning, November 9. The Glee Club combined with the Chancel Choir in the presentation of two of the anthems.

Miss Molly Townsend, a former missionary to both China and Korea, spoke to the intermediate and senior MYF of Central Church, Asheville, on Sunday evening, October 26. Miss Townsend now lives at the Brooks-Howell Home for retired Methodist Church workers in Asheville.

The Rev. Robert G. Tuttle, superintendent of the Asheville District, was guest speaker at the Church Night Dinner at Central Church, Asheville, on Wednesday evening, November 5.

Dr. E. K. McLarty, president of Brevard College, was guest minister at First Church, Hickory, on Sunday morning, November 9.

Dr. Charles D. Stokes, missionary to Korea, will be guest preacher at Central Church, Shelby, on Sunday, November 23. He has been engaged in teaching at the Taejon Bible School which he was instrumental in founding, and has also been doing general evangelistic work. Dr. Stokes is a brother of Dr. James C. Stokes, pastor of Central Church.

Charlie Holcombe, son of Mr. and Mrs. C. A. Holcombe, members of St. Paul's Church, Asheville, has been appointed student associate assigned to the Children and Youth Division of First Methodist Church, Atlanta. Charlie is at present a first year student in the Candler School of Theology, Emory University.

Dr. H. G. Allen, now retired and living in Statesville, will be guest minister at First Church, Granite Falls, on Sunday, December 7. As a younger man, Dr. Allen served as minister at this and at neighboring churches.

Dr. Charles P. Bowles, pastor of West Market Street Church, Greensboro, is attend-

ing the annual meeting of the Methodist Commission on Deaconess Work at Alhambra (near Los Angeles), California.

The Rev. and Mrs. Earl K. Gibson of Wesley Memorial Church, Winston-Salem, announce the birth of a daughter, Karen Lynn, on October 8. The Gibsons have two other children, Cynthia, age 4, and Kenneth, age 2.

Sunday, November 23, has been set for the dedication of the Leaksville Methodist Church. Bishop Nolan B. Harmon and Dr. J. Clay Madison, district superintendent, will lead in the dedicatory service.

The Rev. R. Harold Hipps, associate minister of West Market Street Church, Greensboro, was elected president of directors of education for the WNC Conference at the recent conference of educational directors held in West Market Street Church recently. Jean Turner of Jacksonville was elected to head the directors in the N. C. Conference. Other officers for the WNC Conference are: Pat Rothrock of Hendersonville, first vice-president; Barbara Cox of Shelby, second vice-president; and Pat Floyd of Salisbury, secretary-treasurer. Serving with Miss Turner in the NC Conference will be: Orba Smith of Wilmington, vice-president; and Mrs. Jewel Glenn of Durham, secretary-treasurer.

Dr. Herbert H. Peterson, former missionary to Malaya, and at present Director of Endowment and Development at High Point College, was guest preacher at First Church, Gastonia, on Sunday morning, November 16.

Mr. Musa Marto, a native of Bethlehem, Palestine, spoke on the subject, "Aspirations of the Arabs," at the meeting of the adult fellowship of First Church, Gastonia, on Sunday evening, November 9. Mr. Marto is a graduate of American University, Beirut, Lebanon. He has done graduate study in chemistry and chemical engineering in this country, and is now employed as chemical engineer for Lithium Corporation of America in Bessemer City.

The December issue of "Together" magazine will carry a page of pictures and a short story regarding the firemen's Sunday school inaugurated and conducted by the Men's Bible Class of Edenton Street Church, Raleigh. This gathering is held each Sunday morning at the central fire station, and half of the city's firemen are in attendance.

Dr. E. J. Coltrane, former president of Brevard College for sixteen years, recently celebrated his seventy-fifth birthday at his home in Forestdale, Jamestown. Many college alumni and friends called during the day. Dr. Coltrane was the recipient of a beautiful floral arrangement sent by the Brevard College alumni of Guilford College.

Dr. Wilson O. Weldon, pastor of Myers Park Church, Charlotte, was guest speaker for the Chapel service at Pfeiffer College on November 11.

The fall meeting of the Lowell Methodist Church was held November 9-14, with the Rev. Herman F. Duncan, pastor of First Church, Lenoir, as guest preacher, and the Rev. Reginald Cooke, pastor of St. John's

Church, Gastonia, as director of congregational singing. Dr. E. C. Few, district superintendent, offered the prayer at the opening service. The Rev. F. W. Dowd Bangle is minister of the church.

The Waynesville District Conference will be held at 9:30 a.m. on Tuesday, November 25, at the Morning Star Church, near Canton.

The Asheville District Conference will be held at 2:30 p.m. on Sunday, November 30, at the Weaverville Methodist Church.

The Rev. Donald G. Barnhouse, Jr., research consultant and librarian for evangelist Billy Graham, was guest speaker at the Methodist Mens meeting of Central Church, Asheville, on November 17.

Mr. Dorris Smotherman, father of the Rev. Dorris Smotherman, Jr., associate minister at Central Church, Asheville, died on November 7, in Christiana, Tenn.

Wynnewood Park Church, Raleigh, at a recent quarterly conference, voted to purchase a building site of approximately five acres on the land of Mr. W. L. Martin on the corner of Crest Road and Avent Ferry Road. Mr. Martin is giving the church an area 300 feet by 300 feet as a gift. The remainder of the property will be purchased. The building committee will now begin to make plans for the first unit of the new building.

The Greensboro District Conference will be held at 2:30 p.m. on Sunday, November 30, at Proximity Methodist Church, Greensboro. Principal speakers at this session will be Dr. E. K. McLarty, Jr., president of Brevard College, representing the conference educational institutions, and Mr. M. T. Lambeth, superintendent of The Children's Home, Winston-Salem, representing the service institutions. Supper will be served at the church at 5:30. The conference will reconvene at 7 o'clock, with Dr. Allen T. Brantley, superintendent of the Burlington District, as speaker. He will speak on the work of the ministry, with a special challenge to young men to enter this field of service.

The Gastonia District Conference will be held at 9:30 Tuesday morning, December 2, at First Methodist Church in Gastonia.

The Cover Picture

THE ROOM IN THE HORSEFAIR

Methodism in Bristol, England, began with the preaching of George Whitefield, the great evangelist, in 1739. After his first two open-air sermons four miles out of the city, Whitefield wrote John Wesley and invited him to come and join him.

Wesley recorded in his Journal the account of that first experience of "field-preaching" in these words: "At four o'clock in the afternoon, I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining the city to about three thousand people."

After that experience, Wesley continued preaching in and around Bristol and soon a society was formed there. On the ninth of May of the same year he wrote: "We took possession of a piece of ground near St. James Churchyard in the Horsefair, where it was designed to build a room, large enough to contain both the Societies of Nicholas and Baldwin Street . . . and on Saturday, 12th, the first stone was laid, with the voice of praise and thanksgiving."

It was some time later that the building was completed, and now it stands much as it did then, in what is still known as the Horsefair, a section of downtown Bristol which was fortunately spared by most of the heavy bombing during World War II.

Above the pulpit, a large opening leads to the second floor, where Mr. Wesley often sat in later years and looked down upon his young preachers as they sermonized. The window through which he peered into the lower sanctuary is still marked by the diamond-cut signature of one of his preachers and the perennial question is, "How did a Methodist come to have a diamond?"

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News Notes



Called by the Council of Bishops to make plans for "more effective programs and organization" of the Methodist Church to lead in the rapidly growing development of rural and small-town America, the Fourth National Town and Country Conference of the Church will be held in Wichita, Kansas, July 21, 22, 23, and 24, of 1959. Co-operating in the plans for the Conference are the Interboard Committee on Town and Country Work, of which Bishop Edwin E. Voigt is chairman, and the Department of Town and Country, of the Division of National Missions, of which Dr. Glenn F. Sanford is director. Dr. John Baxter Howes is chairman of the program committee; and Dr. Roy A. Sturm is directing surveys and studies preliminary to the Conference. Dr. Sanford is the Conference executive..

The executive committee of the Methodist Church's Association of Historical Societies will hold its annual meeting December 12 at the Annapolis Hotel in Washington. Bishop William C. Martin, Dallas, Tex., is president of the association, and the Rev. Dr. Elmer T. Clark, Lake Junaluska, N. C., is executive secretary. The committee is expected to announce plans for the publication of a Methodist Encyclopedia, and discuss the possibility of compiling a Dictionary of Methodist Biography.

"Religious forces everywhere regret the defeat of Congressman Brooks Hays (D-Ark.), and even more the unfortunate emotional attitude that occasioned it," Bishop G. Bromley Oxnam, president of the Methodist Council of Bishops, said in Washington. "The Congress has lost one of its ablest men of high integrity," Bishop Oxnam added. Congressman Hays, who stressed moderation in the Little Rock crisis, tried to mediate the impasse over Central High School's desegregation last year in a meeting between President Eisenhower and Gov. Orval E. Faubus of Arkansas.

The Commission on Worship of The Methodist Church, meeting at the North Shore hotel in Evanston, Ill., Nov. 3-5, unanimously voted to request the denomination's 1960 General Conference to authorize an eight-year study leading to a revision of The Methodist Hymnal.

The church's mission to a world in ferment will be the keynote of the annual assembly of the Division of Foreign Missions of the National Council of Churches, Dec. 7-10. During the three-day meeting, hundreds of denominational delegates, overseas specialists and guests will confer on how best to meet the changing conditions facing world missions. Headquarters will be the Penn-Sheraton Hotel in Pittsburgh. Keynote at the opening session will be Dr. Virgil A. Sly of Indianapolis, Ind., division chairman. The need for emphasis on the total mission of the church rather than of individual missions, as such, says Dr. Sly, is of the utmost importance today.

Methodist churches are being urged this year to sponsor "Christmas for Christ" campaigns in their communities or join with other denominations and groups as a co-sponsor. Two Methodist agencies, the Board of Temperance and the Board of Evangelism, have combined forces to provide materials for church and community efforts. The boards suggest that Methodists seek to organize an all-out campaign to "keep Christmas for Christ," including

requests to department stores and other firms to feature religious themes in their window displays and other advertising. Appeals also should be directed to city officials, newspapers, radio and television stations, the boards say, for co-operation in keeping the holiday in a religious context.

Dr. E. C. Perkins, for more than 40 years a medical missionary in China, died in Hartford, Conn., on October 29, at the age of 84 years. Surviving is his wife, the former Georgiana Phillip, of Yonkers, N. Y. During his years in China Dr. Perkins built and superintended his own hospital. He headed campaigns throughout the Kiangsi Province that saved thousands of lives in epidemics of cholera, typhoid and influenza. When China was closed to missionary work, he was invited by Bishop Ward to go to Formosa and carry on a medical ministry among the Nationalists there. Failing health caused his return to the United States last year.

A tiny chapel, behind a motel on a well-traveled highway near Buford, Georgia, is believed to be the first motel chapel in the country. It was built by motel-owners, Mr. and Mrs. Charles Wilkerson, for tourists who want a place for prayer and retreat after a day on the highway. Complete with steeple, the simple Gothic-style chapel has three walnut pews and an altar with a Bible and cross. Dr. Charles Allen, pastor of Grace Church, Atlanta, recently dedicated the unique little chapel.

Three hundred destitute unemployed Hong Kong dock workers and their families are being assisted by the American churches through a Church World Service emergency feeding program. More than 8,000 pounds of Share Our Surplus foods—flour, cornmeal, milk and beans—have been allocated to the program, made necessary by widespread waterfront unemployment following a decrease in ocean traffic resulting from the Civil War in Indonesia and the Middle East crisis. In the past, unemployed dock workers generally found supplementary work as casual laborers in neighboring building projects but, as building is currently on the downward trend, opportunity for extra income through this means is almost non-existent.

Capsule Comments

Women and Whiskey: Church leaders are protesting the recent Distilled Spirits announcement that a 25-year taboo against the use of pictures of women in liquor ads has been dropped. Henceforth DSI members, who represent 90% of the liquor industry, will use illustrations of women "in good taste." Said Dr. Carradine Hooton, general secretary of the national Methodist Board of Temperance, "Here is another good example of the poor taste and complete unwillingness of the liquor industry to control itself in any reasonable fashion. This change in a long standing policy certainly will weigh heavily with Congressional committees when they consider advertising bans again next year."

The Wet Camel: Nosing little by little into the tent, the liquor camel (who can't go thirty

days without a drink) is getting his head into radio and TV advertising. A 250-watt radio station in Manitowoc, Wis., has announced that it will accept hard liquor advertising. The move is in direct defiance of codes established by the National Association of Broadcasters and the Distilled Spirits Institute. (The latter high-sounding name is a nice way of saying "liquor industry.") . . . Church and temperance leaders are fearful that this break in the dike will encourage other stations and some liquor companies to defy traditional policy. If this continues, soon there will be no binding moral codes in radio and television.

Little Rock Board Members Resign: Asserting that they have been placed in "a hopeless, helpless, frustrating position," five members of the Little Rock School Board resigned last week. Left on the board is only one man, an avowed segregationist.

Baptist Harmony: In the most harmonious session during recent years the North Carolina Baptist Convention compromised some ticklish problems and wound up their meeting in Durham seemingly more united than ever. One of their actions was the sending of a telegram to defeated Rep. Brooks Hays of Arkansas (who is president of the Southern Baptist Convention) assuring him of their prayers and commending him for his "courageous Christian leadership." Rep. Hays was defeated in the recent election, due to the opposition of segregationist forces who did not appreciate his efforts at mediation of the Little Rock crisis. Although he was not in favor of integration, Mr. Hays made very effort to keep down controversy and thus incurred the displeasure of the radicals on both sides. During the convention, the news came that he had been called upon to resign his post as president of the Southern Baptist forces by a group of lay preachers in Mississippi.

Hate Breeds Hate: Citing the fact that the law bars from the mail any material that tends to incite crime, government officials promise a crack-down on hate groups which stir up animosity toward minority groups in the U. S. Drew Pearson commented last week on the disastrous consequences of widely publicized crime and recalled the wave of kidnaping which followed the Lindbergh case. "At that time," he said, "Attorney General Cummings called a group of newspapermen and asked their co-operation in mobilizing public opinion against these gangsters. There followed a campaign which materially helped to discourage kidnaping." He suggested that newspapers could help to combat the hate-group terrorism today . . . Any Christian who lends encouragement to violence is not worthy of the name.

Phone Chain Installed

Carr Methodist Church, Durham, has instituted a "telephone chain" system for communicating in a very short time with members regarding various interests of the church. The church secretary calls 6 persons and gives them the message, they in turn call six other persons, and so on, until the message has reached the entire membership.

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The best way to stop evil speaking is to stop evil hearing.

Taejon Methodist Training School

By DR. CHARLES D. STOKES

"Pastor, please open the way for me!" The young man was seated in my office making his appeal for help to enable him to study in our Training School for rural pastors. It was a request such as the missionary hears often, for war has greatly impoverished the people of Korea. The burden which such pleas lay upon the missionary's heart, however, is outweighed by his joy that so many young people are answering God's call to the ministry. These young volunteers are greatly needed today in Korea, one of the four "Lands of Decision," for these are days of decision for their countrymen.

In 1950 and 1951, war swept up and down the peninsula of Korea, turning millions into homeless refugees. Driven out of their old environments, subjected to physical suffering and privation, confronted with destruction on every hand, and even violent death, the people have undergone profound changes. In the midst of the resulting confusion and unrest, nothing is more longed for than peace and security. But where may they be found?

The old religions of Korea do not hold much attraction or challenge for the people today. They do not speak to the needs of the mind, nor of the heart, of the modern Korea. Multitudes give only a nominal allegiance to these religions, while many have turned away from them altogether.

Material prosperity offers a false sense of security, but this is only for the few, and even they fail to achieve contentment. The rest still labor on in a struggle for subsistence which is often marked by disappointment, and sometimes by despair.

The fact is, a spiritually hungry people are groping blindly after satisfaction, and they are remarkably open to the preaching of the gospel. Christ alone can light the way to peace and fulfillment, and we, as Methodists, dare not neglect this opportunity to pray, to work and to witness.

My job in Korea during the past four years has been definitely related to this challenging situation. In early 1954 we were commissioned by the Korean Methodist Church to establish in Taejon, Korea, a school for preparing rural pastors and women church workers. In May, the Taejon Methodist Training School was opened. For two years we carried on in temporary and borrowed quarters

until we could move to a fine hill site in the outskirts of the city. This section of the city bore the Korean name "Shepherd Ward," so we have called our school site "Shepherd Hill," and there we have since been engaged in the training of "Shepherds" and "shepherdesses" for the Methodist flock.

The urgent need for classrooms and for dormitories for men was met through the erection of buildings in 1955 and

MISSION SPECIAL OF THE MONTH

The work of Dr. Charles D. Stokes, Taejon, Korea, **A Land of Decision**, especially for the Methodist Training School, Taejon, Korea.

1956. We are particularly grateful for the fine brick classroom building which was made possible chiefly through the Bishops' Appeal for Korea Fund in which so many churches shared. A loan of an additional \$5,000 was required to complete the building for occupancy, and we are now soliciting funds to pay off this indebtedness.

The Methodist Training School in Taejon has an enrollment which averages around ninety, and the three-year course of study covers the usual field of theological and biblical subjects, but seeks to impart a practical emphasis to them. In addition, special lectures in agriculture, animal husbandry and horti-

culture are featured, the purpose being to afford an introduction to improved methods in these types of rural economy. We also hope that our students, upon graduation, will each adopt some project in one of these fields, both to supplement their income and to serve as a demonstration of superior methods.

In four years' time we have trained and sent out more than one hundred young men and women to minister to their own people in rural Korea. Each year others will be joining them as co-laborers in the fields which God has made "white unto harvest." The name of our city, Taejon, means "Large Field," and on Shepherd Hill in Taejon God has given us a large field of opportunity and of service. Pray with us that His blessing may be upon our school faculty and upon the young men and women who are preparing for lives of challenge and of sacrifice in answer to the call of Christ.

Peachland to Raise Funds for Education Building

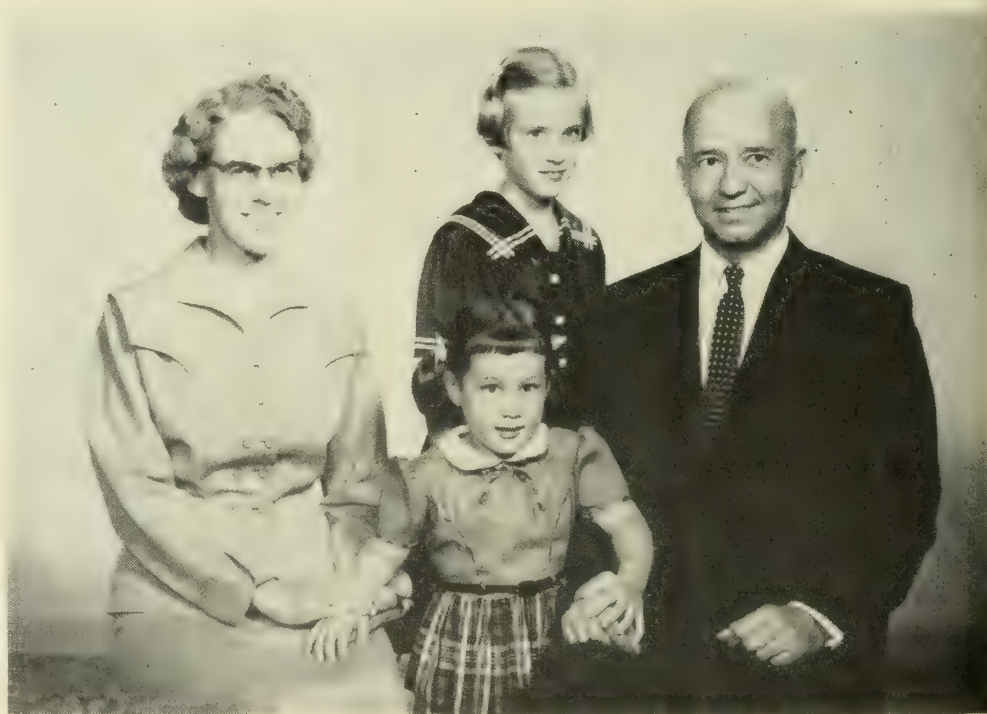
The Peachland Methodist Church is about to launch a fund-raising campaign to make possible an education building to meet the growing needs of the people.

The official board and building committee have selected the Rev. Rollin P. Gibbs to lead in the campaign. Mr. Gibbs is a member of the Western N. C. Conference, and has had wide experience and success in fund-raising projects.

The Rev. John Oakley is pastor of the church.

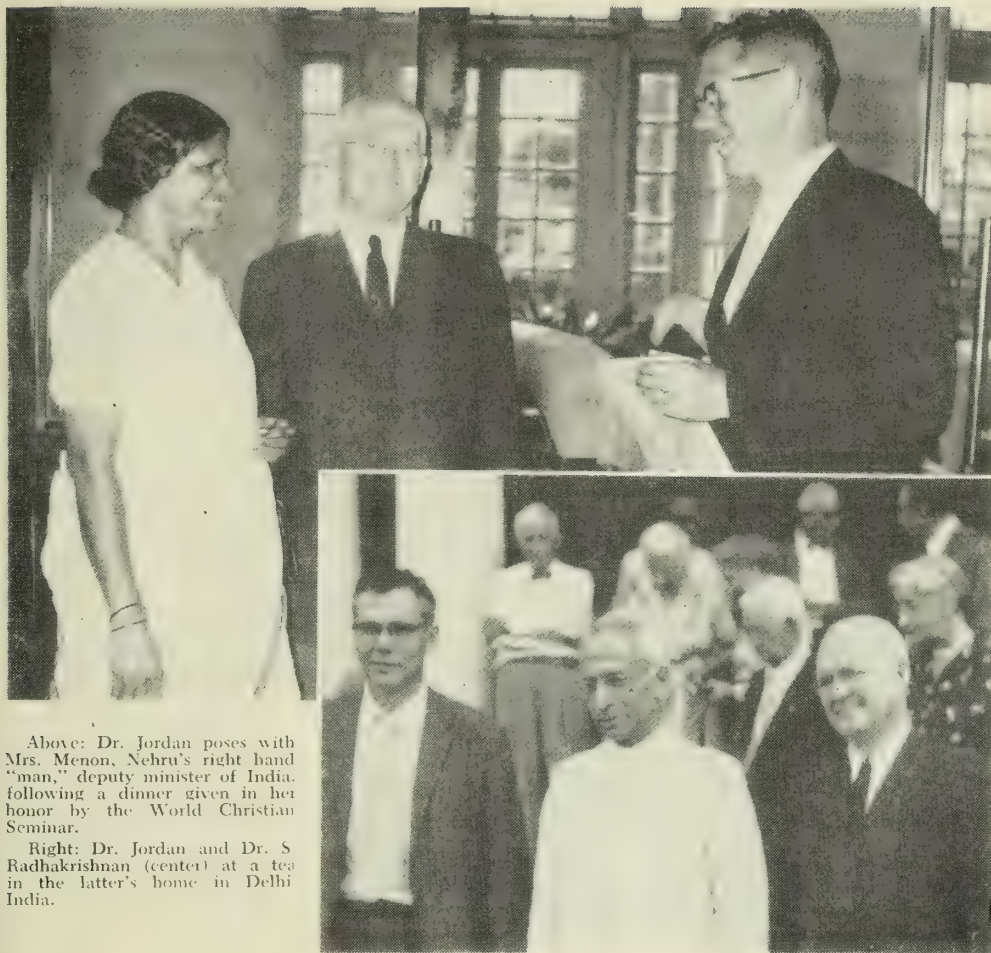
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The way we spend some dollars makes so little sense.—Roy L. Smith.



Dr. and Mrs. Stokes, Jean Elizabeth (front) and Carol Anne (back)

(Dr. and Mrs. Charles D. Stokes are on furlough from Korea living at 312 East Oak Street, Orrville, Ohio. Dr. Stokes is available for local church engagements from February 1 through March 15 through the Rev. Horace McSwain, Box 1457, Statesville, N. C.)



Above: Dr. Jordan poses with Mrs. Menon, Nehru's right hand "man," deputy minister of India, following a dinner given in her honor by the World Christian Seminar.

Right: Dr. Jordan and Dr. S. Radhakrishnan (center) at a tea in the latter's home in Delhi India.

If We Live, We Live Together

By DR. G. RAY JORDAN

We have now reached the place where we must decide to have one *good* world—or none. This conviction, which had been mine a long time, was deepened and underscored again this summer. It came to me over and over as I traveled around the world, serving as Educational Advisor and Host for the Christian World Seminar.

In a practical way the whole issue was raised again by a TV interviewer who asked: "Why is it so vital to have the friendship of the East?" Actually he wanted to know why we have to pay so much attention to people in that part of the world. From a military point of view there is a ready answer. It was sharply and penetratingly presented by a representative of our United States government to us while we were in Tokyo. To be able to service and repair our ships in Yokohama and other Japanese harbors, he insisted, is such a tremendous saving both from the standpoint of time and money, that we dare not lose the friendship of these people. So, too, high ranking officers of the Air Force feel the urgent need of bases in that part of the world.

But there is something much deeper—

and far more significant. It was emphasized by the majority of the one hundred national, political and religious leaders we interviewed, or with whom we had the privilege of conferring. The appeal for understanding made directly by so many of these men and women and suggested by practically all of them exerted a powerful influence on our thinking. It is, indeed, difficult to suggest the force most of us felt when time and again leaders from all areas of life, in various parts of the world, emphasized the necessity for mutual respect and co-operation.

The one central truth which leaders everywhere presented was: We must try to appreciate each other. East and West find it no easy task to discover a common ground on which to stand mentally and spiritually. However, in one way or another, we must learn just this.

Such men as Dr. Toyohiko Kawaga, one of the greatest living Christians, and Dr. S. Radhakrishnan, vice-president of the Indian Republic, and thought by many to be the outstanding philosopher and keenest mind in India today, are two who underscored this fact in different ways. Dr. Radhakrishnan pointed

out: "This is an exciting time to be alive when we are trying to find out what to do . . . Pray constantly for an illumination of your understanding. True religion costs a great deal . . . When we deviate from the moral law, we are lost. The love of power inevitably leads nations and men to their doom . . . We must keep up our quest for understanding."

Mrs. Lakshmi Menon, deputy minister of the Government of India, forced us to examine another implication of the same truth. Asked why India did not have compulsory education, she replied that even if Parliament passed a law, requiring all children to attend school, there are not enough teachers to instruct them. But—all these people are in our world and subject to the influences of communism.

So we remember there are approximately a billion people without education; that there are nearly that many who go to bed hungry at night. In Calcutta there are five million people and one million are unemployed. This we ponder with pain, as we watch them sleeping on the streets. Some three million are in Hong Kong. Half of these are refugees. Nearly a million are in the camps in the Middle East. They are all part of our world. We must live with them. And, what we often forget, we must live with those who are desperate in the efforts to win them from the Western World. Here is the truth with which we must deal daily.

No wonder Kagawa insists every day we must demonstrate, in all social relationships, what Christianity means for the individual personally, nationally, and internationally. As he says, we do have to live in some kind of fellowship with others.

Certainly from the viewpoint of the Christian, we have reached the place where our professions must be practical expressions of daily commitment to Christ, or, in the opinion of the people whose good will we desperately need we will be hypocrites. Losing the respect of those who are not Christian, we lose their co-operation. So, either praying the Lord's Prayer, "Our Father . . ." becomes an experience of constantly demonstrated witness, creating good will for *all*, or we might as well accept the fact that there will be no world for any of us.

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"Be Brief" says the sign in many a busy office, and perhaps two words are enough. But one of history's greatest printers, Aldus Manutius (1450-1515) greeted his working-hour visitors under an inscription reading: "Whoever you are, Aldus earnestly entreats you to dispatch your business as soon as possible, and then depart; unless you come to lend him some friendly aid, for here will be work enough to employ you, and as many as enter this place."—*The Gilcrafter*.

North Wilkesboro Serves the Children

One of the newest developments in church service to the community is the week-day kindergarten provided by an increasing number of Methodist congregations in this state. Due to the fact that many public school systems have no provision for these youngsters, parents who wish to start their children's education before the first grade are left without recourse, except where private enterprise steps in or the churches use their facilities for the purpose.

First Methodist Church, North Wilkesboro, has an imposing building with plenty of room in its education plant, room that had not been used except on Sunday. Casting about for some worthwhile project which would be of service to the entire community, Pastor Roy E. Bell and his Commission on Education came up with an idea that seemed to fill the bill. Why not start a kindergarten? they asked, and there seemed no reason why it could not be done.

Under the direction of the Commission's chairman, Mrs. Edd F. Gardner, and the pastor, assisted by the members of the Commission, Mrs. Hight Helms, Mrs. J. S. Deans and Mrs. Jack Brame, the congregation tackled the job.

Looking around for a suitable space for the school, the committee found just what they needed in two large rooms which had not been completely finished. At a cost of \$3,000 these were painted, fitted with shelves, tables, coat-racks, play equipment—all scaled to the needs of the small children. Decorated in pleasing colors, with attractive murals on the walls—just high enough for a small child to enjoy—the rooms are a delight to the eye.

Once the job was done, there was the problem of finding a teacher. This was solved by securing the aid of Mrs. J. L. Clements, who had retired after 24 years of kindergarten teaching. Unfortunately, Mrs. Clements could not give more than a year to the job and the committee is looking for a replacement for next year—someone who has a double major in Primary Education and Religious Education and who will give full time to the job.

The kindergarten has been in use since the beginning of the fall term and its popularity with the parents is threatening to cause a need for more room. Mrs. Clements has done a professional job of teaching and the standards of the school are fully up to regulations.

With 25 children enrolled, the cost per child is \$15 per month.

Pastor Bell and his co-workers emphasize the need for religious training in the kindergarten and believe that here is an opportunity for Christian training which has been greatly neglected. "We are serving the community," says Mr. Bell, "and at the same time serving the church."

Methodist Convocation Set For Atlanta Feb. 17-19

Plans are nearing completion for the fourth quadrennial Southeastern Jurisdictional Convocation of the Methodist Church to be held Feb. 17-19 in Atlanta, Ga.

"Christ and Our Mission" is the theme. Principal speakers will include eight bishops of the Southeastern Jurisdiction, four bishops from other parts of the country, and a number of national and international figures.

The bishops are Arthur J. Moore, Atlanta chairman of the Jurisdictional Council; Bachman G. Hodge, Birmingham; Nolan B. Harmon, Charlotte; Marvin A. Franklin, Jackson, Miss.; John Branscomb, Jacksonville, Fla.; William T. Watkins, Louisville, Ky.; Roy H. Short, Nashville, Tenn.; and Paul N. Garber, Richmond, Va. Retired Bishops Costen J. Harrell of Atlanta, and Clare Purcell of Birmingham, will also participate.

Among those invited to speak are Dr. Hurst R. Anderson, president of American University, Washington, D. C.; Dr. J. Wallace Hamilton, pastor of Pasadena Community Church, St. Petersburg, Fla., and Dr. Maldwyn Edwards of Cardiff, Wales.

District superintendents, pastors, presidents and secretaries of conference boards and agencies, conference and district lay leaders, laymen, and women from local churches are expected to compose the approximately 1,000 attending.

A part of the time within the convocation is to be devoted to the Mid-quadrennial Promotional Conference in co-operation with the national Commission on Promotion and Cultivation, under the direction of Dr. Harold Mohn of Chicago.

Dr. Mohn is inviting several bishops to take part in this portion of the program. They include Bishops William C. Martin

of the Dallas Area; Donald Tippet of the San Francisco Area; Lloyd C. Wicke of the Pittsburgh Area; and Hazen G. Werner of the Ohio Area.

Also held in conjunction with the convocation will be the nineteenth annual meeting of the Woman's Society of Christian Service of the Jurisdiction. The women will begin their meeting on Sunday night, February 15, and join the convocation at its opening session Tuesday night. Mrs. J. Fount Tillman, of Louisburg, Tenn., president of the women's group, is scheduled to give one of the major addresses of the convocation.

Morning sessions will be held at Wesley Memorial Church, and afternoon sessions at First Methodist Church, both within walking distance of downtown Atlanta.

MRF Serves the Rural Church

The "Methodist Rural Fellowship" was organized in 1940, at the time of the General Conference in Atlantic City, N. J. It was organized by a small group of Methodist pastors and laymen especially concerned for the welfare of the church in the farming areas and in the villages of America. It now pictures itself as "A Fellowship of Methodist ministers and laymen who are concerned with Methodism's responsibility toward creating and sustaining an indigenous Christian culture for rural America."

Rural and village America has changed in the almost two decades since the MRF was organized. But the problems of both rural communities and rural churches have not lessened. Much of the legislation enacted by recent General Conferences to help the rural church to adapt itself to meeting local needs had its earliest conception among members of the MRF, though it is "unofficial" and does not deal as a unit with legislative matters.

Officers of the MRF are: President, Dr. Elliott L. Fisher; vice-president, the Rev. Garland Stafford; treasurer, the Rev. Burton Bastuscheck; recording secretary, the Rev. Russell Hoy; membership secretary, C. Edwin Murphy (Box 208, Lexington, Neb.); "Bulletin" editor, the Rev. R. Roland Ritter. The advisory council includes six bishops, 15 rural experts, and the officers.

The MRF now has 1,400 members; and there are conference Fellowships in a number of annual conferences. It is desired, however, to increase this membership to include all ministers and many laymen serving in rural Methodism. Dues are \$1.50 (or more) per year, and include a subscription to the MRF "Bulletin," and to bulletins of the Christian Rural Fellowship.

Secretary C. Edwin Murphy
Box 208, Lexington, Nebraska

Enclosed please find my remittance of \$_____ for membership in the Methodist Rural Fellowship. Send the MRF "Bulletin" and other rural literature to:

Name: _____

Address: _____

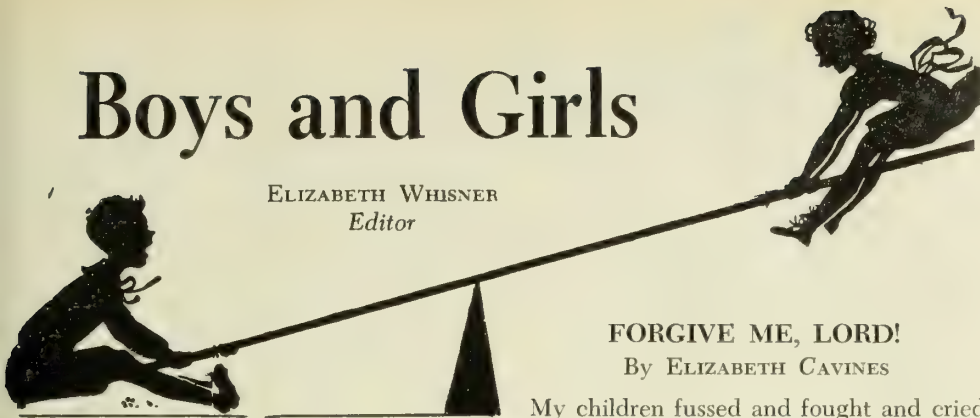
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Children of North Wilkesboro get kindergarten training under professional supervision at First Methodist Church

Boys and Girls

ELIZABETH WHISNER
Editor



Squanto and the Pilgrims

On the rocky coast of New England, the year before the Pilgrims landed, a lone Indian stood one day looking with sad eyes across the water.

His name was Squanto, and he was a man without a home. Six years before, he had been captured by fur traders and shipped to England as a slave. There he learned English and became a Christian. At last a friend bought him passage on a ship sailing to Plymouth Harbor, but on his return he found that his entire tribe had died from a plague. Squanto stood on the shore and wept.

The lonely man wandered restlessly. Next to his own people, he had loved white men best. And he could not forget that strange and beautiful religion they had taught him. Often he returned to Plymouth Harbor and gazed toward England.

Then one day Squanto saw a little ship anchored in the harbor. On the shore a group of plainly dressed men and women were building homes. Squanto knew the language they were speaking, so slowly he drew nearer.

He taught the newcomers to fish and hunt; he taught them to plant; and he taught them to live peaceably with the Indians.

The year was 1621. A small group of the Pilgrims gathered for a thanksgiving feast. Among them was a certain Indian. One of the Pilgrims said that of all God's gifts, this Indian had been the greatest. He wrote in his diary that without Squanto, there would have been no Thanksgiving at all.

And as for Squanto, he knew that at last he had come home.

—Selected

THERE'S MY JESUS

It was fall house-cleaning time, and all of the pictures at Johnny's house had been taken down to be dusted and the walls brushed.

When evening came, Johnny knelt at his mother's knee to say his bedtime prayer, and as usual, lifted his eyes to the wall by his bed where he was accustomed to seeing a picture of Jesus. Missing the picture, his eyes filled with tears, as he cried, "Mommy, where is my Jesus? Please find Him so I can talk to Him."

A little fellow cannot be expected to understand that "God (or Jesus) is a spirit, and they that worship Him must worship Him in spirit" While he is growing

FORGIVE ME, LORD!

By ELIZABETH CAVINES

My children fussed and fought and cried
All through the long, long day,
Until I thought my mind had cracked
And crumbled all away.

Then came the news—a neighbor's child
Was hurt and might not live;
I held mine close and whispered low,
"Forgive me, Lord, forgive!"



slowly into such an understanding, a picture helps to make real to him the presence of Jesus.

Blessed is the home in which Christ is the center, and where little children become so well acquainted with Him that they look up with love and pride to His picture and say, "There's my Jesus." Later on they will be able to say, "Here's my Jesus—in my heart."

(Editor's Note: The child in the picture is the son of the Rev. and Mrs. W. H. Kirby, of Fremont Methodist Church.)

SQUIRREL CAFETERIA

By CAROLINE McNEILL

Caroline runs a squirrel cafeteria. Since she is only two, she might seem a bit young for such a business venture, but it really pays well.

Every morning, as soon as she tumbles out of bed, Caroline runs to the window to set out the squirrels' breakfast. They are always there waiting for her, sitting up on their haunches to beg. And if Caroline is a little late, they peer into the room anx-

ously, as if they simply can't understand such sleepy-headedness, when they, of course, have been up for hours.

Once three fat pigeons waddled across the lawn, flew to the window sill, bowed politely to Caroline, and waddled off again. Caroline laughed aloud with glee.

Caroline's mother and father furnish the food, and consider the cost a trifling price to pay for such a happy start to a little girl's day.

But things are not always so peaceful. One morning we heard a great commotion outside the window, and saw squirrels scattering in all directions. With much flapping of wings, a pair of blue jays had landed on the sill and were devouring everything in sight. When the last morsel was gone, they chased each other off the window-ledge and into the trees, screaming their shrill caw-caws. Then, as suddenly as they had come, they flew away, as if it had all been a huge joke really, and they hadn't intended any harm.

Next morning the squirrels were back, tapping on the window-pane. And since Caroline was a bit late, they craned their necks to look for her, as if to say, "Where are you anyway, Sleepyhead?"

—Our Dumb Animals

CHUCKLES

Half way through her First Reader, and very proud indeed of her newly acquired skill, little Eloise eagerly asked, "Mama, do I know more than I don't know?"

—Exchange

"Where were you boys when I called for you an hour ago?" asked their father at the supper table.

"I was in the barn settin' a hen," said one.

"An' I was in the loft settin' a saw," answered another.

"I was in grandma's room settin' the clock," replied the third boy.

"I was up in the pantry settin' a trap," said the fourth.

"You're a fine set," remarked the father. "And where were you," he asked, turning to the youngest.

"I was on the doorstep settin' still," was the reply.

Bible Quiz

1. Who said, "Cast thy bread upon the waters"?
2. Of what material were the old Bible scrolls made?
3. What kind of birds fed Elijah in the wilderness?
4. In what did the housewife of Palestine keep her oil?
5. What animal did Rebekah ride when she went to her wedding?

Answers to Last Week's Quiz

1. Cain—Genesis 4:8-16.
2. Jonah—Jonah 1:1-3.
3. Willow Trees—Psalm 137:1-4.
4. Revelation—Revelation 4:6.
5. Her Son Samuel—I Samuel 1:22.

"He Will Have to Work So Hard"

When the sister of the newly elected Pope John XXIII heard that her brother had become supreme ruler of the Roman Catholic Church the little old lady paused in the act of buying a loaf of bread and gasped, "My brother's just been elected Pope. He will have to work so hard."

Indeed he will. Being Pope is no easy job, especially for an old man, but the former Cardinal Angelo Roncalli is used to hard work, and his first actions show that he has no intentions of taking it easy.

A jovial, unpretentious man, he seems to find it hard to adjust to the medieval pomp which always surrounds the Pontiff. One of his first acts was to instruct the Vatican newspaper editor to eliminate the use of the exaggerated phrases customarily used when referring to the Pope. Defying custom, he announced his intention of traveling abroad, and in other instances showed that he intended to divest the office of some of the traditional trappings of royalty which have surrounded it.

"Why do the newspapers give so much attention to the election of a Pope?" asked a minister. The answer is that people are interested in the election, not because they know much about what it means, but because they do not. Overheard in a downtown street was the amazing conversation: "I see they are going to elect a new Pope." "Is that so? Well, all I have to say is I hope they don't elect another Catholic."

One of the incongruous medievalisms in the papal crowning ceremony, as seen and heard on television, was the use of the ancient phrases, "Father of Kings and ruler of the world." The Pope is no longer "father of kings" and certainly not the "ruler of the world." There are few kings left and those remaining owe no allegiance to Rome, although at one time the phrase described the relationship which made the Pope's consent necessary to the crowning of European monarchs. Today's Pope reigns only in the hearts of Roman Catholics and his rule is spiritual, rather than temporal. Even the much criticized papal infallibility refers only to dogma. The Pope pretends to no infallible understanding of anything, except as he is taught by the Holy Spirit.

Protestants may be excused if they view the magnificent ceremonials and the stupendous claims of ancient ritual with somewhat the same jaundiced eye that Americans turn upon the crowning of an English queen. It's nice to watch, but most of us have the feeling that Popes, like kings and queens, are very human and very fallible. They are reminders of a time when autocratic power was easily claimed and freely given. Today such power no longer exists in the Western world.

W. N. C. Conference Higher Education Campaign Three-Fourths Complete

Our reported figures from the churches in our W.N.C. Conference as of this date show \$2,255,100, or just over the three-fourths mark. This gives us much cause for rejoicing, *but* we now must bend every effort to report immediately the remainder of the three million dollar goal for a complete victory.

The complete acceptance of this great Christian endeavor by our churches will mean that our young people will be assured that the institutions of higher education that are so badly needed will be provided.

That this campaign can produce a glorious victory, I earnestly request that no church in the Western North Carolina Conference fail to accept a share of this great effort. Continued prayers, sacrificial pledging, and earnest consecrated work by the Methodists of our Conference will bring us a great victory.—NOLAN B. HARMON, Bishop of the Charlotte Area

Nevertheless, all Christians should display the same spirit manifested by a crippled little monk who said to a Methodist preacher some years ago, "They tell me you're doing a lot for the people of your flock. You love them as a pastor ought to. And so, every night I say a prayer for you."

Thinking of that good man, we say a prayer for Angelo Roncalli, spiritual head of the Roman Catholic Church, but, best of all, a humble servant of the Lord.

What Can the Righteous Do?

King David once found himself in trouble—as kings often do—and as he pondered over his plight he wrote a psalm—as he usually did. We call it Psalm Eleven.

He began it with a positive statement of faith: "In the Lord I take refuge," and then he asks, "How can you say to me, 'Flee like a bird to the mountains, for lo, the wicked bend the bow, they have fitted the arrow to the string, to shoot in the dark at the upright in heart; if the foundations are destroyed, what can the righteous do?'"

Today many of us are asking that question, with the plaintive emphasis upon *can*, that David's fearful counselors must have used. "What *can* the righteous do?"

In a time when we are beset with foes, within and without; when communist propaganda and communist-inspired acts of violence seek to set section against section and race against race; when churches and synagogues are bombed and schools destroyed; when the cross of our Savior is made the symbol of a hate campaign; when ministers and teachers are threatened with bodily harm if they speak out on certain issues; when respectable folk are saying that any measures are justified in a war of ideas; when "moderates" are despised and radicals on both sides let loose a barrage of demagoguery—In such a time as this, what *can* the righteous do?

But David did not ask the question himself; he already knew. He merely recorded the words of his timorous advisers who insisted that he give up his fight against oppression and flee to mountain caves. He answered them with a note of confidence: "In the Lord I take refuge," and later on in the psalm he gives the reason for his faith: "The Lord tests the righteous and the wicked and his soul hates him that loves violence."

But the skeptical still ask the question: "What can the righteous do?" as if there was no hope for them at all.

The answer now is as it has always been. When the righteous do their best, when they stand for the right in love and charity, God is their refuge and strength.

During the Nazi persecution of the Jews, a group of prisoners stood on the brink of the mass grave that waited for their bodies. In front of them stood the firing squad, unfeeling soldiers bored with mass slaughter, but caring nothing for the men, women and children who were to die that day.

An eye-witness account described the scene. There were no tears; even the children were calm as they faced death. In the front row stood a young father with his arms around his small son, and as the order came to fire from the commanding officer, the father spoke to the boy and smiling pointed upward to the sky.

The volley of shots drowned out his words, but when the victims fell in heaps into the open grave and were stilled at last, that hand still pointed upward to the sky.

What can the righteous do? Sometimes something, sometimes nothing—except to die for the faith that is within him.

But one thing he cannot do. He cannot run from danger; he cannot give in to the forces of hate and terror.

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"Courage is the standing army of the soul which keeps it from conquest, pillage and slavery."

DEVOTIONAL

Thank Thee, God, Great Master Farmer

By W. W. REID

Thank thee, God, great Master Farmer,
Thank thee for rich fields and fair.
Barns are full 'gainst winter hunger:
Ours the planting; thine the care.
Thou art earth's eternal Owner.
We are tenants for a day:
Teach us to conserve thy bounty,
Share the bread for which we pray.

Thank thee, God, the wise Creator.
Thank thee for thy trust in man;
Thou hast made him in thine image,
Partner in the cosmic plan.
Thank thee for this day revealing
Mighty pow'rs for good or ill:
May our gratitude be spoken
In their use to serve thy will.

Thank thee, God, life's Fount and Spirit,
Thank thee for all joy and good;
For that love divine uniting
Christ and man in brotherhood.
Tune our spirits to thy whisper,
Open our minds to know thy way,
Strengthen hearts for thankful living.
Pow'r to do as now we pray. Amen.

A Thanksgiving Meditation

Someone has suggested that there is no true thanksgiving unless it results in "thanks-living" How do we live thankfully? I suppose the analogy, or illustration, that comes first to mind is related to the family and the home.

If one is really thankful for the love and care given by parents, for the joys of the home, he will not accept these without some effort at reciprocity. Indeed, in the normal person there is no "effort" here—it is a natural expression of thankfulness. One wants to please father, and mother, and brother and sister, to follow their example, to do the thing they wish or expect to be done: it is glad and voluntary "obedience."

If one is truly thankful to God for his gifts and mercies, will he willfully do what he knows is against the "laws" and the desires of the Giver of harvest and sustainer of life? Will he fail to do what he knows God wants him to do? Repay mercy with disobedience? Will his deed mock his words?

And what does God require? (Micah 6:8) The justice, the kindness, the humility must be translated into terms of today's needs. If we are truly thankful:

We will share with all our brethren the gifts and the special blessings bestowed by a generous Father. We will see that God's love is made known, and justice meted out, to men of all races and conditions. We will not rest while any man is slave to another man or to evil, while any is deprived of food, or knowledge, of love and care—God's gifts to all. We will endeavor to align ourselves to the eternal purposes of God, seeking his will in every thought and act, helping to bring his Kingdom to blossom and fruition on earth. We will endeavor to immerse ourselves in his will and bring

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Prayers Out of Church

A SALVAGE FOR THANKSGIVING

Forgive me, Lord! I was finishing the day in the dumps, nursing the feeling that it had brought me little to be thankful for—the wetting I got going to work, the uncommon lot of snags and bedevilments which came along, the manager's cantankerous mood—all the rest of it. Then I took up the novel I had got from the library, and after reading a couple of chapters I threw it down in disgust. Some of these writers, I said, see only the nasty side of life. And then I got a recoil: what of myself and my thankless day? I've been running over it again, Lord, and found several simple kindnesses, the fresh interest of a chat over the lunch-table, the feast of colour when a sudden break of sunshine lit up a flower-stall as I passed. And having started, so many other things reproached me, which I was shutting out—serviceableness of body and mind, the various benefiits of other people's labours, the haven of home and its ministries of love. . . . Lord, where shall I stop? My cup runneth over! I do give thanks for Your unnumbered mercies, praying for the grace of a more thankful heart. Amen.—Meth. Recorder.



it to the resolution of every problem—social, personal, economic, political—that affects the happiness, the wholeness, and the God-relationships of men everywhere.

We may sing our thankfulness, and express it in prayer at this or any other season, but if we make no effort to *live* our thankfulness ("to please our heavenly Father"), our profession is in vain.

A Prayer of Thanksgiving

O God, "the Creator of every good and perfect gift," whose bounty to us is even past our knowledge, and who has in store for us yet greater gifts when we are able to use them: we raise to thee loving hearts and serving hands as our hymns of praise and thanksgiving. Forgive the selfishness that has let us hoard for our own unlovely purposes some of thy gifts meant for thy whole family on earth. Forgive our failure to share with many of thy children over whom we have assumed and exerted some form of earthly dominance. Emblaze within us that concern and love for all our fellowmen—thy children of every name, and race and nation—that we shall gladly and freely share with each of them the goods and the blessings thou has entrusted hopefully to our hands and minds a little while. We offer our thanks and we make this prayer in the name and for the sake of Jesus Christ, thy Son, and the Savior of mankind. Amen.

The Smallest Blessings

Did I forget to thank thee, Lord,
For things that may seem small—
A flower by the wayside,
A wild bird's lonely call.
For all the daily happenings
That we call commonplace.
For sunrise and for sunset.
For a neighbor's smiling face?
For life is made of little things.
So let me not forget
To count my smallest blessings,
And before the sun has set.
To thank Thee, Lord, for everyone
That adds a note of cheer,
And my blessings will be multiplied
Before another year.

—From the book "Ideals"

Heroes I Have Known

"GRANDMA" GOES HOME

By M. R. CHAMBERS

Grandma Rosenbaum had lived heroically for a long time. Her husband had been dead many years and she had worked hard. But now all her children were grown, and she was happy to know that all had good homes, honorable jobs, and a reputation for honesty and hard work. When she became feeble, she had gone to live with her youngest son and his devoted family.

And now she was dying. The children had given up hope, and were tenderly ministering to her last wants as best they could.

One evening about sunset she began to say confidently, "They're coming tomorrow." She said it repeatedly throughout the evening.

The children gathered in the kitchen and asked each other, "Who is it that's coming? We're all here; there is no one else to come. Poor Mother; she is out of her head. Too bad that her mind is slipping at the last."

She occupied a small room with a low ceiling. A large picture hung on the wall at the foot of her bed. Early the next morning, she called one of her daughters to the bedside.

"Take that picture down," she whispered. "They will be here about eleven o'clock, and they're coming that way."

And so they knew that Mother was not delirious. The picture was taken down. And at eleven o'clock, on schedule, the sweet chariot swung low and Grandma stepped in to receive her hero's crown.

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Religion raises barriers as well as lowers them. In a famous wartime prayer, Billy Sunday's fervent invocation of God's fury upon the Huns caused the U. S. Congress to break into applause. Let us watch ourselves when we become so righteously indignant that we consider asking Jehovah to blast men down. For though we accompany Jesus, that attitude is sure to bring rebuke from Him.—WEBB B. GARRISON

Children's Home Page

FOOTBALL SCOREBOARD

(x) Asheboro—26	*September 5	Children's Home—0
(x) Statesville—13	September 12	Children's Home—27
Gray—12	*September 19	Children's Home—20
(x) Lexington—25	September 26	Children's Home—20
(x) Thomasville—13	*October 3	Children's Home—20
(x) Spencer—0	October 10	Children's Home—28
Walkertown—0	*October 17	Children's Home—48
(x) Davie County—6	October 24	Children's Home—27
(x) Barium Springs—14	*November 7	Children's Home—34
* Home Games		(x) Conference Games
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Football Season Comes to An End

Our 1958 football season came to an end in a most satisfactory manner on Friday afternoon, November 7. Our game with Barium Springs on that day closed out our season. The first half ended with Barium leading 14-13. Barium had turned two breaks into quick scores. The last half was a somewhat different story.

Our boys were determined to end the season with a victory. Carl Hunt led a strong attack in the second half that resulted in three touchdowns and made each of the three extra points. The longest run of the day was made by Shaw of Barium Springs. He picked a fumble out of the air and went 60-yards for a touchdown. Arthur Spagh went 55-yards on a run over tackle for a Children's Home touchdown.

Our boys ended the season with eight wins and two defeats. We lost the first two games and came back to win eight in a row. Mr. Gibson and Mr. Edwards and the boys are to be congratulated on a splendid season. The boys played interesting football. They threw caution to the wind at times and frequently had us on the edge of our seats, but it was fun to watch them play.

Higher Education Fund Over-Subscribed

We were very pleased when we checked our total raised and pledged for our Higher Education Contribution. This total was 133 per cent of the goal given us. Many of our people do not realize that our church is organized and functions just as all other churches. We try to assume our responsibilities as other churches do and to see that our programs include all those interests and activities that characterize good Methodist churches. It seems doubly important for us in that such a large part of our membership is young people. They need to be started on the right track. Too, this gives our young people an opportunity to see the church as an organization through which they can serve as well as He served.

Board to Meet November 17

We are looking forward to having our Board of Trustees meeting on our campus on Monday, November 17. This is the semi-annual meeting of the Board. At this meeting reports to the Board are made by the heads of the different departments of

our staff organization. This gives a very good picture of the organization and work of our staff. It has been our practice to carry these reports later in our *Chronicle*. We hope you will be interested to look for them there.

We enjoy so very much having our Trustees visit us. These men are so interested and so very loyal to the Home that we come to feel an added importance in our work. The Home could never have accomplished what it has but for the interest of the fine people who have served it as members of our Board of Trustees.

The Rev. Horace McKinney MYF Speaker

The Rev. Horace "Bones" McKinney of Wake Forest College was guest speaker at the senior MYF meeting on Sunday evening, November 9. Mr. McKinney, associate pastor of the Wake Forest Baptist Church and head basketball coach at the college, delighted his hearers with his effective combination of the humorous and the serious.

Many interesting illustrations were drawn from the speaker's experiences in basketball, both college and professional. As a theme for his talk, he used a quotation from Henry Van Dyke:

"Four things a man must learn to do
If he would make his record true:
Think without confusion clearly;
Love his fellow-man sincerely;
Act from honest motives purely;
Trust in God and Heaven securely."

Mr. McKinney pointed out that the real goal of all adults who work with young people is simply to help them develop in such a way that when they are "on their own" they will "do the right thing and leave the wrong alone." By following the four standards set up by the poet, the speaker pointed out, a person can be his best self.

Carl Hunt presided at the meeting, and Donna Loffin introduced the speaker.

W.S.C.S. News

Our newly organized Woman's Society of Christian Service of the Children's Home Methodist Church demonstrated real concern and personal interest in its participation of the week of Prayer and Self-Denial.

Our members laid aside their usual routine, their cares, and their everyday busyness to devote their minds and spirits to a period of meditation and devotion each and every day, striving to make their spirits a dwelling place worthy of the Will of God.

It is our prayer that we may continue to become more acquainted with and to better understand God's plan for each of us, as we endeavor to spread abroad the beautiful Spirit of Christ.

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by
the Western North Carolina Conference

M. T. LAMBETH, Editor
MRS. VIRGINIA WEBSTER, Assistant Editor

The Picture

Our picture today is of Margaret (Peggy) Graves. Peggy is a very lively member of our Cornelius Cottage family. She is eight years of age, is in the fourth-grade of school,



and came to us from Winston-Salem. She and her brother have been here two years. Peggy is sponsored by the Junior Department, Central Avenue Methodist Church, Charlotte. Mrs. J. H. Deal is correspondent.

A PRAYER FOR THY WORK

Our Heavenly Father, we beseech Thee to send Thy heavenly blessing upon us, Thy servants, in every field of Thy service, both here and abroad. Strengthen and enlighten us as missionaries and teachers of the church. And as we continue to spread Thy eternal word and share the beautiful Spirit of Christ, we pray that it may not be done in vain, but with such success that we may be rewarded with Thy reply: "Well done thou good and faithful servant." Amen.

—MRS. JAMESINA REYNOLDS

Mr. Broten Visits Our Campus

Mr. Alton Broten, associate director of The Group Child Care Project, Chapel Hill, N. C., will be with us for this next week. He arrived this morning early and met with our homemothers at ten o'clock. They discussed the subjects that they would like to consider during the rest of their sessions this week; this group plans to meet together for one session daily, then, Mr. Broten will meet with individuals for conferences during the afternoon.

Mr. Broten has been with us in this capacity several times, and we always look forward to his coming. He has had broad experience in the field of child-care and is qualified to be of invaluable assistance to us in our work. This is a part of the child-caring program which is sponsored jointly by the Duke Foundation, the School of Social Work at the University of North Carolina, and a number of Child-Caring Institutions in the southeastern area.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Public Relations Seminar— Nashville, Tenn.

"We have been made heralds, intrusted with the responsibility to tell the good news of Christ—ours is a stewardship of words," said Mrs. David J. Cathcart of Lakeland, Fla., president of the Woman's Society of Christian Service of the Southeastern Jurisdiction, in her opening message to the women attending the Public Relations Seminar held in Nashville, Tenn., on Nov. 6 and 7.

The presidents of each of the 16 conferences in the Southeastern Jurisdiction and the editors of these conferences were present for this seminar.

Dr. Ralph Stoodly, director of Methodist Information, made the keynote address to the group. He said in part, "Public relations is the process of making friends for Christ and His church . . . The only promise of world peace today is to improve our communications one with another, one race with another."

Dr. Stoodly emphasized the importance of EVERY Methodist woman realizing her own responsibility of being a "messenger of the 'Good News'" and "whether we want public relations or not, we are going to have them—therefore we want GOOD public relations, obtaining a merited recognition of Christ and His church."

Dr. Stoodly spoke to the group three times, using as his subjects, "The Purpose and Scope of Our Seminar," "Dealing with Editors and Reporters," and, "The Church Meets the Public."

William Hearn of the Nashville office of Methodist Information discussed the mechanics of preparing and submitting copy to editors of newspapers and magazines, and also, "News Coverage for Conferences and Conventions."

Scarritt College

The women attending the seminar were guests at Scarritt College for dinner the evening they were in Nashville. There in this historic dining room, where the missionaries and Christian workers of the Methodist Church have met for fellowship and sustenance for more than 30 years, were gathered the women of the Public Relations Seminar, youth workers from all over the United States and students of Scarritt College representing 20 nations of the world.

At one table sat six North Carolinians and across from them a group of students from Asia. One delegate said, "It is in a gathering like this that true world peace is born—in the spirit of Christ."

Tours of Scarritt College were arranged for the delegates.

The Upper Room Chapel

All who attended the seminar experienced a touch of divine spirit as they stood in the Chapel of the Upper Room in Nashville, listening to the soft voice of the guide ex-

plaining the symbolism in the Chapel and pointing out the figures of the beautiful wood carving of "The Last Supper" at the front of the Chapel.

This is a living shrine and many persons felt that no experience in life could more vividly give one the real feeling of "standing at the feet of the Master" than to stand before this magnificent work of art depicting Christ and His twelve disciples.

The Methodist Publishing House

Someone has said that Nashville is the mecca of Methodism. As the women made their trek to the various points of interest their comments centered on a common theme, "What a wonderful heritage we Methodists have!"

A visit to the gigantic new Methodist Publishing House, with its 1,100 employees, its huge printing presses, its departmentalized divisions, gave a new vision of the greatness of the task of supplying Methodists with adequate literature.

A visit to the new Board of Education building, where the Methodist literature is composed, was also on the program.

Fellowship

One woman said, "One of the main values of a conference like this is the fellowship we have, one with another." This proved true as the chairmen of public relations of the 16 conferences in the Southeast swapped ideas and techniques about how to improve their work.

Dr. Ralph Stoodly summed it up like this. "There is one tool above all others—the word of mouth publicity."

Mrs. Charles M. Henderson of Memphis, Tenn., chairman of Public Relations for the Southeastern Jurisdiction, was in charge of the seminar.

Meet Your Conference Officer

Mrs. Arnold Kirk of Cooleemee came to her office as Secretary of Literature and Publications of the Woman's Society of Christian Service of the Western North Carolina Conference, after a most successful administration as Secretary of Promotion for the Thomasville District.

Mrs. Kirk is a native of Concord and was the former Gladys Stone. Although she says, "I cannot boast any laurels," all of her life she has followed faithfully in the steps of her Master by trying her best to do the tasks He had for her to do in her local church.

She has been a teacher of a Young Adult class for the past 14 years, and calls this task, "my pride and joy." She served as Secretary of Promotion in her local Woman's Society and is also a member of the Official Board of her church.

For two years she was recording secretary for the Thomasville District W.S.C.S., then she served four years as Secretary of Promotion. Her work was so efficient that some

of her programs appeared in *The Methodist Woman* magazine.

She was the delegate from her district to the meeting of the Fifth Assembly in St. Louis in May.

Her husband, William Arnold Kirk, is also a native of Concord. He is connected in a supervisory capacity with the Cooleemee plant of Erwin Mills.

The Kirks have one daughter, Mrs. Jack Edwards of Randleman, a teacher of a school in that vicinity.

District News

Winston-Salem—The women of the Winston-Salem District reported a total attendance of 445 persons at their Missionary Education Seminars held in four subdistrict meetings, at Brookstown, Dobson, Mitchell's Chapel and Pine Hall churches. The morning programs featured the mission studies for the coming year and the afternoon sessions included the highlights of the Fifth Assembly in St. Louis presented by Mrs. Van Dillon, Jr., delegate from the district.

Thomasville—The Thomasville District reached over 300 local women in their Missionary Education Seminars held at Liberty Church in Davie County, Randleman Church in Randolph County and at First Church in Thomasville in Davidson County. Mrs. Arnold Kirk presented, "The New Approach," in her report of the Fifth Assembly. Outstanding Methodists of the district presented resumes of the mission studies.

Salisbury—At the Educational Seminar for the Salisbury District, held at Mt. Olivet Church in Salisbury, a skit, "Jane Discovers Missionary Education," was used to introduce the four mission studies. Miss Josephine Abrams, missionary to Argentine, was guest speaker at the afternoon session. She told of her work in Argentine, describing the differences in the way women live and worship in this South American continent.

Asheville—A new Woman's Society was organized in the Asheville District this month—the Pleasant Gap Society on the Ivy Circuit near Democrat, N. C. Forty-five women pledged their loyalty to the society and made plans for all kinds of interesting Christian Social Relations work. Miss Miriam Carter was chosen as president, Mrs. James M. Thurman as vice-president, Mrs. P. J. Nolen as treasurer and Mrs. Burnice Carter as secretary.

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Paine College Reports Enrollment Increase

Paine College, in Augusta, Georgia, reports an increase in its student enrollment this year. Mrs. Josephine Richardson, Paine's Registrar, has announced that the student population of the seventy-six-year-old Methodist institution now stands at 325. Last year the enrollment was 288.

Paine is sponsored jointly by the Methodist Church and the Christian Methodist Episcopal Church. Several of Methodism's southern conferences, including our own, contribute greatly to the support of Paine College through the offerings taken on Race Relations Sunday each year.

Christian Education at Work

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



The Adult Story in the Marion District

On September 24, 1957, the Marion District Council of Adult Workers had its first meeting at the North Morganton Methodist Church. Since this meeting, this district has become a splendid example of the possible progress that can be made in working with adults. The district council is composed of the district superintendent, the district and subdistrict directors of adult work and the conference director. It is the task of this council to survey the needs of adult Christian education within the district and to find resource leaders to help local church leaders at the point of their needs. When the district council meets, it looks at the young adult program in the local churches; it evaluates the young adult subdistrict work; it considers the training of adult division superintendents; it considers Bible study and reading projects; it plans for training opportunities for teachers of adult class; it looks at ways of organizing new classes; it checks up on work in churches with older adults and home members, etc. The district council has a vital task and here is the story of one district's progress.

The District Director

The district director is a volunteer worker. He gives his time to guide adult work in the district because he knows the tremendous strength and importance of good educational work with the adult membership of any local church. After conferring with the district superintendent in 1957, the executive secretary of the Board of Education arranged for the appointment of the Rev. Grady Burgin as the Marion District director. Mr. Burgin has spent many hours studying adult work materials and learning sound educational procedures. He is an active minister serving the North Morganton Methodist Church which is now in a building program. The district director must know the proper use of all Methodist literature, the use of all mission study material, the scope of sound teaching procedures, the basic Christian concepts that undergird our teachings, the structure and functioning of a group and specific insights as to the relevance of the Bible to a Christian adult's everyday life. So, Mr. Burgin took his job seriously, consulted his DS and fellow ministers and arranged the Marion District into subdistricts. By planning and conducting meetings on a subdistrict pattern, more local churches will be reached and it will be easier for resource workers to give specific help to churches.

For leadership in the three subdistricts of the Marion District, Mr. Burgin selected Theodore Brooks for McDowell County, George Robertson for Rutherford County and Dan Simpson for Burke County. All of these laymen are outstanding workers in their respective churches. Mr. Brooks is a member of East Marion Methodist Church; Mr. Robertson is a member of Spindale Methodist Church and Dan Simpson is a

member of Glen Alpine. Each of the men have led their subdistricts in some excellent adult training experiences.

Work in the Subdistricts

Burke County: Around one year ago, Dan Simpson contacted the Methodist ministers in Burke County to select young adult couples to serve on the Subdistrict Council of the Young Adult Fellowship. He brought around thirty-five of these young adults together at First Methodist Church, Morganton, to organize and plan the first subdistrict meeting. This first meeting was held at Glen Alpine Methodist Church last fall. Around eighty-five young adults attended the first meeting. Thus, with the election of Morgan Harbison, John R. Benfield, Mrs. Bobby Hogan and Durwood Clark as officers, a new subdistrict was organized. During the first year, this new subdistrict will concentrate on fellowship programs that will enable the young adults of Burke County to learn about each other and the twenty-three Methodist churches in the subdistricts. Later, the subdistrict will begin to bring in resource leaders to help young adults become better trained church members. By having both husband and wife participate in these subdistrict programs, the Christian home will remain constantly in the programs of our churches.

In two sections of the county, Dan Simpson arranged for weekend clinics to be held for teachers of adult classes. A clinic is a meeting of adult teachers to consider ways in which to teach next Sunday's lesson. At the clinic, they make a lesson plan and use this plan in their respective classes the following Sunday morning. Leading the Valdese clinic was the Rev. R. J. Starling of

Rutherford College and Dr. M. D. Arnold of Valdese. Leading the Morganton clinic was the Rev. B. A. Haire and R. M. Gaylord of Glen Alpine. These clinics are annual events in the training of teachers of adults.

McDowell County: Nearly a year ago Theodore Brooks held an Adult Rally at the East Marion Methodist Church. He had three groups of adult workers attending this rally. One group was for adult division superintendents of adult classes and class presidents; one was for teachers of adult classes and one for leaders of young adults. From the young adult group, led by Max and Dottie Erwin of Lenoir, the need for a young adult subdistrict was realized. Ministers were contacted, young adult representatives were selected from each church and the first council meeting for a new young adult subdistrict was held on May 12th last spring. At their second meeting, held at First Methodist Church, Marion, the young adults elected Mrs. Ray Simmons president. Other officers are Homer Procter, Vera Brown and Robert Finley. The Rev. John H. Barnes will serve as the ministerial advisor.

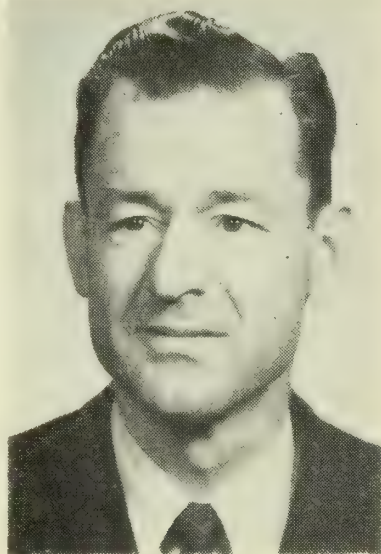
The Rev. C. J. Huneycutt has a thrilling story to tell about the new young adult class in his church. Mrs. Mildred Roper can also tell about a new venture of a young adult group. Clinchfield Methodist Church has a very fine young adult fellowship.

On the weekend of May 2-4, seven Methodist churches sent twenty teachers to the clinic held in Marion. The clinic was led by Mrs. G. L. Jackson and the Rev. John H. Barnes. The evaluation sheet reports these comments:

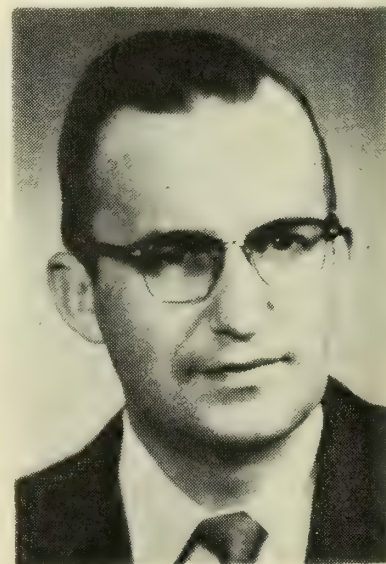
"Better discussion obtained in classes. Teachers became aware of new techniques of teaching and found more materials than they realized were available. Teachers were helped to plan their lessons better."

Rutherford County: George Robertson started with a meeting of his adult division superintendents last fall. The Rev. W. C. Crummett led this meeting. The number of churches participating was not as good as

(Continued on page fifteen)



W. GRADY BURGIN
District Director of Adult Work
Marion District



DAN SIMPSON
Subdistrict Director of Adult Work
Burke County



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

Gastonia District Workshop and Youth Rally

The Gastonia District Director of Youth Work, the Rev. Robert J. Ralls, reports a most successful workshop and youth rally in this district on November 2. Between seven and eight hundred youth were present from the four subdistricts. The meeting was held at the Central Methodist Church of Shelby, Dr. James C. Stokes, minister.

Alcohol Workshops

The District Alcohol Workshop began at 4:00 p.m. with one hundred and six delegates registered. The workshop theme was, "Youth Takes a Look at the Alcohol Problem." The Rev. Robert Regan, Jr., director of Student Work and of Organizational Activities for the General Board of Temperance of the Methodist Church, started the workshop with a film, "Alcohol and the Human Body." Following the film, he gave some pertinent facts concerning Youth and Alcohol, and then the group divided into four discussion groups. Discussion leaders were Dr. James C. Stokes, minister at Central Church, Shelby; Miss Barbara Cox, director of Christian Education at Central Church; Mr. George Blackburn, director of Christian Education at First Church, Gastonia; and the Rev. Robert J. Ralls, district director of Youth Work for the Gastonia District. In these discussion groups reasons why young people drink, with reasons "for" and reasons "against," were considered. When the groups came back together a reporter shared from each group, and these reasons were outlined on a blackboard.

Following the reports six young people, two girls and four boys, were called on to do some "role playing." Each youth was asked to play a specific role. For instance, one boy came from a good Christian home, but he was undecided as to whether he would drink or not; another boy came from a home where both parents drank, and he would take a drink occasionally; a third boy played the role of trying to get the others to drink; and a fourth boy was president of his MYF and didn't drink. One of the girls was indifferent, she would or would not drink, whichever the occasion demanded; and the other girl came from a strict home where she had been taught that anyone would go to hell who took a drink. These young people had all been down to the Duke-Carolina football game, and on the way back stopped at a road-side inn to get something to eat. And there they each played their specified role. After this informal "role playing" the Workshop group was asked to judge whether the role players were convincing in the arguments each gave for drinking or not drinking.

Youth Rally

The Youth Rally began at 7:00 p.m. with a half hour of fellowship singing led by Miss Barbara Cox, director of Christian Education at Central Church. The sanctuary of the church was filled with an overflow crowd of youth and their adult leaders. Mr. Manuel Wortman, president of the Cleveland County Subdistrict, presided. Presidents of the other three subdistricts, Miss Mary Stowe, Belmont; Miss Jean Thornburg, Lincoln County; Miss Vickie Brown, Gastonia, had a part in conducting the service of worship also. Dr. Eugene C. Few, Gastonia District superintendent, led the prayer. The Choralettes from Shelby High School, Mrs.

President: MARTHA TURNIPSEED
High Point College, High Point
Publicity Chairman: PENNY NIVEN
Greensboro College, Greensboro
Director of Youth Work: PAUL H. DUCKWALL
Box 828, Salisbury

James Chamblee, director, sang the anthem, the "Brother James Air." The rally sermon was preached by the Rev. Robert Regan, Jr., of Washington, D. C.

N.C.U.C.Y.M. REPORTS

"The Church is One Foundation," has been the oft quoted hope and prayer of man for many centuries. There have been many attempts at unifying the religions or the world into one common Brotherhood of man in the Fatherhood of God. Today in the United States the young people have established a "United Christian Youth Movement" which is designed to bring all Christian denominations together in Christian fellowship and give Christian youth insights into other denominations and a united expression of themselves. From the national level we find many states with an active U.C.Y.M. movement. North Carolina has, I believe, an up and coming U.C.Y.M.

Invited to Send Observers

The Western North Carolina Conference Methodist Youth Fellowship was invited to send observers to the N.C.U.C.Y.M. retreat at Bricks, North Carolina, in October. We were represented by the Rev. Paul Duckwall, Conference director of Youth Work; Kay Fink, Brevard College freshman and Older Youth Fellowship chairman; and Neal Senkus, senior Faith chairman of Winston-Salem.

The retreat began on Saturday, October 11, 1958. There were seventy people at Bricks representing many different Protestant denominations. Some of the denomi-

nations represented were the following: Congregational Christian Church; Moravian Church; Disciples of Christ; Presbyterian Church, U.S.; Diocese of East Carolina, Episcopal; and others. There were many local city councils represented as well. These were: Plymouth, Kinston, Rocky Mount, Raleigh, Henderson, New Bern, and Washington. All of us came together as one body, one expression, and began the weekend with our theme, "Dare We Live in the Household of God?"

Role of U.C.Y.M.

After getting settled and meeting everyone we broke up into small groups to study the role of U.C.Y.M. in our state. We received a better insight into the problems and advantages of our state U.C.Y.M. One of the problems we discussed was racial discrimination. We were fortunate in this respect to have delegates from several Negro churches. Together in Christian fellowship, as we were, we felt a little more free to discuss this problem.

After our discussion groups we came together for a business session. Reports were given on finances, membership, and "Youth Week." Our supper then followed and we observed the twenty-fifth anniversary of U.C.Y.M. with a "Bermuda banquet." In the evening session a group of young people from the Rocky Mount U.C.Y.M. presented a TV play on the 1959 Youth Week theme, "Dare We Live in the Household of God?" Following the play the Kinston U.C.Y.M. council gave a mock council meeting. We ended the day with a recreation period and then retired, for Sunday promised even bigger things.

New Officers

The new officers for the coming year were installed on Sunday. In a very impressive service, in which the Rev. Percell Alston gave the meditation, the new officers were challenged and given their oath of office. The new president, Joel Warren, is to be ably assisted this year by: Charlotte Kennel, vice-president; Sylvia Edmunds, secretary, David Harper, treasurer; and Mark Kase, youth associate. Mark Kase, Duke University student, gave the vesper

(Continued on page fifteen)



Front Row, left to right: Miss Barbara Cox, Director of Christian Education, Central Methodist Church, Shelby; Miss Vickie Brown, president, Gastonia Subdistrict; the Rev. Robert Regan, Jr., Director of Student Work and Director of Organizational Activities for the General Board of Temperance; Miss Mary Stowe, president, Belmont Subdistrict.

Back Row, left to right: the Rev. Robert J. Ralls, District Director of Youth Work and minister at St. Mark's Methodist Church, Belmont; Dr. James C. Stokes, minister at Central, Shelby, and president of the Conference Board of Temperance; Miss Joan Thornburg, president, Lincoln County Subdistrict; Manuel Wortman, president, Cleveland County Subdistrict.

Why Men Oppose Jesus

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Mark 2:18-28

"Jesus was not crucified for saying 'Behold, the lilies of the field, how they grow' but for saying 'Behold, the thieves in the temple, how they steal.'" So does a modern writer refer to the fact that men opposed Jesus and his plan for the salvation of his people and the people of the world.

Three titles that have been applied to Jesus are prophet, priest and King. It was in his role of prophet that he aroused the greatest opposition. It has been said that "Where there are no prophets the people perish; but where there are prophets, the prophets perish." The role of the priest is to comfort the afflicted but that of the prophet is to afflict the comfortable. Men become wedded to their evil ways and resent him who would challenge them. This, in a word, explains why prophets always have a hard time. It was true in the time of Jesus; it is still true today. The centuries often prove the prophet was right; then we erect monuments to them. But while we feel their vigorous condemnation of our sins we make them live hard, or we kill them.

In studying this lesson it would be helpful to read the entire section covered by Mark 2:1 through 3:6. Evidently Mark has here assembled a number of instances of Jesus' conflict with conventional religion. If, as some students think, Mark was writing for the church at Rome, his selection of this material may reflect needs in that church at the time. That church had then been in existence long enough to develop certain definite ways of doing things and (cf. International Lesson Annual, p. 405) "there may have been a controversy concerning whether some old ways should be abandoned and new plans taken on." Jesus' attitude toward traditional forms and ceremonies would help them to distinguish between essentials and non-essentials in religious living.

Why did men oppose Jesus? Some opposed him because he taught his disciples to be religious in a new and different way. He seemed not to be interested in ceremonial religion but, like the great prophets before him, he stressed the inward attitude as being of more importance than the outward observance. Some opposed him because he put the welfare of man ahead of the traditional type of Sabbath observance—"the Sabbath was made for man, not man for the Sabbath." Human values above ritual practices has ever been the emphasis of prophetic religion. Others opposed Jesus because he seemed not to fulfil their idea of what a Messiah should be. The Zealots thought Jesus should take up arms against Rome; therefore, they opposed him because he was not aggressive enough. The dominant religious group represented by the high priest and those closely connected with him saw in Jesus' disregard of traditions a threat to their own positions of power and privilege. The reasons were pretty much the same as those we see today in operation against whatever is new and disturbing and challenging.

An interesting and helpful exercise would be to make a list of the causes of opposition to those who attempt to follow Jesus' teachings today.

All those whose aim it is to attack the social evils about them are always likely to stir up opposition from people who profit from these evils. Examples of this are easy to find. We all know of men who have paid dearly for championing the causes of temperance, of labor, of clean politics, of racial justice, of religious freedom, and many other worthy but unpopular causes.

Human society has the habit of making it hard for any individual who is either much worse or better

than the average. It loves the middle-of-the-roader. In the realm of religion any person who takes his faith seriously and tries to do something about it is likely to be regarded as a fanatic and, therefore, frowned upon by the "respectable" who are interested only in a token loyalty to their religious faith. If our Lord had trouble with the opponents of progress in religion, his true followers in the year of our Lord 1958 cannot expect to escape the same thing.

Committee of 100 Discuss Need for Trained Ministers

The annual need for 2,800 new ministers in the Methodist Church was the problem discussed by members of the Committee of 100 when they met at Emory University, October 31.

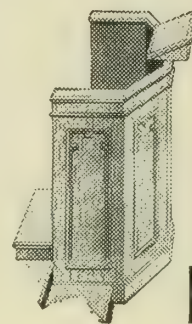
The estimate of 2,800 new men required for each year from 1956-60 was made by the bishops at the General Conference of the Methodist Church in 1956, and included 1,200 replacements and 1,600 men for church expansion and special appointments. Today, with the quadrennium half gone, the church has acquired only 76 men (less than one per annual conference) above the necessary replacements, rather than the 3,200 desired. These facts were presented to the Committee of 100, a group of laymen interested in ministerial education, by D. W. Brooks, chairman.

J. O. Emmerich of McComb, Miss., gave the keynote address at the morning meeting. He said that there are no more active Methodist ministers in the Southeastern Jurisdiction today than in 1900, even though the population has increased by many millions, and that 41% of Methodist charges in the area are filled by supply pastors. He said that one way of altering the situation would be by active financial support of the seminaries.

Dean William R. Cannon of the Candler School of Theology reported that, in the last 3 years, a Ph.D. program has been made possible in the field of religion, that the library budget has been increased almost 100%, and 4 new professors have been added. This expansion, in addition to an unusual increase in the school's endowment, is the result of the Methodist Fund for Ministerial Education and the work of the Committee of 100, Dean Cannon said.

In order to help with the continuation and expansion of theology programs, the members of the Committee resolved to raise \$75,000 from individuals by August 1959. Of this sum, \$60,000 will meet an anticipated theology budget deficit which was allowed for necessary expansion. The money will be administered to ministers training through the Candler

School of Theology at Emory University. Attending the session from North Carolina was T. B. Dixson of Winston-Salem.



Page

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Gibat Views the News

BLOOD MONEY

Bogata, Colombia—Physicians have suggested to local authorities that traffic violators be allowed to pay their fines in blood to build up the city's blood banks.

The doctors suggested that fines should be charged off—within the limits of safety—at a rate of about a quarter of a pint of blood to each dollar.

"Blood money," that's what I call it!

HALLS OF IVY

Ashford, Conn.—There was an eighth grade dance. The hall was trimmed with "pretty leaves." Two girls had picked them while others in the class admired the decorations.

The two pickers suffered worst, but all had touches of poison ivy rash.

So that's how all these new-fangled dances are invented. Someone makes a simple mistake and thus a new step is formed. I suppose tomorrow's children will dance the "Poison Ivy Jump" or "Crazy Itch Rock."

STUDENTS STRIKE

Pittsburgh—A Rankin High School history teacher has agreed to reduce the homework of 88 junior pupils if they return to school.

The pupils walked out protesting that the teacher assigned as much as four hours of homework each night. They carried placards stating he was unfair.

Thomas Rodgers, the history teacher, and the School Board agree that the work given is but a 40-minute assignment.

This is the generation that we are preparing to hand over the reins of world affairs in just a little bit. Are these 88 children without parents?

WHO CAUGHT WHO?

Alleghany, N. Y.—Geraldine Giardini, 20, has married the state trooper she met when he arrested her for reckless driving.

She became the bride of Trooper Robert McGinty two years following her arrest by him after being involved in a minor accident.

This changing world is moving too fast for me. It used to be just the flutter of a dainty hankerchief to the ground that got the man's attention—now it takes an accident and an arrest to catch a husband. Oh well.

OPPORTUNISM

Gastonia — Joe Westbrook raised some eyebrows when he showed up in a city court the other day.

"What in the world are you doing in court?" Police Chief G. S. Penninger asked.

"I'm up here to find a job," replied Westbrook.

"Well, Joe, you don't expect to find one here in the courtroom, do you?"

"Yes sir," Westbrook said. "I came up here to see who the judge sends to the roads—and then I can go get that man's job."

During World War II, when there was a terrible shortage of manpower, one employer started chasing fire engines ready to hire the employees of a store or factory that had just burned down. Necessity, they say, is the mother of invention.

G. C. Adds Vocational Guidance Program

Plans for an experimental vocational-educational guidance program for Greensboro College students were presented recently by Dr. John Hornaday, director of the counseling program.

Dr. Hornaday explained to the student body that guidance programs include academic counseling, vocational-educational guidance, and personality adjustment. The Greensboro College students are already offered sound service in areas of academic and personal guidance; thus, a vocational-educational program should supplement the other two areas as a central function of the college.

Vocational-educational counseling deals with jobs and people, and by records, interviews, and testing, students may be aided in the selection of a vocation or a special area of concentration. Tests pertain to interest, personality, aptitude, and achievement. Results of the program are discussed in individual conferences.

Greensboro College began the counseling service the first of November. Students may participate on an optional basis, and information concerning the program is available at no charge. If the program is successful, it will be carried out each year.

Youth in Action

(Continued from page 13)

service on Saturday. The new officers and their Youth Associate are looking forward to a wonderful year of growth and enrichment for N.C.U.C.Y.M.

Even though we were just observers, when it was time to leave we felt as if we were something more. This idea of a common expression is vital. It is needed in this world of hatred and misunderstanding. I am sure that the Western North Carolina Conference will be giving the invitation to join U.C.Y.M. very thoughtful and careful deliberation.

NEW DISTRICT DIRECTORS OF INTERMEDIATE WORK

Three new district directors of Intermediate Work have been appointed recently by their respective district superintendents. They are as follows: the Rev. Donald G. Bridger, minister of the Harrison Charge in the Charlotte District; the Rev. Joseph J. Hauser, minister of the Morning Star Charge, Waynesville District; and the Rev. F. Doyle Freeman, minister of the Mt. Pis-

gah Charge in the Winston-Salem District.

The district director of Intermediate Work plans together with the director of Youth Work in seeing that the needs of youth within their district are being met. He bears responsibility for the Intermediate Work of all the churches in his district. He welcomes the opportunity of working with Intermediates in the local churches and in subdistricts, as his time will permit.

With the appointment of these new directors we now have five directors of Intermediate work in the Western North Carolina Conference.

Christian Education

(Continued from page 12)

hoped for but basic work was done. Three clinics were planned for the spring and summer of last year. Leading the Forest City clinic was the Rev. C. G. Beaman and Mrs. J. B. Ducett; the Spindale clinic was led by Golden Thompson and the Rev. W. T. Medlin; and the Cliffside clinic had B. B. Goode and the Rev. L. B. Laye as leaders.

Already a meeting has been held and plans for the first subdistrict meeting for Rutherford County young adults made. It will be held on November 28 at Spindale. Forest City and Pleasant Grove young adults have planned the program. When this subdistrict is organized, it will make the Marion District organized 100% young adult-wise.

◇ ◇ ◇

In Memoriam

JOHN WESLEY RUSSELL

The members of the Official Board of the Raeford Methodist Church wish to pay a tribute of respect and appreciation to Mr. John Wesley Russell, who passed away with a heart attack on October 31, 1958.

Mr. Russell was a faithful and devoted member of our church and the Official Board for many years. We wish to extend to his family and friends our deepest sympathy.

Respectfully,
—R. B. Lewis, Chairman Official Board
Raeford Methodist Church

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ADVENT:

By HAROLD L. FAIR

The Season of Preparation

The Christian year begins with the season of Advent, which comes in late November or early December. Since the Christian year is divided according to the religious life of the church, it most naturally begins with the preparation for the birth of Christ.

The first half of the Christian year pays special attention to the events of Jesus' earthly career. It ends with Ascension Day 40 days after Easter. The second half deals with the Christian life, both in individuals and in the life of the church. This half has the special days like Pentecost and Trinity Sunday.

The secular calendar occupies the chief place of importance in our day—but it has not always been so. Once the Christian calendar dictated the holidays, but today most communities observe only Christmas and, in some instances, Good Friday as religious holidays.

In medieval times the Christian calendar took precedence over the civil calendar. It is a matter of historical record that on religious holidays work stopped, businesses were closed, and even battles ceased! Printed calendars as we know them today, with our holidays marked in red, were unknown and the people depended on the church to keep them informed of the holidays.

The people continued to observe these days until, under the strictness of the Puritans who looked on religious holidays as popish, church holidays began to be looked on with disfavor. This trend continued in America until recent years, when a renewed interest developed in their meaning for modern Christians.

The central idea of Advent is *preparation*. Advent is defined as "arrival; approach; any coming." The season is as properly a time for preparation for Christmas as Lent is for Easter.

Christians in the early church inherited the seasons of preparation from the Jews. A time of preparation was observed before each of the great Jewish festivals. The Gospel of Matthew records, for example, the reference to the days of unleavened bread as the time of preparation for the Passover (Matthew 26:17).

Advent as a time of preparation for the observance of the coming of Christ did not appear on a wide scale until several centuries after the church began. A religious historian traveling in Europe in the late fourth century does not mention it, but by the fifth century local congregations had begun its observance as they felt a need of proper spiritual preparation for Christmas.

The Meaning of Advent

Advent always includes four Sundays. It begins on the Sunday nearest Saint Andrews' day, November 30, and ends on Christmas eve. Advent Sunday may fall on any Sunday between November 27 and December 3. Thus the season varies in

length from 22 to 28 days. This year the Advent season begins November 30.

Though the theme of the coming of Christ as a babe is most often emphasized, Advent has two other themes which should not be neglected: his second advent, when Christ shall reign over the whole earth; and his continual presence in the hearts of all those who "prepare him room."

Churches that observe the season of Advent may emphasize a different one of these emphases on each Sunday. By doing so they gain a better perspective of the meaning of Christ.

Protestant churches consider the season of Advent as a time of joy. This aspect is more readily seen when we remember that one of our favorite Advent hymns is "O come, O come, Immanuel." (*The Methodist Hymnal*, page 83). However, the Roman Catholic Church has increasingly emphasized the more somber aspects and today no flowers are permitted except on the third Sunday in Advent.

Each year it seems that the stores begin to decorate and advertise for Christmas a little earlier than they did the year before. The church however, has not always taken advantage of its rightful duty to prepare its people for the celebration of Christmas. Too often the time between Thanksgiving and Christmas is not utilized because we are "waiting for Christmas."

The churches have occasionally entered into an unwitting, unholy alliance with places of business. We have allowed commercial interests to take the aurora of this sacred holiday to such an extent that often by the time Christmas comes, we are sick of it. Christmas is observed in many places only on "Christmas Sunday," which is rightfully the fourth Sunday in Advent.

We should come to the church on Christmas Day; but often we spend it only in opening gifts, in enjoying a big dinner, and in the conviviality of open houses. All these are proper in their places, but none should take the place of *religious* observance of Christ's birthday.

In America Christmas often ends on Christmas day. Proper observance of Advent in the four weeks preceding Christmas should be preparation for the celebration to come after the birth of Christ.

How much more meaningful and more joyful Christmas could be if we waited for Christmas to come to celebrate. This year, let Advent become the time of *preparation* and Christmas be the time of *celebration*.

(Reprinted by permission from *The Adult Student*)

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No man is educated who does not go on with his education.—Roy L. Smith.

New Church Windows
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So Soon We Forget

It is November 11 as I write this, and, like many another American, I had forgotten what the day stood for, until I found no mail in the mail box and remembered that it was a holiday.

Armistice Day, we used to call it; Veteran's Day is now its name.

But there are no parades, no speeches and no celebration, for November 11, 1918, is a long way in the past and most of us who are old enough to remember are also old enough to forget.

• • •

It Was a Day Like This

Can you remember that day? Now that I think of it, how could I ever forget the wild excitement in the little town, the drums beating, the horns blowing and the kids shrieking joyously, while the grown-ups wiped away their tears.

There was a false rumor the day before and many of us had jumped the gun on the celebration and were a bit ashamed of our precipitation. But now, they said, it was official, and Mr. Jonas, the telegraph operator at the railroad station, came out across the tracks and yelled the news so loud that Grandfather, who was deaf as a post, heard some of it and guessed the rest.

The war was over!

Can you recall just what that meant? Some of you were in the service then, and the news meant home and loved ones once again. A few may have been parents of sons who had gone to fight for Democracy. Some of them didn't come home and your tears of joy were for those who did and your tears of sorrow were for what might have been.

But it was over, at last.

And that night, down on Main Street, where the false-front stores reared upwards from the sunken street like frightened horses, the boys and girls and men and women gathered. Shouting and singing, we snake-danced in the dusty street. There was no planned demonstration, no organized celebration, but someone suggested that the town band ought to play, and play we did.

It took some time to get our instruments, but we made it before the celebrants gave up and went home. And then the jubilation broke out again. I buckled on my snare drum and Harvey Hargroder, the town Mr. Fixit and jack-of-all-trades, got into his bass-drum harness and gave a tremendous thump which brought the children running.

And while the band played enthusiastically, if somewhat out of tune, the crowd cheered and wept and shouted, and Miss Annie Smith, the red-haired milliner from the big store, climbed on top of a molasses barrel and whaled the daylights out of a metal sign with a basting spoon.

It was a day like this, but oh so long ago.

• • •

See you next week, in passing.

25
NORTH CAROLINA

Christian Advocate

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DURHAM, N. C.

November 27, 1958

Volume 103

Number 47

H. Armstrong Roberts Photo

Give Thanks—and Share

By ERNEST C. DURHAM

Behold the gifts so bountiful, for
which we thank our God—
The things which one brief year brings
forth through fertile watered sod;
The food-producing plants that reach
maturity in spring;
Then all the way from spring to fall—
each field a lovely thing,
Producing fruits on orchard trees,
and grain—rich golden grain—
Grown in the soil by cultivation,
sunshine, wind and rain;
And finally, the shocks of corn, and
pumpkins on the ground.
Yes, all the year through God's good
earth the gifts to man abound.

And then behold another type of gifts
from God to man—
The inner gifts of heart and mind to
formulate a plan
Of sharing what we have with others,
so that all may live
On things the Lord has given people
not to keep, but give.
And thus we find that multitudes of
people everywhere
Can live so well on just the things
that others have to spare.
And here's a truth we truly find as
time is passing by:
If we don't share, the hungry starve—
and souls within us die.



Carolina Briefs

Asbury and Iron Station churches of the Asbury Charge, Gastonia District, have again become Every-family Churches, according to the pastor, the Rev. C. C. Murray, who says, "My sincere thanks to you in publishing an excellent paper, which, it seems to me, is continually improving."

The Editor will speak to the Gastonia District Conference, Dec. 2, on the subject, "North Carolina Methodists and Their Mission Today," at the invitation of Dr. Eugene Few, district superintendent. The Conference will be held in First Methodist Church, Gastonia.

Dr. L. Stacy Weaver, president of Methodist College at Fayetteville, was guest speaker at Asbury Methodist Church, Durham, on Sunday, November 16.

The Rev. and Mrs. Edwin Hackney announce the birth of a son, Paul Harvey, on November 3. Edwin and Faye are missionaries preparing to go to India, and are at present studying at the Kennedy School of Missions. Their address is 235 Main Street, Apt. 9A2, East Hartford, Conn.

The Rev. R. Wilson Walker, who has been serving as Minister of Education at First Church, Charlotte, has resigned to take a similar position at St. Luke's Methodist Church in Memphis, Tenn. Mr. Walker will be with the Charlotte church through Christmas, and will take up his new work in Memphis on December 29.

Mr. Walter Anderson, director of the N. C. State Bureau of Investigation, and director of the campaign for Christian higher education in the Raleigh District, was guest speaker at Wesley Memorial Church in Warrenton on Sunday, November 16.

One of the numerous High Point College fellowship teams conducted a weekend program at Mount Tabor Church in Winston-Salem November 16 and 17. These teams are sponsored by the Student Christian Association and the department of religion. While in Winston-Salem this group conducted devotionals and vesper services, council meetings, recreation, fellowship singing, hymn interpretation, and program planning. This is the sixth year of operation for the High Point College fellowship teams.

Franklin Memorial Church in Morehead City has the distinction of being the first church in the N. C. Conference to go "over the top" in the New Bern District campaign for Christian Higher Education. The pastor, the Rev. S. S. Moore, and the congregation have received letters of commendation from Bishop Paul N. Garber, Dr. A. J. Hobbs, the Rev. Paul Carruth, executive director of the conference campaign, and from fellow pastors. The excellent achievement of this church has been an inspiration to other congregations as the campaign progressed.

Delegates from six colleges gathered in Brevard during the weekend of November 15 and 16 for the district Methodist Student Movement Convention. Dr. J. Lem Stokes II, president of Pfeiffer College, was the featured speaker. Others taking part on the program were Bill Snyder of Boone, regional chairman; Marie Bengé of Brevard College, vice-chair-

man; and Bill Wells, state director of the Methodist Student Movement.

Dr. Wilson O. Weldon, pastor of Myers Park Church, Charlotte, was guest speaker for the annual Cabarrus County Methodist Church School Workers' Banquet, held at the Concord Amory on Tuesday evening, November 25.

Bill Price of Burlington, general campaign chairman for Christian Higher Education in the N. C. Conference, was guest speaker at St. Paul Church, Goldsboro, on Sunday, November 16.

James Roberts, a former member of Memorial Methodist Church, Charlotte, who is now studying for the ministry, was guest preacher at Memorial's evening service on Sunday, November 16.

The Marion District Conference will be held at 9:30 a.m. on Wednesday, December 3, at First Methodist Church, Valdese.

The picture in connection with the article, "The Worship-centered Church," by the Rev. Arnold Pope, in the *ADVOCATE* of November 6, carried no identification. We are happy to state that this represents the chancel of the Stokes Methodist Church in the Rocky Mount District. Standing at left is the Rev. Walter Ball, district superintendent, who presided at the dedication of the renovated sanctuary. Mr. Pope, standing at right, built all of the chancel furniture shown in the picture.

The North Wilkesboro District Conference will be held at 2:30 p.m. on Sunday, December 7, at the Boone Methodist Church.

The Rev. and Mrs. Earle R. Haire announce the birth of a daughter, Ross Ann, on November 3, at Baptist Hospital in Winston-Salem. Mr. Haire is pastor of the Sedge Garden Church in the Winston-Salem District.

Bishop Nolan B. Harmon will be guest preacher at Central Church, Asheville, on Sunday, November 30. This will be Bishop Harmon's first official visit to Central.

Special dedication services were held on Sunday, November 23, at the Black Mountain Methodist Church, for its education building which was completed three years ago, and recently freed of all debt.

In a special ceremony during the Sunday school hour at Providence Church, Charlotte, on Sunday, November 23, the cornerstone was laid for the new Children's Building, and the building opened for use.

Dr. Hiram H. King, executive secretary of the N. C. Conference Board of Evangelism, was guest speaker at First Church, Morehead City, on Sunday morning, November 16.

The Thomasville District Conference will be held at 2:30 p.m. on Monday, December 1, at First Methodist Church, Thomasville.

The Winston-Salem District Conference will be held on Wednesday, December 3, at Union Ridge Church, Winston-Salem.



The new parsonage for Purcell Methodist Church, Charlotte, is located on a beautiful corner lot at 3400 Meredith Avenue. The cost, including furnishings, was approximately \$18,500.00. This attractive building has three bedrooms, a livingroom and dining combination, a den, a lovely modern kitchen, a bath and a half, and the utility room.

On the church's anniversary Sunday, October 12, the Rev. A. Frank Phibbs preached the anniversary sermon. Mr. Phibbs is the most immediate former pastor. In the afternoon, from 2 to 5 o'clock, "Open House" at the parsonage gave members and friends an opportunity to see and appreciate their new property. The W.S.C.S. sponsored this event. Mr. J. Frank Caldwell was chairman of the building committee, and Mrs. J. H. Hovis was chairman of the parsonage committee which furnished the parsonage.

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Watch Those Price Tags: The Federal Trade Commission has offered some advice to Christmas shoppers looking for bargains. Be wary of "half-price merchandise," it suggests. Make sure that you are getting a price which is really half of the original, not half of a marked-up price. If an article is advertised at "factory price" or "wholesale price," it must be sold at the price usually paid by the retailer. The FTC reminds customers that they can do more to combat phony bargain selling than can the government, if they will be on the alert against things which the rules forbid . . . "Let the buyer beware" is still a good motto.

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News Notes



The Rev. Keikchi Shirai was elected Moderator of the United Church of Christ in Japan at the Tenth General Assembly of that body in Tokyo. He succeeds Dr. Takeshi Muto who has held the office for four years. The new Moderator is a graduate of Tokyo Theological Seminary and has studied at McCormack and Princeton theological seminaries in the United States. He served as pastor of the Presbyterian-Reformed Church in Darien, Manchuria, for thirty years; was repatriated after the war and opened a church at Chiyoda in Tokyo, of which he is now minister.

The Rev. W. L. Buffington, director of Faith Cabin Libraries, has received the Lane-Bryant Annual Award for outstanding, voluntary community service. The Rev. Buffington is a member of the North Georgia Conference of the Methodist Church, and a member of the faculty of Paine College, Augusta, Georgia. As director of the Faith Cabin Libraries, the Rev. Buffington has enlisted the support of individuals and groups for the establishment of libraries of good literature in rural Negro communities all over South Carolina and Georgia. At present ninety-eight such libraries are in operation in this two-state area.

J. Ernest Wilkins, Methodist layman and the first Negro to hold a subcabinet post, has resigned as Assistant Secretary of Labor for International Affairs. As predicted three months ago by Columnist Drew Pearson, the President has appointed George C. Lodge, 31, to succeed Wilkins in the Labor Department. He is the son of United Nations Ambassador Henry Cabot Lodge. Wilkins has been a member of the Methodist Church's Judicial Council since 1948 and president since 1956.

An historic Methodist milestone—the 150th anniversary of American Methodism's constitution—will be celebrated at a meeting of denominational leaders Dec. 8-10 in Philadelphia, Pa. The sesquicentennial observance will bring together nearly 100 members of the North American sections of the World Methodist Council, representing 24 Methodist denominations with an aggregate membership of more than 13 million. The denominations share a common Wesleyan heritage and most of them trace their American origin to the then Methodist Episcopal Church, organized in 1784. The constitution was adopted 24 years later by the Methodist General Conference in 1808. It was largely the work of the Rev. Joshua Soule of Maine, later a bishop, and still serves as a pattern for the various Methodist groups.

A chapter from Bishop G. Bromley Oxnam's most recent book, *A Testament of Faith*, is reprinted in the December Ladies' Home Journal. "I Believe in the Everlasting" is the chapter chosen by the editors of the magazine which is read in homes throughout the nation. The issue will be in newsstands November 25.

The Association of Wesley Foundations said at its biennial meeting in Nashville that it hopes the Methodist Church will continue an emphasis on higher education beyond its 1956-60 quadrennium with the creation of "education specials." The "education specials" could be either operation or buildings of Methodist educational institutions, said a findings report of the association. They could be patterned after "Advance Specials," through which

churches now give to specific, personalized missions projects. Also like "Advance Specials," they would represent "plus" giving, contributions in addition to the general giving requested for the cause.

A Methodist deaconess from Georgia is the only American participating during the 1958-59 academic year in the "Program of Advanced Religious Studies" at Union Theological Seminary in New York City. Dr. Evelyn Berry, professor of philosophy at Paine College, Augusta, Ga., is one of 24 scholars from around the world who have received special one-year fellowships under the program. Each participant is termed an "ecumenical fellow" because of the interdenominational nature of the program. Another Methodist "fellow" this year is the Rev. George S. Sahai, principal of Leonard Theological College, Jabalpur, India.

Methodists will take over and operate a three million dollar hospital as a result of a favorable vote on a referendum in the Nov. 4 election. The people of Oak Ridge, Tenn., determined by a clear-cut majority vote that they preferred to have the hospital operated under the auspices of The Methodist Church rather than a community association. The vote was 4,209 to 2,950. The 175-bed hospital now under construction by the government at Oak Ridge will be given outright to the church. It will be affiliated with the Holston Conference Board of Hospitals and Homes and the national Board of Hospitals and Homes.

Capsule News and Comment

Things to "Thank" About: Last year the United States was facing an indeterminate period of recession; automobile sales were dropping and production was in a slump, yet prices continued their ever upward spiral. Today we have retraced much of the ground we lost last year, and Christmas buying is expected to reach a new high. Next year's outlook is for the best business year in history. There is no immediate danger of war and the long-term forecast is for mild weather on the international scene. Trouble in the Middle East which a few months ago seemed likely to start another world war has subsided into a state of desultory squabbling among the nations in that region; Quemoy and Matsu are still in the hands of the Chinese Nationalists and American troops seem unlikely to be drawn into the fray. So let's not borrow trouble and let us now give thanks.

School Board Election: Five Little Rock school board members resigned recently, leaving only one man, whose term is expiring. All six places must be filled on Dec. 6 by an election for which there seems to be a dearth of candidates. . . . The conflict between state and federal governments in the South can mean that, eventually, such delicate situations as that in Little Rock will lead to more apathy on the part of those who might aspire to public office, leaving the way open to the extremists whose actions might bring on a conflict which will lead to disaster.

Catholic Bishops: Roman Catholic bishops in the U. S. on Nov. 14, issued a statement which placed the church squarely against all attempts to enforce segregation and called for every Christian to accept his moral duty of working for the elimination of racial barriers. Recognizing the problems of "law, culture, history and economics, it said that leadership in solving them must be seized "from the agitator and racist . . . before it is too late."

Those Were the Days: Former Vice-President John Nance Garner recently granted an interview to a national magazine. In it he recalled what it was like to be a congressman in the year 1903, when the salary was \$5,000 a year and congressmen didn't feel as important as they do now. . . . The cost of government has risen to astronomical heights in the last 55 years, but no one seems able to tell us how to stop it.

Installment Plan Comes to Britain: Under the typically British name of "hire purchase" the "dollar-down-and-a-dollar-when-they-catch-me" plan has invaded England, with the result that British housewives are hurrying home with household appliances which they could never buy if forced to pay cash. . . . Now, maybe, our British hostess can get that precious "fridge" she talked about last year.

Leaders Named for Methodist Tours

Nine Methodists have been announced as spiritual leaders of "Methodist Heritage Tours" to Europe next year.

The tours, each covering a 24-day period and having identical itineraries, will devote special attention to places of Methodist significance. One of the first stops in England will be at Epworth, birthplace of John and Charles Wesley. Numerous historic Methodist spots will be included during the tour of England.

The tour parties will then visit Belgium, Germany, Switzerland, Italy and France before the return flight to New York.

Departure dates of the tours and the leaders follow:

May 29—The Rev. Dr. Asbury G. E. Stromberg, First Methodist Church, Stamford, Conn.

June 19—The Rev. Romey Pitt Marshall, editor of the NORTH CAROLINA CHRISTIAN ADVOCATE, Greensboro, N. C.

June 26—The Rev. Arthur W. Goodhand, Christ Church (Methodist), New York, N. Y.

July 3—The Rev. Dr. Arnold O. Olson, Ardsley Methodist Church, Ardsley, N. Y.

July 17—The Rev. Dorland R. Russett, Methodist Church, Shrub Oak, N. Y.

July 24—Edwin H. Maynard, editor of *The Methodist Story*, Chicago.

August 28—The Rev. Dr. Frederick E. Maser, St. George's Methodist Church, Philadelphia, Pa.

September 18—The Rev. Edward D. McGowan, Mt. Zion Methodist Church, Washington, D. C.

October 2—Rev. Stanley J. Hallett, Trinity Methodist Church, Newark, N. J.

The tours are sponsored by British Overseas Airways Corporation.

Say it with flowers or in any other way,
but don't forget the almost lost art of . . .

Appreciation

By JAMES E. ADAMS

During revival meetings an evangelist announced that Wednesday evening would be a flower service and asked everybody to wear one. On Wednesday night there was a crowd of expectant people, practically all of whom were wearing flowers.

After the song service and prayer, the evangelist stepped to the pulpit and thanked the people for their co-operation.

"In your Christian pilgrimage," he said, "someone has been a great help and inspiration to you. Perhaps, lacking words to express your appreciation, you have never told him. But you can express now the words you have been unable to utter by going to that person and pinning your flower to his lapel or to her dress. This is an appreciation service. Give a flower to one who deserves it."

For Tom Stepler, sitting next to the aisle near the rear of the auditorium, this was a hard decision. Several adults answered that description. But then he noticed Teddy. Of the boys in Tom's Sunday school class, only Teddy was present. Teddy talked so much in class that Tom had been compelled to learn patience. But despite his talkativeness, Teddy somehow understood the lessons and remembered them.

It occurred to Tom that in dealing with Teddy's desire to talk, he had neglected to commend the little fellow for his good qualities. The mingled look of unbelief, surprise and joy on Teddy's face as his teacher pinned a carnation on his jacket caused Tom to thank God for this flower service.

Tom returned to his seat and was standing there idly looking over the congregation when he felt a slight tug at his lapel. He looked, surprised as Teddy had been, into serious, blue eyes and down at steady, deliberate fingers as they pinned a beautiful rose to his lapel. A lump came to his throat as his pastor gripped his hand.

"Why? Why did he choose me?" Tom questioned himself. And then he remembered that several months earlier gossip had wagged its evil tongue and tried to soil the reputation of his pastor. He remembered the day he had approached the pastor expressing unbelief in the gossip and affirming confidence in him. "That's it," Tom mused, "a rose in appreciation of my confidence."

The art of expressing appreciation is one of man's most valuable qualities for promoting good will and one of the few means by which a "committee of one" can accomplish much. When a man expresses appreciation, he brings joy to the recipient and he sees the effect of his words. He benefits as much as, if not more than, the recipient of his acclaim because there is lasting joy in making others happy. Appreciation is an art to be cultivated, and its practice is its own reward.

But there's a reserve in man which very often hinders him from giving credit where credit is due. We say, "The preacher knows that was a good sermon without me telling him." Or "Why commend Joe? I'm paying him two dollars an hour; he ought to do a

good job." Or "Johnny knows he was a good boy today. I didn't whip him, did I?" Or "Tell my wife that I appreciate her? She knows that." Or "Sure, Joe's a good husband. Tell him? What for?" We seem to get a bit tongue-tied when we try to commend others, particularly our loved ones.

Men are more at ease expressing appreciation in deeds than in words. David said, "Oh, that one would give me drink of the water of the well of Bethlehem." Three of his stalwart warriors heard what he said, and that night they broke through battle lines of the Philistines and brought back a cruse of water. But when they gave the water to David, he refused to drink it, saying, "Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives?" And he poured it out as an offering unto the Lord.

Those men knew that David loved God supremely and that he always gave God his best. It was the highest compliment he could have given them. There could have been no better way to express his appreciation.

Women, because of timidity, sometimes hesitate to voice appreciation. One of the most beautiful expressions of appreciation in the Bible was given when Jesus was eating in the home of Simon, the leper. A woman brought an alabaster box of ointment and poured it on His head. Some of Simon's guests didn't realize that it was her way of expressing appreciation, and they murmured against her for "wasting" a year's wages on the ointment. But Jesus said, "She hath done what she could." Perhaps our friends are doing what they can. Do we recognize appreciation expressed in loving deeds of kindness?

A friend told me that his two younger sisters some years ago each had decided to pick a bouquet of flowers for their mother. When they arrived at home, the older sister made a little presentation speech. Then, it was the younger sister's turn. As she looked at her mother, her lips began to quiver. She threw the flowers at her mother's feet and ran sobbing from the room. My friend's mother smiled and picked up the flowers. The second bouquet was as precious as the first: her younger daughter appreciated her, but she didn't have word to express it.

Sometimes people are unable to express

I WONDER WHY

Why do we wait till a person's gone

Before we tell of his worth?

Why do we wait? Why not tell him now

He's the finest man on earth?

Why do we wait till a person's gone

To send him flowers galore,

When a single rose would have meant so much

If we'd taken it to his door?

Why do we wait till he cannot hear

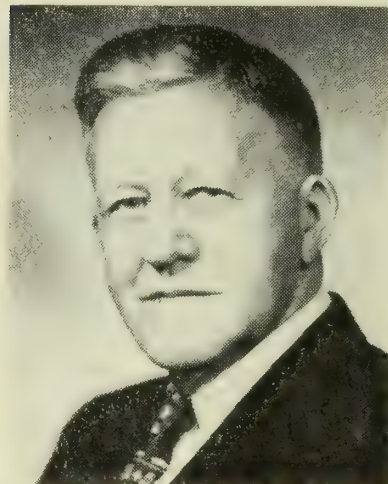
The good thing that we might say?

Why put it off, why not tell him now

And share in his joy today?

appreciation in words, but they try to show it. In fact, if you and I get tongue-tied, there still is no excuse for neglecting to express our appreciation in deeds of kindness.

—From *The War Cry*



DR. HUNT

F. Olen Hunt to Head NC Conference Department

Methodist Fund Incorporated has secured the services of Dr. F. Olen Hunt of Philadelphia and Southwest Missouri to be the director of the Department of Gifts and Wills for the Methodist Church. His duties, which will begin in February of 1959, will be to guide the program of gifts, wills and bequests to local churches and to the boards and agencies of the North Carolina Annual Conference of the Methodist Church.

Dr. Hunt has served with distinction for thirty years in the Methodist Church and its Division of National Missions. He was elected the first director of the Department of Finance and Field Service for the Board of Missions. Under his direction and inspiration, more than 83 million dollars have been raised for the building and expansion of these churches.

While serving as director, he has also been financial advisor to one university, six colleges, 3 seminaries and many annual conferences of the Methodist Church and has received many honors. Crowning these honors, he received the degree of Doctor of Divinity bestowed by Albion College on June 9, 1958.

Methodist Fund Incorporated is an agency of the North Carolina Annual Conference of the Methodist Church, Southeastern Jurisdiction, which administers the investment program for Methodist churches in this conference. More than 185,000 Methodist share in this program of finance which is sponsored and supported by the World Service and Finance Commission.

Mr. Gurney P. Hood of Raleigh is the president of Methodist Fund Incorporated. The Rev. Charles Hubbard, pastor of University Methodist Church, Chapel Hill, is the chairman of the Department of Gifts and Wills. Other members of this committee are: Dr. John C. Brauer, dean of the School of Dentistry, Chapel Hill; Mr. M. J. Cowe of Raleigh, Methodist Conference treasurer; the Rev. Thomas A. Collins, executive secretary of the Board of Missions.

Historic Past and Hopeful Future

Groundbreaking services were held September 28, 1958, for a modern ranch style parsonage at Union Grove Church in Orange County. The parsonage is being built on 1½ acres of land deeded to the church by W. A. Davies and wife August 25, 1953. The additional property fills out some corners in the original church site, making the entire tract a perfect rectangle.

Mr. Davies is a grandson of Thomas Long, one of the trustees of the original church property organized in 1852. Still active at 90 years of age, he turned the first shovel of dirt in the ceremony. The service was attended by a large congregation. The parsonage is now under construction, with the building committee consisting of Homer Davis, chairman, W. A. Minnis, and John Blackburn. The treasurer is Mrs. Homer Davis, Route 3, Hillsboro.

Union Grove Methodist Protestant Church was organized on September 23, 1846, in the Union Grove school building which was a log structure. On May 26, 1852, William McCauley deeded a tract of land of about three acres to the trustees of the Methodist Protestant Church "to advance the cause of religion." The trustees were: Thomas Long, Thomas C. Hayes, Lemuel Carroll, Thomas G. Pratt, and Daniel W. Thompson. It is supposed that the property deeded "was that of the Union Grove school.

Nancy Long and her brother, Thomas Long, on June 12, 1871, deeded a new site of about five acres to the church. The trustees were: Thomas Long, Baxter Davies, Nathaniel King, Thomas G. Pratt, and Joseph H. Durham. Thomas Long and others gave substantially and a one-room frame church was erected in 1871. George Hunt was then pastor and preached the first sermon in the new building. The church cemetery is located on this site.

Union Grove became a unit in the North Carolina Annual Conference of the Methodist Church with Methodist unification in 1939.

A stone church replaced the frame structure in 1946, the corners being laid on September 29 of that year. T. W. Lee was then the pastor. The church has ample Sunday school rooms for an active church educational program. Formerly a part of

the Chapel Hill Circuit, Union Grove became a full-time station under the ministry of Key W. Taylor.

Union Grove Church contemplates future expansion projects, including a new house for rental adjoining the parsonage, and a fellowship building.

Several preachers have gone forth from Union Grove Church as pastors. Among these are: John D. Williams, deceased; O. B. Williams, deceased; Roland C. Stubbins, retired; and John D. Long, active. George A. Tanner is the present pastor of the church.

W. R. Stevens Heads 1959 NCC Caravan

The Rev. W. R. Stevens, pastor of First Methodist Church, Rockingham, and his wife will be counselors for the 1959 N. C. Methodist Conference Caravan to Europe. Sponsored by the Conference Board of Missions in co-operation with the Board of Education, the Caravan has become an annual affair and will in the summer of 1959 make the tenth visit to sites of Methodism in Europe.

A native of Smithfield, Mr. Stevens spent a great many of his early years in Raleigh. He was educated at Duke University, N. C. State College, Emory and Henry, and the Biblical Seminary in New York. Since joining the N. C. Conference in 1935 he has served the following appointments: Bladen Circuit, Epworth-Wesley Charge, Wilmington; Goldsboro Circuit; Rosemary Circuit, Roanoke Rapids; Trinity, Jacksonville; Chestnut St., Lumberton, and is now in his third year at First Methodist Church, Rockingham. He is secretary of the Conference Board of Pensions and District Missionary Secretary of the Fayetteville District.

Mrs. Stevens is a graduate of Tusculum College and the Biblical Seminary in New York, from which she received a master's degree in Religious Education. She is an accredited instructor in children's work with the conference board of education and active in the educational program of the church.



MR. STEVENS

Applications for the 1959 Caravan are now being received by the Caravan Committee. Caravaners are chosen from applications of college-age young people who have had at least two years of college or the equivalent thereof. Approximate cost will be \$975 plus spending money. Interested prospective Caravaners should write to the Rev. J. A. Auman, Hertford, for information and application blanks. January 15 is deadline.

With the announcement of the selection of the Stevenses as counselors, the Caravan Committee of the Board of Missions pointed out that along with visiting fellow-Methodists and assisting in church activities, each year's Caravan has an opportunity for sight-seeing in the major European countries. The itinerary usually includes a visit to Paris and Rome, Vienna and Linz, Austria; Geneva, Lucerne, and Zurich, Switzerland; Berlin, Germany, and other German cities of note; London, England; and Rotterdam, Holland. In Austria the Caravan will participate in work camps.

Young Gastonia Church Holds Dedication Service

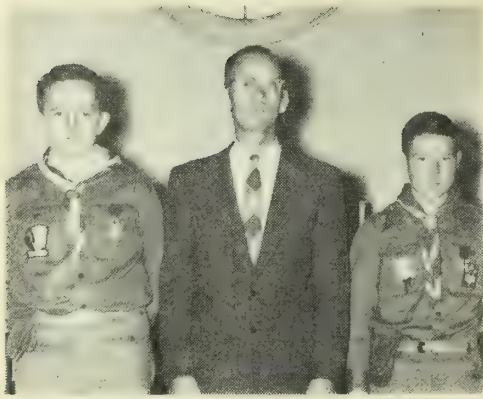
St. Mark's Church in Gastonia was dedicated in special ceremonies on Sunday, November 16. The dedicatory sermon was delivered by Dr. Eugene C. Few, superintendent of the Gastonia District. Dedicated also during the service was the church organ, sponsored by the Methodist Youth Fellowship.

Special guests for the occasion were the Rev. C. W. Kirby of Charlotte, who served the St. Mark's congregation during the time services were held in Central School auditorium; and the Rev. W. B. Davis of Salisbury, now retired, who was the young church's first full-time pastor.

Organization date of St. Mark's was March 6, 1955. The building was erected that year, and the congregation worshipped in the new church for the first time on January 1, 1956. The Rev. Robert J. Ralls, the present pastor, was appointed to the church by the Western N. C. Conference upon the retirement of Mr. Davis in June 1957.



Groundbreaking at Union Grove



Two Boy Scouts of Pink Hill Methodist Church, Pink Hill, Goldsboro District, recently received God and Country Awards.

Glenn Williams (left), son of Mr. and Mrs. Lehman Williams; Dr. Haywood L. Harrell (center), pastor; William Hatch (right), son of Mr. and Mrs. Manly Hatch.

Non-Methodist Support of Methodist Colleges

By BISHOP PAUL NEFF GARBER

(Introduction—Below are some further excerpts from the address of Bishop Paul N. Garber at the recent N. C. Annual Conference Educational Rally in Raleigh. These remarks concern mainly the increased giving to the cause of Christian Higher Education by private donors, many of whom are non-church and certainly non-Methodist donors. As the bishop points out, the more than \$4,000,000 pledged by non-Methodists in eastern North Carolina come within this category.—Dallas Mallison)

Let me give you some encouragement as we carry on our Educational Crusade. We eastern North Carolina Methodists will be assisted in our program by foundations, organizations, urban and rural agencies, and private individuals not connected with our church.

Wise American leaders in all walks of life have come to realize the true value of Methodist and other church-related colleges and universities in the American Way of Life. They have come to understand the importance of church-related schools in the maintenance of democracy, tolerance, and freedom.

American people have come to understand and appreciate the role church colleges and universities play in their lives.—Each year more financial support comes to our schools, not only from within the church but from Americans who appreciate the fact that our church colleges and universities are playing a vital part in the maintenance of the American Way of Life.

This is not just a general statement. Last year American colleges and universities received the stupendous sum of \$272,734,000 from private donors. Radio and TV stations and the newspapers of this country gave six million dollars worth of free advertising to the cause of higher education.

There is a more telling reason right here at home why this is not just a general statement. Here in our own state of North Carolina we have witnessed the marvelous action of the citizens of Fayetteville and Cumberland County, the citizens of Rocky Mount and Nash and Edgecombe counties, and the citizens of Louisburg and Franklin County in giving more than \$4,000,000 to establish Methodist College at Fayetteville

and N. C. Wesleyan College at Rocky Mount and to strengthen Louisburg College at Louisburg.

A few years ago we would hardly have dreamed that such things could happen right here within the bounds of our North Carolina Conference. There is no doubt but that we have found new friends for our church-related colleges.

Frankly, my own personal fear is that we Methodists may be even lagging behind in American higher education. It looks at times as if outsiders have a higher appreciation of our church-related institutions of higher learning than some of our own Methodists have for our Methodist schools. In raising our \$5,000,000 we will only be doing a little more than equalizing the amount already pledged by our good friends and citizens of eastern North Carolina.

With non-Methodists giving us already more than four million dollars for our Educational Crusade, certainly we Methodists of eastern North Carolina will be eternally ashamed of ourselves if we should not be successful in our part of this noble crusade.

I really should not use the word "if" because I know we are going to be victorious. I know we are going to follow in the footsteps of those early Methodists who first came to the soil of America. It is very fitting that leadership in Methodist higher education should again come to North Carolina.

Three Churches in Tri-City Area Hold Ceremonies

Groundbreaking ceremonies for the Spray Methodist Church, and dedication services at the Leaksville and Draper churches, were held on Sunday, November 23. Bishop Nolan B. Harmon and Dr. J. Clay Madison,



Shown above is the presentation of the certificate of dedication of the Mocksville Circuit parsonage by the Rev. John H. Carper, district superintendent, to the Rev. D. D. Broome, pastor. Standing at left is David Essex, district steward of the Mocksville Circuit. The parsonage was dedicated on September 21. The house was built in 1953 during the pastorate of the Rev. C. W. Anderson. It is of brick veneer construction, with living room, dining room, kitchen, four bedrooms, hall and bath. It is well furnished, and heated with an oil-fired furnace. The estimated value of the property is \$20,000.

superintendent of the Greensboro District, participated in the services.

The proposed Spray Methodist Church will stand on a 2.5-acre tract at 1400 Morgan Road in Spray. The estimated cost of the sanctuary, education building and other facilities is \$150,000.

The cornerstone of the Draper Church was laid in 1947, and the first worship service was held on the first Sunday in February 1949. The cost of the church was \$110,000.

The Leaksville Church was started in 1953 and completed in 1955 at an approximate cost of \$250,000 for the building and furnishings. The indebtedness was paid off in June of this year.



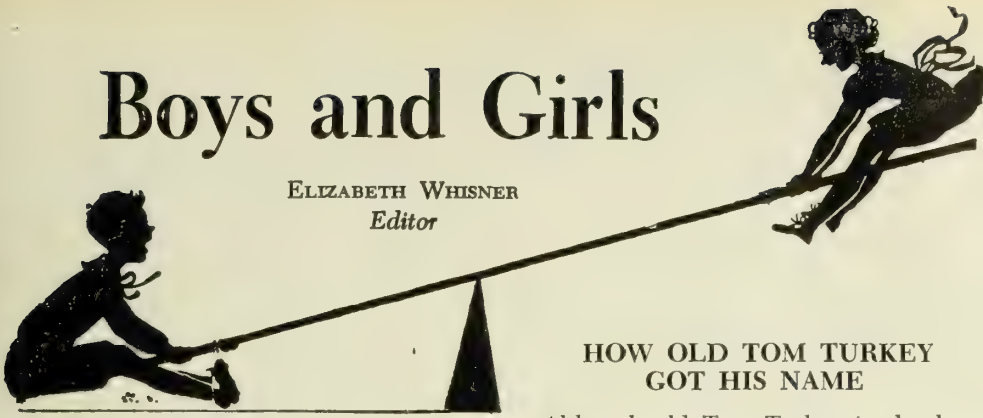
Groundbreaking ceremonies for the new education building of West Bend Methodist Church, Asheboro, were held on Sunday, November 9, with R. Burton Lanier, building committee chairman, turning over the first shove-ful of earth.

Looking on during the ceremony, held after the morning worship services at the church, are (left to right) William H. Graham, contractor; John R. Hartlee, architect; the Rev. John H. Carper, district superintendent; the Rev. Kenneth M. Johnson, pastor; Clarence Davis, secretary of the building committee; L. H. Morgan, chairman of the official board; D. L. Hill, church school superintendent; and E. E. Burns of the building committee.

The building will be of contemporary design and will include 12 classrooms, church office, study, parlor, kitchen, a fellowship hall seating 260, and a chapel seating 35. The total cost of this unit will be \$83,333. Worship services will be held in the fellowship hall until the sanctuary is built later.

Boys and Girls

ELIZABETH WHISNER
Editor



Thanksgiving All the Year

Mary and Tom had a good time on Thanksgiving Day. They took a cake to a neighbor who was sick. They took some of Mother's canned fruit to a woman down the street who had not been able to can anything. And Grandmother, Grandfather, and some other relatives came to their house.

Grandfather read thank-you verses from the Bible and prayed a thank-you prayer, and then they ate the delicious turkey dinner.

Tom and Mary were tired when the last of the company had left, but they were happy. Mary told Mother good-night and said, "I've had such a good time—I'd like to have Thanksgiving every day."

"You can," said Mother.

"But how?" asked Mary in surprise.

"You liked sharing with our neighbors, didn't you?" asked Mother.

"Oh, yess," replied the little girl.

"All of us liked having the Bible read and a prayer said before we ate," continued Mother. "Of course Grandmother and Grandfather couldn't come every day, but all the other things could happen."

Mary still looked puzzled, but Tom smiled understandingly. "I know," he said. "You mean we can play games with some children every day. We can have a prayer and Bible verses every day, and—and—well, do you mean we could take food to someone, too?"

"We do not always share food with our neighbors," answered Mother. "Sometimes we do other things to make them happy—visit with them a little while, run an errand, or play with a young child in the family."

"I know," said Mary brightly. "I can take that new story paper I got to Jane."

"And I can let Ted borrow my stilts that Grandfather made," said Tom.

They had so many good ideas that Mother had to remind them that it was time to go to bed so they would be ready for another true Thanksgiving Day—tomorrow.—*Clipped*—Author Unknown

HOW KIND, DEAR GOD!

Dear God, how kind you are to me
To give me all earth's beauty free—
The birds that sing throughout the day,
The flowers that bloom along my way.
A countryside where I may roam,
A little path that leads me home;
A sky of every shade and hue—
And then, dear God, to give me YOU!

—Author Unknown

HOW OLD TOM TURKEY GOT HIS NAME

Although old Tom Turkey is closely associated with our Thanksgiving, he originated in Mexico and Central America. There are numerous beliefs as to the origin of the name *turkey*. One is that when the first Spanish conquerors of Mexico brought the earliest turkeys to Europe, Jewish merchants introduced them to Greece, then a part of the Turkish Empire. Sharp-witted Greeks were quick to seek a likeness in the looks of the new bird and their old lords. It strutted pompously; it was inflated with dignity; and above all, it had a little red headpiece like the fez that a Turk wore. So they called the fowl "turkey."

Except for a slight mixing of the blood from wild toms, the 63 million turkeys raised commercially in this country last year are of the Mexican sub-species.

Native wild turkey furnished meat for the first Thanksgiving table, but more than turkey or any other food, golden ears of Indian corn are the true symbol of the Pilgrims' thankfulness. Without corn, which the friendly Indians taught them to grow, the Plymouth Colonists might never have survived.

—*The Survey Bulletin*

A SOAPMAKER—AND GOD

It was a clear, bright day when a boy just sixteen years of age said farewell to his family and went out into the world to seek his fortune. As he trudged along the road an old gentleman, captain of a canal-boat, recognized the boy, and stepped to his side.

"Well, William, where are you going?" he asked.

"I don't know," answered the honest lad. "I must make a living for myself."

"There's no trouble about that," said the old man. "Just be sure you start right and you'll get along nicely."

"There's but one trade that I know."

"And what is that, my boy?"

"Making soap and candles," replied the lad rather hopelessly.

The old salt grasped the boy's shoulder as he said, "Well, let me pray with you once more and give you an old man's advice. Then I will let you go."

The two knelt in the winding tow-path by the Erie Canal and prayed. After a few moments the captain spoke seriously.

"Someone will soon be the leading soapmaker in New York," he said. "It might as well be you. I hope it will be you. Be a good man, William; give your heart to God, and take Him as your partner."

The old man paused a moment and then looked deeply into the youth's solemn eyes.

"And listen, William. Give God all that truly belongs to Him, a portion of every dollar you ever earn. Make an honest soap; give a full pound, and I'm sure the Lord will bless you."

The lad thanked the old captain and turned his face toward the great city. Lonesome and far from home, he nevertheless remembered the words of his mother and the advice of the old man.

When he got into business he opened an account with the Lord in "our business book." First it was one-tenth, then two, then three, and finally five-tenths of his income that he gave to God. Never did a manufacturer have a more surprising and rapid rise to fame, popularity and fortune.

And who was the poor boy who took God into his life and into his business and became so successful? It was WILLIAM COLGATE, the famous soap manufacturer.

CHUCKLE

Willie came to his mother with an expression of anxiety on his face.

"Mother," he asked, "if a poor hungry little boy was to come to the back door and ask for something to eat, would you give him that piece of pie that was left over from Thanksgiving dinner?"

"Yes, Willie, of course I would," replied his mother.

Willie's face brightened.

"All right," he said. "Now just wait a minute till I run around to the back door."

—*Clipped*

"I don't want to scare you," the eight-year-old told his teacher, "but my daddy says if I don't get better grades, somebody's gonna get spanked."

THOUGHT FOR THE DAY

When the heart is full of gratitude, there's no room for selfishness or evil thoughts.

Bible Quiz

1. Who fed upon wild honey found in rocks and hollow trees?
2. What book of the Bible says, "A friend loveth at all times?"
3. For what apostle were the prison doors opened miraculously?
4. What great cities were destroyed by fire?
5. Who was the first New Testament martyr?

Answers to Last Week's Quiz

1. Solomon—Ecclesiastes 11:1.
 2. Papyrus, Vellum or Parchment.
 3. Ravens—I Kings 17:1-6.
 4. Cruse, or Pot—I Kings 17:8-12.
 5. A Camel—Genesis 24:61-67.
- (Be sure to read the Bible references)

EDITORIALS

Let's Be Thankful

No one gives thanks because he is told to do so, and many of our exhortations to thankfulness might just as well remain unwritten and unsaid.

Yet there is much for which to thank God on this Thanksgiving Day.

Long ago, when the editor was a small boy, he attended an "experience meeting" in a little Methodist church where the emphasis was upon testimonies to the grace of God and His help in times of need. One after another, the older members rose and praised Him for his blessings. At last none were left to speak except one little girl who was equally noted for her attractiveness and her unmanageable tongue which often made her say what she didn't intend to. This time, true to form, she opened her mouth and put her foot in it.

Jumping to her feet, she said emphatically, "I thank the Lord for legs." Then seeing the look of utter consternation on the face of her maiden aunt, she added, "To come to church on."

That little girl was ahead of her time, for girls in those days were not supposed to have legs—only limbs. But she was honest in her attitude of thankfulness. Without legs, she couldn't have made it there that day.

In the midst of the problems which face us, the American people can, at least, thank the Lord for a means to get around in the world, a chance to better their condition, a hope for an even brighter future. When we count up the troubles, let us also count up our opportunities.

The Case of the Wandering Waves

The current issue of *Reader's Digest* carries a story which is calculated to raise the hair of any imaginative reader. In September 1953, viewers in England noted on their TV screens the call letters of television station KLEE in Houston, Tex. Surprised and amazed, some took pictures which plainly showed the familiar "station break" pattern, and began to investigate the phenomenon. How, they asked, could an American station reach England? Under present circumstances, television waves from this country seldom reach that far away.

But the real surprise came later, when they learned that station KLEE had been off the air for three years!

Where had those signals been during the three years which had elapsed since they had been sent out from a Texas city? Had they been reflected back from some far-off planet and returned to earth again?

Nobody knows.



A Prayer

Lord, I repent; help Thou my impenitence. Accept my imperfect repentance; make it more deep, more real. Make me to think less of the shame I bring upon myself than of the wrong I do to Thee; less of Thy displeasure against me than of the disappointment of Thy loving purposes for me. Bring me to Thy Cross, O Saviour Christ, and keep me there; let me look upon Him whom I have pierced, that I indeed may mourn. Show me again the love that takes my sins upon itself; let that love set me free from sin and bind my heart afresh to Thee, my Saviour. Amen.

—METHODIST RECORDER



Conference Organs Depend on Pastors

An editorial in a recent issue of the *Alabama Methodist Christian Advocate* called attention to the fact that the Conference organs in the South are facing more than usual difficulties in these days. What the editor says about conditions in Alabama is true in North Carolina.

The truth is that the *Advocate* faces a serious crisis. The list of 100% churches is shrinking ominously and pastors are not sending in lists of subscriptions, even small ones, from many of the churches which once budgeted the *Advocate*, but for some reason feel they can no longer do so

The real reason why the *Methodist Christian Advocate* now faces a crisis is this:

Many of the churches which withdrew from the every-family budgeted plan have failed to send in any subscriptions at all. The indications are that many have not even given the membership an opportunity to subscribe.

It is a well-known fact that the local congregation waits on the leadership of the pastor in such matters as this.

The troubles of our *Alabama Advocate* are reflected in the reports from practically all of our Conference organs. The pastors have let them down! On a recent occasion this editor visited a charge which had not a single *ADVOCATE* subscription and where no one seemed to have ever heard about the church paper. Fortunately, the present pastor is a long-standing friend of the *Advocate* and is determined to do his best for us this year. But there are in North Carolina many churches where no effort is being made to circulate the official church organ.

One of the tasks of the *ADVOCATE* is to do what no other church magazine can do—to print news of the churches and to promote the causes of the supporting conferences. This paper has given large space

to the promotion of the Campaign for Christian Higher Education. We have received commendation from the General Commission for our efforts. But meanwhile the subscriptions are lapsing and we cannot put on a campaign until the present college fund effort is finished. Therefore, we must depend upon our subscribers to send in their renewals of their own accord.

If your subscription has expired, please renew it immediately.

If you are a pastor, please try to inform your people, by means of announcements from the pulpit and in the church bulletin of the need for new subscriptions and renewals now.

A Shake and a Swift Kick

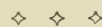
The Coca Cola machine in the *ADVOCATE* building had become rather temperamental, and at times failed to function properly. Now and then the coin did not produce results at the little trap door, and at other times the machine delivered a coke, but failed to make the proper change. Something was wrong, for it couldn't be depended on to operate consistently. The disappointed patrons invariably went to the lady up front, who made things right with them. Then she quietly went to the machine and had it operating properly in no time.

Finally someone asked her, "What do you do to make the thing work?" She replied quiet seriously, "I give it a shake and a swift kick."

Of course, the "swift kick" was purely figurative speech, though the "shake" actually took place. We don't recommend such treatment for Coca Cola machines, but in this case it did get results, though only temporary. The better way would be to have a mechanic find the trouble inside and correct it.

Now aren't some folks like this machine? They are endowed with intelligence and common sense to live a consistently good life and produce results according to the Divine plan. But every now and then they short-change life, or they take their blessings and then foul up and fail to give the service expected in the plan.

Sometimes it takes "a shake and a swift kick"—a jolt of some kind or a stroke of adversity—to bring them back into proper operation. It would be better if they sought the aid of the Divine Mechanic to find the trouble inside and remedy it.—E.W.



Pupils' Boners: "A metaphor is a surprised simile." "To indicate an omission, insert a carrot." "She had cheeks like rose peddles."

The Importance of Thanksgiving

By W. E. ISENHOUR

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—1 THESSALONIANS 5:18.

Giving thanks unto God for the many blessings of life is of great importance, and yet it is one of the least things we can do. Our text is a command; and anything that God commands, or that He requires of us, or expects of us, and is well pleased if we do, is important, although the masses of the people fail to put it into practice.

God delights in a thankful people. When we, from our hearts and souls, minds and spirits, render unto Him thanksgiving and praise, He will continue to pour out His blessings upon us. Then to be a thankful people we are made to feel an uplift that brings peace and joy to our lives. There is sincere thanksgiving unto God that gives us a thrill, and that makes our voices mellow and sweet, and that brightens our faces and makes our company pleasant for others.

Thanksgiving unto God from the depth of our hearts means that we are in good humor; that we are in fellowship with Him and our fellowmen; that we love God and everybody in the world; that we are tender in our souls; that we hate no one; that we are meek, humble and lowly, and not proud, haughty and overbearing; that there is a honey well flowing out of our inmost being; that we bring sunshine to ourselves and to our loved ones, friends and neighbors; that we are easy and good to get along with in the home and community; that we walk uprightly as the days go by; that we are facing toward God and heaven, and that we have a part of heaven to live in while here on earth.

Those who fret, complain and grumble do not know what the blessedness of Thanksgiving is. They make themselves miserable and bring such unpleasantness to others. They exist in a little earthly hell where there is darkness within and gloom without. To them life is but drudgery, tests and trials, ups and downs, disappointments and gloom. The outlook to them is always dark, mixed with fear and evil forebodings. Ah, dear soul, there is something better. Go down before God and repent. Ask Him to have mercy on you, forgive and save you, and then try thanksgiving and praise. See the vast difference.

Thank God that you are alive; that He continues His mercy toward you; that you have health, or if your health is gone, that it is not worse; then ask Him to heal you. Our Lord is still the Great Physician. He can heal us, soul and body. There are many witnesses to this statement today.

"In every thing give thanks." If life's battle goes well, give thanks; if it goes hard, give thanks. Yes, look up to God and give thanks. Thank God for His goodness, mercy and love; for the blessed old Bible—our waybill from earth to glory. Thank Him for the sacrifice of His only begotten Son on the cruel cross of Calvary for our sins and souls, that we might have everlasting life.



I THANK THEE, GOD

By ERVIN S. COOK

I thank Thee, God, for many things,
And with Thy praise my spirit sings.
I lift to Thee in silent prayer
My thanks for peace each passing hour.

I thank Thee for clothes upon the rack,
For simple garments on my back.
I thank Thee, Lord, for trousers pressed,
For shirts, and socks, and all the rest.

I give Thee thanks for the sun so bright
That every day gives forth its light;
I thank Thee for its warming rays
That heat the earth through passing days.

I give Thee thanks for each new friend,
And for the aid that he doth lend.
I thank Thee for companions dear
That stand so close throughout the year.

I give Thee thanks for house and lands,
For rolling lawn and cooling sands;
For grass so green, and trees so tall.
I thank Thee, God, now for it all.

I only have what Thou dost give,
And only by Thy grace I live.
I thank Thee, God, for all I own—
Such favor hast Thou ever shown!



Thank Him for the sunshine and rain; for the crops that grow to feed and clothe us; for the flowers that bloom, the birds that sing, and for His marvelous handiwork which we behold continually. Thank Him for loved ones, for friends and neighbors, and for good homes in which to live. Thank Him for our glorious flag that still waves "o'er the land of the free and the homes of the brave." How we ought to appreciate our country where we can worship God "under our own vine and fig tree" without being molested, or persecuted, arrested and imprisoned, or killed. Such has been the fate of millions of our ancestors. They were martyred because they followed the Lord Jesus Christ and would not yield to the powers that reigned over them.

Dear fellow-traveler to the judgment, try thanksgiving unto God from day to day. Your health may be much better and your future outlook on life will be brighter. Things will seem different. God will seem dearer and heaven will seem nearer. It's God's will that we give Him thanks, for this is according to our text.

The Birthplace of Thanksgiving

By ROY C. PUTNAM

Our thoughts of Thanksgiving are principally associated with material abundance. And certainly it is with a lavish hand that God has blessed America. This was the occasion of our first American thanksgiving. And this day when whole segments of our world population are held in the numbing clasp of destitution and despair we should build a steeple of praise and install within it the symphonic chimes of thanksgiving and praise to Almighty God for His grace

outpoured. For by the exercise of His love to us peace and plenty have reigned, profitable labor and useful arts have flourished and national calamities have been averted.

However, our delusion is in thinking that if we could get certain things in life—money, prestige, power, comfort—that these things would bring with them the deep sense of satisfaction that life ought to yield. But, instead of these things releasing the spring of joy in our souls, they have often made us proudly self-sufficient and stubbornly self-willed. The result is a life destitute of any compensating joy and praise.

Where then is the birthplace of that elusive thing that puts the music of praise and chimes of thanksgiving into the soul of life? It is brought to light for all discerning eyes in the storied picture which Jesus painted and Luke preserved—the parable of the Prodigal Son.

Where the soul has run out on God, is living an alien and a fugitive from the Kingdom of God, is heavy with guilt before God, there can be no thanksgiving. What God in His goodness is trying to show us is that the birthplace of thanksgiving for you and every other human is the place of the Cross. There forgiveness is bestowed; there reconciliation takes place; there God receives you as a son; there the rebel becomes a citizen; there the alien finds a home; there the slave is made free, and a set of chimes, manufactured by the bell-makers of glory, is installed within the soul that it might "enter into His gates with Thanksgiving."

Jolted Into Thankfulness

By T. R. JENKINS

It sometimes takes a jolt in our lives to make us truly thankful for the things we have.

Dr. David H. C. Read, pastor of Madison Avenue Presbyterian Church, New York City, tells this experience of his:

I remember going out to France in 1939. During that winter of the phony war, food was plentiful on a scale we have not known since. Night after night we sat down to delightful meals and were apt to complain if the standard fell short of the best. The army rations we took for granted and complained if we could not supplement them with extra dishes of all kinds.

Then, not many weeks later, as a prisoner of war, I found myself one day, after a three weeks' march, in a transit camp, in Germany; and, during these three weeks, our standard of values had undergone a radical change. My recollection this time is of walking round behind the barbed wire with two friends. All thoughts of rich meals had vanished: our one thought was BREAD. Up on his machine box above the barbed wire, a German sentry was finishing his breakfast. As he came to the end, he carelessly flung away the crust of his bread. Quick as lightning, I flung myself on that crust, and we sat down on a stone and proceeded to divide that crust with the most meticulous accuracy into three equal pieces. For us it was manna from heaven as we ate and were thankful.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Time for Thanks Giving

The giving of thanks actually knows no season here at our Home, for some special thought or deed is constantly brightening our day and our endeavor, and that silent prayer of thanks is sent out from our hearts in gratitude.

But it is nice to concentrate on this special Thanksgiving Day and voice our appreciation for the many wonderful friends who share in so many ways the responsibilities of carrying on the work of this Home, with contributions of gifts, perhaps cash, or the sharing of their homes with our children at vacation times. Without this interest and support it would be mighty hard to continue, and we are grateful.

For special gifts at this season—for those throughout the year—THANKS. And together may we be thankful to our Father, giver of all good and perfect gifts.

Our Home family worshipped at the Thanksgiving Day service at Edenton Street Church at 9:00 a.m., and returned to a wonderful dinner of turkey with all the trimmings. We hope that each of you had a Thanksgiving Day full of joy and gladness, and a heart full of gratitude and praise.

Girl Scouts and Brownie Troops Organize

Fifteen of our girls have joined the Girl Scouts of America in newly organized Scout or Brownie troops, and are settling down to regular weekly meetings as scheduled for their particular groups. We are pleased to extend our thanks to the Betsy Peels Class of Edenton Street Church for their support of this project for our girls by contributing dues and registration fees, and to Mrs. W. H. Taylor, co-ordinator of the Class, Scouts and our Home. We cannot emphasize too much our appreciation for the opportunities afforded our boys and girls in so many similar ways to strengthen their characters and develop their citizenship.

Five sixth graders are enrolled in Troop 59 under the leadership of Mrs. E. P. Bridges. They are: Esther Bland, Linda Boulter, Peggy Humphrey, Betty Landis and Phyllis Mock.

Joining other Raleigh girls in Troop 102 are fifth graders: Sarah Ferguson, Lou Faye Salmon and Peggy Walston. Mrs. John C. Smith is their leader.

From the fourth grade, Dianne Caddell and Pat Cates are in Mrs. N. G. Pritchett's Troop 208.

Joining Brownie Troop 11 under the leadership of Mrs. B. D. Jenkins are fourth graders Marie Ferguson and Louise Landis; while from the third grade, Evelyn Freeman and Polly Futch are in Mrs. Richard Andrews' Troop 14.

Sandra Ellis, 2nd grade student, is registered in a brand new troop led by Mrs. J. S. Newbold.

"Happy Birthday to You"

We regret that our November birthday list got crowded out in the last issue, but we still wish to extend our greetings to the boys and girls who celebrated another birthday this month. If some of you were looking for this reminder, it's still not too late to remember our November children.

Atwater Cottage: None.

Makepeace "Baby" Cottage: Robert Barmer, 11-9-51; Susie Boykin, 11-29-51; Matilda Faircloth, 11-7-53.

Borden Cottage: Allen Dennis, 11-17-49; Michael Faircloth, 11-2-49; Timothy Carroll, 11-22-51.

Brown Cottage: None.

Burwell Cottage: April Cox, 11-1-41; Dail Hunt, 11-4-38; Minnie Roebuck, 11-12-40; Janice Roebuck, 11-25-43.

Cole Cottage: J. T. Bunting, 11-3-45.

Garris Cottage: Robert McNeil, 11-4-41.

Jackson Cottage: Marie Ferguson, 11-12-48; Gwynn Moore, 11-24-49.

McGee Cottage: Alice Roebuck, 11-27-44.

Page Cottage: Billy Goforth, 11-28-47; Johnny Johnson, 11-28-47.

And so that there may be no delay in Birthday Wishes for our December children, following is this list:

Atwater Cottage: None.

Makepeace Cottage: Dale Boykin, 12-7-53; Mary Elizabeth Faircloth, 12-16-52; Mary Catherine Trotter, 12-24-52.

Borden Cottage: None.

Brown Cottage: Bob Adams, 12-28-48. Burwell Cottage: Carolyn Dennis, 12-12-43; Janet Morris, 12-18-42.

Cole Cottage: Frank Parrish, 12-24-46.

Garris Cottage: Jimmy Humphrey, 12-31-44.

Jackson Cottage: Betsy Dowtin, 12-11-49.

McGee Cottage: Esther Bland, 12-12-45; Patricia Ferguson, 12-25-45; Sandra Hardison, 12-14-44.

Page Cottage: James Barfield, 12-10-47.

Christmas Vacation

"Visions of sugarplums" are already dancing in their heads! For Christmas is only four weeks away, and already wheels are in motion to prepare for the general exodus from our campus which will begin on Tuesday, December 23.

Letters have long since gone out to relatives and friends of our boys and girls, and some responses have already come back regarding vacation plans for the Holidays. Some of these, however, have contained refusals—that is, the people we have contacted are for some reason unable to have the child or children with them this year.

If you are interested in sharing your home and family, your tree and your Christ-

mas warmth and cheer with one of our youngsters, we would like to hear from you as soon as possible. We hope to have every child properly cared for just as quickly as we can, so that we can enjoy their eager expectation with them, and that they may not know any uncertainty and disappointment regarding their Christmas vacation plans.

The vacation dates again: Tuesday, December 23, through Sunday, January 4. Wouldn't you like to "borrow" a child for a truly Merry Christmas, and experience the complete joy and fulfillment of this blessed season?

Football Final

Captained by our Harold Landis, the Hugh Morson Junior High School football team ended its '58 season in a blaze of glory, defeating its cross-town rival, Daniel Junior High, by a score of 7-0. As the score indicates, it was a hard-fought game, and the two teams played determined ball. But it was Morson that crossed the goal line and earned the victory in the final quarter of the game.

Especially important to Morson was the taste of this victory as it marked their first over Daniels in the four-year rivalry between the two schools. Billy Gilbert and Harold Landis, sparkplugs of the strong Morson team, and our own Garris Cottage boys, can move on to Broughton Senior High School next year happy for their part in this achievement.

St. Mary's College "Y" Girls Entertain

There are eighteen girls in Miss Delores Teague's Jackson Cottage, and there were eighteen happy little girls on Friday, November 14, when the "Y" girls of St. Mary's College here in Raleigh entertained them at a party.

The busy "social" season seems already to have begun on our campus, for there are promises of more to come as the Christmas holidays approach. We are pleased that the "Y" girls thought of our little ones in this pleasant way, and to Miss Pat Litchfield, president of this group, and its members—our sincere thanks.

THANKSGIVING DINNER

The turkey is in the oven,
Turning all crisp and brown;
And all the big red apples,
In a dish upside down.

Big yellow pumpkin pies,
Little tangerines,
A great big bowl of potato salad—
Make just the right kind of scene.

Grandma made the pumpkin pies;
Mother cooked the turkey,
Auntie made the potato salad—
And I stood around to see.

—LILLIAN PRUITT

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"The three things most difficult are: to keep a secret, to forget an injury and to make good use of leisure."



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
9 N. Dawson St., Raleigh, N. C.

Leaders View Public Relations

If we have a program worth while, nine-tenths of its success or failure depends upon the quality and nature of its public relations. Whether we want public relations or not we are going to have them; the question is: are we going to have good public relations or bad public relations. This challenging statement of Dr. Ralph Stoodly sparked the opening session of the Third Quadrennial Seminar on Public Relations for the Southeastern Jurisdiction Woman's Society of Christian Service held in Nashville, Tenn., Nov. 6-7.

Dr. Stoodly, of New York City, general secretary and director of the Commission on Public Relations and Methodist Information, the seminar's co-operating sponsor, was one of several speakers for the three sessions. He used as his topics: "Dealing with Editors," and "The Church Meets the Public."

The approximately forty women attending the seminar represented each of the Jurisdiction's 16 Annual Conference Woman's Societies. They included thirteen conference presidents, fifteen conference chairmen of public relations, several editors of *Advocate* pages, and others. The sessions were held in the Methodist General Board of Evangelism Building and Scarritt College, with Mrs. Charles M. Henderson, Memphis, Tenn., jurisdiction chairman of Public Relations, and Mrs. David Cathcart, Lakeland, Fla., jurisdiction president, as the presiding officers.

Dr. Stoodly defined public relations as "Those procedures by which an individual, organization, or institution becomes favorably known." "Public Relations is rapidly becoming a profession," he declared. "The trouble is we are not practicing public relations as well as we know how."

Every channel of public relations work in general and its relationship to the Woman's Society of Christian Service were explored during the meeting by experts in their respective fields. A panel: "What Is Church News? How Do You Get It Printed?" was composed of Bob Bell, church news editor, *The Nashville Banner*; Mr. James Carty, religious news editor, *The Nashville Tennessean*; Mr. William Hearn, director of the Nashville office of the Commission on Public Relations and Methodist Information, and Mr. Jack Corn, photographer, *The Nashville Tennessean*.

Other speakers and their topics were Mr. Charles Moss, executive editor, *The Nashville Banner*, "The Church and the Newspaper"; Mr. Hearn, "News Coverage for Conferences and Conventions"; the Rev. Royer Woodburn, Methodist TV, Radio, and Film Commission, "Public Relations Through TV and Radio." Conference chairmen of Public Relations and editors of Woman's Pages in Conference *ADVOCATES* discussed "Using the Woman's Society Page in the Conference *ADVOCATE*," and "What We Are Doing and Hope to Do in Public Relations."

A film, "Making It Work," was viewed. It depicted methods used by the Seventh-Day Adventist Church in instructing their press secretaries.

The devotional messages were given by Mrs. Cathcart, and Mrs. Grady Wall, Nashville, president of the Tennessee Conference Woman's Society.



MISS JEAN GRIFFITH

Climaxing the closing session was a brief talk by Mrs. Henderson, "Where Do We Go from Here?"

The N. C. Conference Woman's Society of Christian Service was represented at the seminar by its president, Mrs. Pierce Johnson, and its chairman of public relations and editor of the woman's page, Miss Mary Gardner.

Rural Worker Begins Service

A newly appointed rural worker for the N. C. Conference Woman's Society has recently assumed her duties in the Glendon Area of the Methodist Church. She is Miss Jean Griffith.

A native of Atlanta, Ga., Miss Griffith is a graduate of Young Harris Junior College and Scarritt College for Christian Workers. While at Young Harris, Miss Griffith's interest in and enthusiasm for her work with rural churches resulted in her decision to become a home missionary worker with the rural church. "I have since re-dedicated this commitment, and feel that I have at last found my place," the young missionary declared.

While at Scarritt College, Miss Griffith did volunteer work in one of the rural churches near Nashville, and later did her field work in another small rural church about twenty miles from Nashville. Following her graduation from Scarritt College, Miss Griffith did summer work at Buena Vista, Ga. Just prior to beginning her work in the Glendon area, she was engaged in six weeks U.S.-2 training.

"I feel that my home, church, and school life have combined to bring me to the place I find myself today," Miss Griffith writes.

"I am grateful for the successes and failures of each, and pray that I may use both as I seek to go forward."

Miss Griffith's address is Rt. 2, Bear Creek, N. C.

District Guilds Meet

Burlington District: Mrs. Norman Wood, former conference secretary of Wesleyan Service Guild, was principal speaker for an annual meeting of the Burlington District Guild, held at the Jonesboro Heights Methodist Church. Mrs. Wood reported on the Assembly of the Woman's Division of Christian Service, held in St. Louis, Mo., last May.

Other features of the program included a devotional by the Rev. W. L. Freeman, pastor of the host church; presentation of the program materials for 1958-59, Mrs. Raymond Braxton; reports of officers, and a duet, Mrs. Roy Martin and Mrs. Harold Riddle. Mrs. Monte Denson, district secretary, presided.

Wilmington District: The Wilmington District Wesleyan Service Guild held its annual meeting at the Whiteville Methodist Church, with Miss Nettie Ruth Floyd, secretary, presiding, and leading the devotional.

Speakers included Dr. J. E. Garlington, "Christian Higher Education"; Mrs. F. F. Thompson, "A Forward Look at Missions"; Mrs. A. E. Goldfinch, "The Important Role of a Vice-President"; Mrs. James Harper, "Our District President Speaks." Reports were heard from each of the four Guild units: Grace, Wilmington, Mrs. Sue Boone; Trinity, Fairmont, Mrs. William Hayes; Wesleyan Memorial, Wilmington, Mrs. Mildred Doughwaite; Whiteville, Miss Earline Gibson.

Miss Carol Sledge, of Whiteville, was elected as the district secretary.

Fayetteville District: An inspirational address by Mrs. R. F. McKoy; a talk, "Highlighting the Assembly," Miss Ethelynde Balance; discussion of lines of work, and workshops were chief features of the Fayetteville District Wesleyan Service Guild held at the West Rockingham Methodist Church. Lines of work discussed and leaders were Missionary Education and Service, Miss Juanita Stott; Supply Work, Mrs. D. C. Fussell; Spiritual Life, Mrs. W. C. Gardner. Workshops for presidents, treasurers, secretaries of promotion, vice-presidents and others, were conducted by Mrs. Fred Lemmond, Mrs. J. C. Gilbert, Mrs. Harriett Fralix, and Miss Juanita Stott. Mrs. Fred Lemmond is the district secretary.

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Announcement

The annual meeting of the North Carolina Council of Human Relations will be held on Wednesday, December 10, at 6 p.m., at the Pullen Memorial Church in Raleigh (1801 Hillsboro Street). At the dinner hour the principal speaker will be Julius A. Thomas, Director of Industrial Relations, National Urban League. At 8 p.m. there will be a panel discussion on the subject, "Equality of Opportunity in Employment."

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"Who rises from prayer a better man, his prayer is answered."

Christian Education at Work



IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.

WESLEY G. BROGAN
Director of Children's Work

Christmas Will Be Here Soon

In about four weeks we will be celebrating Christmas, a great festival of the church year. Only by conscious effort on our part can we make this a truly significant Christian observance for our children and their families.

Helps for the observance of Christmas at the church will be found in the December issue of *Child Guidance*. A service for use in the home, Christmas Worship in the Home, is available from the Department of the Christian Family, P. O. Box 871, Nashville 2, Tennessee. Price is 30 cents per dozen or \$2.00 per one hundred.

Audio-Visual Resources

Audio-visuals are available to use with the Christmas units of study. Filmstrips are available from the Television, Radio and Film Commission by writing to Mrs. W. R. Lawson, 2328 Derby Drive, Raleigh, North Carolina. In the event that they do not have your request on hand, they will be happy to secure it for you if there is sufficient time. The charge for this service is 25 cents for filmstrips without a record, and 50 cents for those with a record plus cost of return postage.

For Primary classes, the filmstrips, "The Song the Shepherds Heard," "The Star of the King" and "Christmas Around the World," are available. The following filmstrips are suggested for use with Juniors: "The Enrollment at Bethlehem," "Shepherds Out in the Fields," "A Present for Patsy," and "Christmas Around the World."

Two 16 mm films are available from the Methodist Publishing House. For use with the Primary children, there is a 12-minute film entitled, "Brightest Night." This is a story of how a family enjoys the Christmas story as it is told by the father. The story is illustrated with creche figures suggesting possibly that children retell the story with a creche of their own-making. The rental for this film is ten dollars.

Also available from the Methodist Publishing House for use with Juniors is a 16-minute, 16 mm film entitled, "Christmas Through the Ages." This film features many of the customs and practices of Christmas and the contribution several countries have made to the Christmas celebration. The origin of gift giving, caroling, the Christmas tree and others are portrayed. The rental for this film is four dollars in black and white, and six dollars in color.

Christmas Sharing

At this time of year parents are busy taking their children through toy filled stores, listening to their conversation, and having them make lists of the things that they want for Christmas so that Santa Claus can have an idea of how to bring them joy

in the way of gifts. But how much poorer are these children if they do not also learn to share at Christmas. Sharing will give more significance to the day and help them become aware of others. As teachers in the church school, we have a responsibility to help our children grow in their concern for others. By leading our children to adopt some specific project and by encouraging the families of our children to plan a specific way to share with others will help them find more meaning in Christmas.

Twelve copies of the booklet, "Stories of Jesus for Children Everywhere" can be sent for \$1.00 to children of another country. Gifts for this purpose should be forwarded to the Department of Christian Education of Children, P. O. Box 871, Nashville 2, Tennessee.

For \$1.65 a set of "Teaching Pictures for the Primary Class," or a set of "Teaching Pictures for the Junior Class" can be sent to a person of your choice, or to a missionary who needs them. Money for these should be sent to the Joint Department of Missionary Education, P. O. Box 871, Nashville 2, Tennessee. When the pictures are sent a letter goes to the sender and to the person to whom they are being sent, telling him or her the name of the sender. The missionary will then acknowledge the gift.

Gifts of five, ten or more dollars will help purchase supplies for Kindergartens. These gifts of money may be sent to a missionary whom you know; or to the Rev. Mr. H. Burnham Kirkland, 150 Fifth Avenue, New York 11, N. Y., and indicate the purpose of the gift and your preference as to missionary or country, if you have one. Contributions may also be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 10, New York. The need for food, medicine, warm clothing, and vitamins continues in Korea and India.

Books for Christmas

Parents will be asking you as teachers of their children for some suggestions about Bible Story Books as Christmas gifts. Following is a list of such books, these may be secured from the Methodist Publishing House or local book stores.

Nursery Children

"God Planned It That Way," by Carolyn Muller, \$1.00.

"Jesus, the Little New Baby," by Mary Edna Lloyd, \$1.00.

Kindergarten Children

"God Cares for Me," by Carolyn Muller Wolcott, \$1.25.

"My Bible Book," by Janie Walker.

"Bible Books for Small People," by Muriel Chalmers and Mary Entwistle, 70 cents each.

Titles: "The Farmer and His Field," "Hosanna to the King," "Jesus, Friend of Little Children," "The Shepherd and His Sheep," "Baby Moses," "The Star of the King," "When Jesus Was a Boy."

"My First Book About Jesus," by Mary Alice Jones, \$1.00.

Primary Children

"Jesus, Friend and Helper," by Elizabeth Allstrom, \$1.50.

"Early Old Testament Stories," by Ethel L. Smither, \$1.50.

"Later Old Testament Stories," by Ethel L. Smither, \$1.50.

"My Story Book About the Bible," by Mabel Niedermeyer, \$1.25.

"Tell Me About the Bible," by Mary Alice Jones, \$2.50.

Junior Children

"His Name Was Jesus," by Mary Alice Jones, \$2.95.

"The Bible Story for Boys and Girls: Old Testament," by W. R. Bowie, \$3.50.

"The Bible Story for Boys and Girls: New Testament," by W. R. Bowie, \$2.50.

"Perilous Voyage," by Elsie Ball, \$1.75. (An exciting story of a boy who was on board when Paul was shipwrecked)

The new set of records, "Gladly Sing," ordered from the Methodist Publishing House will make a fine gift for the Primary child.

Missionary Education

Additional sessions for children are a year round part of our church school program. Lesson materials for these are always found in, *Child Guidance*. They are not always missionary units of study but in the months of January and May these sessions are specifically missionary. In January the emphasis is on foreign missions.

Both the morning Sunday school sessions and the additional sessions will be dealing with missions in January. In those churches where group graded materials are used, the units for Sunday school will be: Primary, "A Methodist Family in Mexico"; Junior, "The Methodist Church in Mexico." The closely graded units will also be missionary in nature. To help tie these closely graded units in more specifically some of the material in *Child Guidance*, under Additional Sessions may be used as a supplement.

The following manuals have been prepared for use in the additional sessions dealing with the foreign mission theme, "Mexico."

Primary: "Our Mexican Neighbors," by Lula Boyle Baird. A manual containing a ten session unit on "Mexico." Price 50 cents.

Junior: "Spreading the Gospel in Mexico," by Ida Bengner Hubbard. A manual containing a ten session unit on this emphasis. Price 50 cents.

The home or national missions are the emphasis for additional sessions in May. This year the theme for these sessions will be, "Alaska."

The following manuals dealing with this theme have been prepared for use.

Primary: "Leo of Alaska," by Edith Agnew. A reading book on "Christian Concerns of North American Neighbors." Price \$1.50. Use with this, "A Primary Teacher's Guide on Alaska," by Mattie Lula Cooper. Price 65 cents.

Juniors: "Ten Pairs of Shoes," by Mae Hurley Ashworth. A reading book on "Christian Concerns of North American Neighbors." Price \$1.50. Use with this, "A Junior Teacher's Guide on Christian Concerns of North American Neighbors," by Nina Millen. Price 65 cents.

Some supplementary material which may prove helpful will be found in, "Child Guidance" for May under additional sessions for Juniors. The title of this unit will be, "The Methodist Church in Alaska."

(Continued on page 13)

Youth In Action

IN THE NORTH CAROLINA CONFERENCE

"Ye are Witnesses." Luke 24:48

Drives for Methodist colleges in Rocky Mount and Fayetteville are acting like a catalysis upon MYF-ers. Basically, the conference campaign stirs one question: "Why should I attend a Methodist college, anyway?"

Richard N. Bender tries to answer the query in a news release which is finding its way into all conference MYF's. Mr. Bender lists five reasons for choosing a Methodist-related college:

1. Nearly every student now desires a liberal arts education, including the future doctor and engineer. Specializing is possible in the third and fourth years of Methodist colleges.

2. Secondly, asserts Mr. Bender, undergraduate education in any good small college is likely to be better than in a large university. The small college teacher often is more experienced than one of the large institutions for the best teachers spend most of their time in graduate school at the large universities.

3. Most important is the fact that the Methodist-related college attempts to develop a program of Christian higher education. Such purposes are reflected in the Methodist-related college in the following ways:

- a. In faculty selection, the college tries to discover teachers who are unquestionably able scholars and Christians.

- b. Strong departments of religion and philosophy usually exist in these colleges.

- c. The faculty is concerned to deal with all fields of study in such manner as to bring out their religious implications.

- d. All college chapel programs, weekly religious activities, religious emphasis programs, spiritual life retreats, informal discussions, and service opportunities in the area develop the religious life of the student.

- e. Living experiences and social life are expected to and often do reflect the central place the college gives to religious dedication.

4. In the fourth place, students in the Methodist-related college ordinarily come from a Christian background and hold the Christian faith central in their lives.

5. Lastly, the church itself depends upon the products of the church-related college for its future life and leadership. The church needs Christian laymen as well as ministers, teachers, missionaries, etc.

Mr. Bender quickly points out the Methodist Student Loan Fund available for students seeking financial aid, and he also suggests Methodist Scholarships for others.

Duke University, Greensboro College, High Point College, and Pfeiffer College are the 4-year Methodist-related colleges in this state. Brevard and Louisburg are the Junior Methodist-related colleges.

Football Throws Monkey-Wrench Into Council Plans

Duke-Carolina football weekend forced the conference council to reschedule its meeting in November and move the date

up to December 5 and 6 at Duke Memorial Methodist Church in Durham.

Originally, the council planned to convene November 21 and 22 at Durham. It was thought best to change the date after a look at the pigskin schedules.

New Bern District Decides Rally Date

Gathering Oct. 12, the New Bern District Council settled preliminary plans for a spring rally and set the date as April 3, 1959.

The council also hit upon a five-point emphasis campaign to be promoted at the rally: Louisburg Workshop and Assembly, Annual Conference Session, MY Fund, Cultivating Youth Leadership, and promotion of the National Convocation.

Durham Subdistrict Treats UNICEF Funds

First reports from Halloween night indicate pranks were at a minimum as MYF-ers and various organizations merged to "trick or treat for the United Nationals International Children's Emergency Fund."

Twelve churches in the Durham Subdistrict collected \$341.66 in their one night of service as 132 MYF-ers participated. The Durham Subdistrict, reported its president Ronnie Lewis, exceeded last year's collection by \$28.14. Trinity Methodist Church garnered the biggest sum during Halloween with \$71.25.

Moore-Montgomery Subdistrict Studies Methodist Youth Fund

One hundred and fifty-nine representatives attended the last meeting of the Moore-Montgomery Subdistrict at West End to discuss the MY Fund.

Kay Harris, Larry Rushing, Leon Garner, Diana David, Susan Phillips, and Linda Munn led six class discussion groups in their study of the pledges.

Hilda Richardson is president of the subdistrict and Mrs. Paul Tart is adviser.

Queen Street, Kinston, Achieves Another First

Queen Street Church in Kinston won honor recently when the First Quarterly Conference in Kinston recommend four, local president Harry Lilly, district president Glenn Tyndall, Bob Clark, and Francis Dail, for their license to enter the ministry of the Methodist Church.

In another activity, Queen Street MYF-ers visited Duke Memorial Methodist Church in Durham Oct. 25 to join in a picnic lunch, watching a college football game (Duke vs. N.C. State), a dinner, a party, and a dance.

President: Francis Bradshaw
2000 Cedar Street, Durham, or
Box 5010, Duke Sta., Durham
Publicity Superintendent: David Gergen
2803 Nation Ave., Durham
Director of Youth Work: Robert McKenzie, Jr.
Box 6667, College Sta., Durham

Kinston UCYM Begins Plans For Youth Week

Queen Street Church in Kinston will host the Kinston UCYM Week January 25-29 according to plans of the UCYM council.

Vice-president Jerry Atkisson serves as chairman and has asked the following to serve as chairmen of various committees:

Bob Clark, Visitation Evangelism; Mary Harris, Programs; Adrian King, Finance; Brenda Johnson, Refreshments; Jackie Laughinghouse, Facilities; Dot Lee Croom, Music; Nell Harris, Worship; Harry Lilly, Hospitality; Candy Catherine Parrott, Publicity.

Christian Education Page

(Continued from page 12)

The children's offering taken at these additional sessions is to be sent to the Children's Service Fund. In our conference it is given to the local church treasurer who then remits it with the usual Remittance Advice to our Conference Treasurer.

◇ ◇ ◇

Bishops' Council Issues Five Point Message

Methodist bishops in semiannual session in Cincinnati, Ohio, November 11-13 issued a message to the church touching on problems of the social order, national and international.

The denomination's top-level leaders reaffirmed the 50-year-old Methodist Social Creed. It stands for "equal rights and complete justice for all men in all stations of life," "the principle of conciliation and arbitration in industrial dissensions," "a living wage in every industry," and contains numerous other applications of the Golden Rule as the remedy for social ills.

The 1,600 word message, widely noted in the nation's daily press, emphasized earlier support of the decision of the Supreme Court to abolish segregation in the public school system, deplored the lawlessness behind the bombings of synagogues, churches and schools, called for the improvement of family life as an antidote for juvenile delinquency, encouraged total abstainers to stand firm, and called for rethinking of our U. S. foreign policy.

The session held many reminders of the international character of the Methodist Church. Six bishops who currently administer areas in other countries were present. Also among attendants at the Council were five retired bishops who have held assignments abroad. Bishop Gabriel Sundaram of Lucknow, elected in 1957, met with his colleagues for the first time. In one of two sessions given to world Methodism Bishop Sundaram reported on the state of the church in India, Bishop Sante Uberto Barbieri on Latin America, Bishop Friedrich Wunderlich on Europe. Bishops Julio Sabanes of Santiago, Chile, Ferdinand Sigg of Zurich, Switzerland and Odd Hagen of Stockholm, Sweden, were also present.

Official recognition was made of the election of two bishops by autonomous affiliated Methodist churches: Bishop Chong Pil Kim in Korea and Bishop Eleazar Guerra in Mexico.

Why Jesus Used Parables

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Mark 4:1-12

Perhaps a prior question to the one that is raised in the title of this lesson could be, "Why have a lesson on Jesus' method of teaching?" One might think of many answers, but surely one would be: *Because Jesus was the greatest of teachers and we can learn from his methods.* In a sense, everyone is a teacher. When we try in any way to influence others we are, in fact, trying to teach them another way of doing, believing, thinking and feeling.

The explanation given by Mark (see Mark 4:12) for Jesus' employment of parables as a form of teaching has been one of those statements that have caused trouble for Bible students. Mark, in effect, says Jesus used parables to confuse people and to keep them from understanding and being converted. The weight of scholarly opinion is that Mark, for some reason, misunderstood the passage in Isaiah 6:9-10 in which the prophet is speaking, not literally, but with irony, of the failure of people to heed his message. There is the further possibility that Mark was influenced by the belief that the slow response to the appeal of the gospel in his time was divinely ordered; in other words, that God never intended some people to be saved, no matter whether they were exposed to the gospel or not. This is a harsh doctrine that scarcely fits in with other passages where the invitation and the appeal is directed to all. Indeed, Mark's view in verse 12 appears to contradict Jesus' real purpose in the parables, which was to make the message so plain that no one could possibly miss its meaning.

The parable that is given in our lesson for today is usually called the parable of the sower. It could more properly be titled "The Parable of the Soils." The seed was good; it was the kind of ground that made the difference in the results. This is another way of saying that the way we listen is most important—"and he said unto them, he that hath ears to hear let him hear." We have a way of not hearing what we don't want to hear.

Let us notice briefly the three different types of conditions affecting the seed. First, there was the seed that fell along the path where the birds ate it. It had no chance to grow; it just lay on the ground until it was discovered by the birds. How often are the paths of our lives so packed down with routine activities that we are unable to allow new ideas and inspirations to enter!

Then there was the rocky ground. This doesn't mean there were stones lying about on the surface. It probably refers to the thin soil with a layer of rock underneath. In such soil there is no chance for deep roots and the plant withers for lack of nourishment. What a description of many of our lives today! We rush from one interest to another, soon tiring of them and looking for others. We need interests that root down into the sub-soil of our lives, interests that have abiding worth.

"Some fell among thorns." This seed didn't even have a chance. The modern thorns which compete with the seed of the gospel are legion. Jesus, in his own explanation of this part of the parable, (see Mark 4:19) mentions three of them—"the cares of the world, the delight in riches, and the desire for other things."

Finally, there was the good soil that brought forth abundantly. All the disappointing experiences of the unfruitful are made up for by the reward of the fruitful. The teaching for us seems to be this: We are to keep on sowing, regardless of the various bad conditions. We know there is *some* good soil and in that is our hope.

Letters

SHE APPRECIATES THE ADVOCATE

Dear Editor:

I enjoy and appreciate the *Advocate*, and like to sit down and read it through when it is received, and usually turn to "In Passing" first. I also appreciated your article in *Christian Herald* for November. I consider it quite an honor to be able to contribute to *Christian Herald* pages.

Miss Velma McCulloch

Greensboro, N. C.

A KIND WORD

To the Editor:

I write to tell you that we prize the *Christian Advocate* more than ever of late. The contributed articles, the editorials, and the children's department all are of high order. We are glad, too, that you have changed the dating of the Sunday school notes, placing them immediately before the Sunday's lesson to which they apply.

Thanks for your good work.

Miss Helen Thompson

Macon, N. C.

COMPLIMENT AND JUSTIFIABLE CRITICISM

To the Editor:

I cannot remember when I did not read the *Advocate*, from my Children's Page days to now when my grandchildren enjoy it. It is a "must" in my home, and I enjoy it. Am inspired by its articles, and at times heartily disagree (as all with human elements do!).

But—I do think when Scripture is misquoted as completely as this is (at be-

ginning of poem "Vacation Days" on devotional page in issue of August 21), there should at least be a "Pardon me, St. Paul" attached.

Now, pardon me!

Mrs. Joe Setser

Franklin, N. C.

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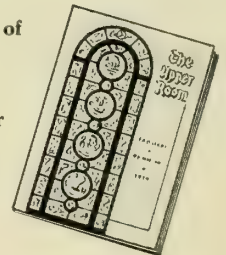
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Gibat Views the News

BEYOND IMPROVEMENT

Corvallis, Ore.—A one-year test conducted by researchers at Oregon State College found that dwarf hens that are only half the size of normal birds can match regular hens egg for egg.

As one looks back over the years and makes comparisons of articles produced today against the same article produced yesterday, he finds basically the same product. Only the design has changed. The cars of today serve the same purpose as did their ancestors, but my, how they have changed in looks.

Women's dresses, the houses we live in, the designs on boxes of cereals, etc., have all undergone a major change in design. Yet with all the vast information the scientist has at his disposal; with all improvements engineers have made wherever their hands and minds have reached; with all the new fangled gadgets designers have come up with to please the housewife—two things remain unchanged—the egg of a chicken and the shape of Coca Cola bottles.

STEEL VERSUS SILVER

Mount Sterling, Ky.—Police Chief Bill Frederick knows he'll find slugs and washers along with the money in parking meters. But he says a recent motorist carried things too far. The motorist mailed back the parking-ticket envelope put on his car. Inside was a big washer instead of the 50-cent fine.

With the value of the dollar steadily decreasing, and the price of steel continually climbing, the police chief might do well to hold on to his doughnut-shaped coins.

NOT PROPERLY INTRODUCED

Seattle—Down Seattle streets a car weaved through the traffic lights at breakneck speed. A young policeman dangled outside, his right arm trapped in a window.

Patrolman Harold Countryman had stopped Mrs. Gracie Shippey for a minor traffic violation. As he reached his arm inside the car for her driver's license, she punched the button operating the electric lift on the car window and raced away.

Countryman fired three shots at the front tire, but as the car picked up speed he decided to "ride it out." The patrolman's partner finally caught up with the car and forced it to the curb, thereupon Countryman was released and treated for minor injuries.

Her words could be put down as the understatement of the year: "I'm in terrible trouble, aren't I?"

It could be that her mother taught her not to speak to strangers.

Morehead Planetarium to Present Star of Bethlehem

The traditional "Star of Bethlehem" program—the version which clergymen, editors and other distinguished people acclaimed from 1949 to 1955—being presented at the Morehead Planetarium in Chapel Hill, N. C., beginning Tuesday, November 5, and continuing through January 5.

Performances will be given nightly at 8:30, at matinees on Saturdays at 11 a.m., 3 and 4 p.m., and

on Sundays at 2, 3, and 4 p.m. There will be 11 a.m. and 1 p.m. performances daily for school children to which the public will be admitted after all children with reservations have been seated.

Tickets or reservations may be obtained in advance by either mail or telephone, and special shows will be presented for the convenience of large religious, civic or industrial groups any day on request.

Admission to the Morehead Planetarium at all times is 35 cents for children in grades through six, 50 cents for grades through college and military personnel, and 75 cents for adults. Clergymen are admitted free at all times, and one chaperone is admitted free with each 10 children or students in attendance.

In addition to the Planetarium program, visitors to the Morehead Building may view without charge the many art and science exhibits which are on display at all times and which are changed frequently.

◆ ◆ ◆

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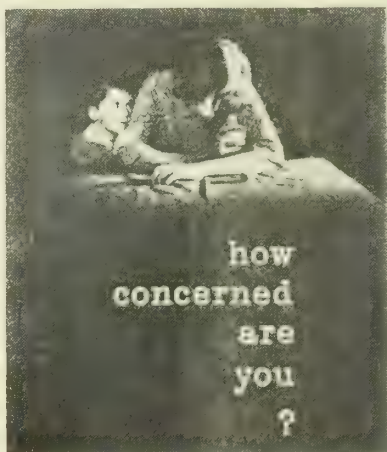
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Commitment Sunday: December 7, 1958

A Special Day in the Methodist Church

Commitment Day has been authorized by the General Conference of The Methodist Church "To enlist Methodists and encourage others to commit themselves to personal abstinence from alcoholic beverages, and to challenge church members to creative action for a sober home and social life, the first Sunday in December shall be observed each year as Commitment Day . . ." Discipline, Par. 1528.



This is a horrible picture and so is the Beverage Alcohol Problem! There are 770,000 women like this one in the United States. She is an alcoholic. The picture becomes darker when the 4,250,000 men who are alcoholics are considered and the 3,000,000 more problem drinkers who are being recognized as alcoholics.

The Methodist Church has always been concerned about the use of beverage alcohol and its finished product, the alcoholic. Dr. Robert Goodrich gives an accurate position of The Methodist Church: "Take this major problem of our day into the light which God has given to the world and see how it becomes clear that our concern must become compassion for the alcoholic, contempt for the liquor traffic and commitment in our personal life."

Methodists are called upon everywhere to abstain from the use of beverage alcohol, and to be concerned about this major alcohol problem. This concern can be expressed by:

- (1) Signing a Commitment to Abstinence card.
- (2) All members of the family signing the Family Covenant Card.
- (3) The proper use of the new Commitment Check List which broadens the scope of Commitment Day.



Christmas is the Holy Birthday of the Prince of Peace, not a day of alcoholic drinking.

This Holy Season will soon be here. It will be a more joyous one without the use of beer, wine, liquor and other strong drinks!

Commitment Day is more widely observed now than ever before. It is estimated that 75 per cent of the Methodist Churches observe Commitment Sunday and the number is increasing each year.

Sponsored By the Board of Temperance of the Methodist Church in North Carolina

North Carolina Conference: Board President, Rev. D. W. Charlton, Sr., Enfield, N. C.
Western North Carolina Conference: Board President, Dr. J. C. Stokes, Shelby, N. C.
Commitment Day Director, Rev. F. E. Howard, High Point, N. C.

NORTH CAROLINA

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Volume 103

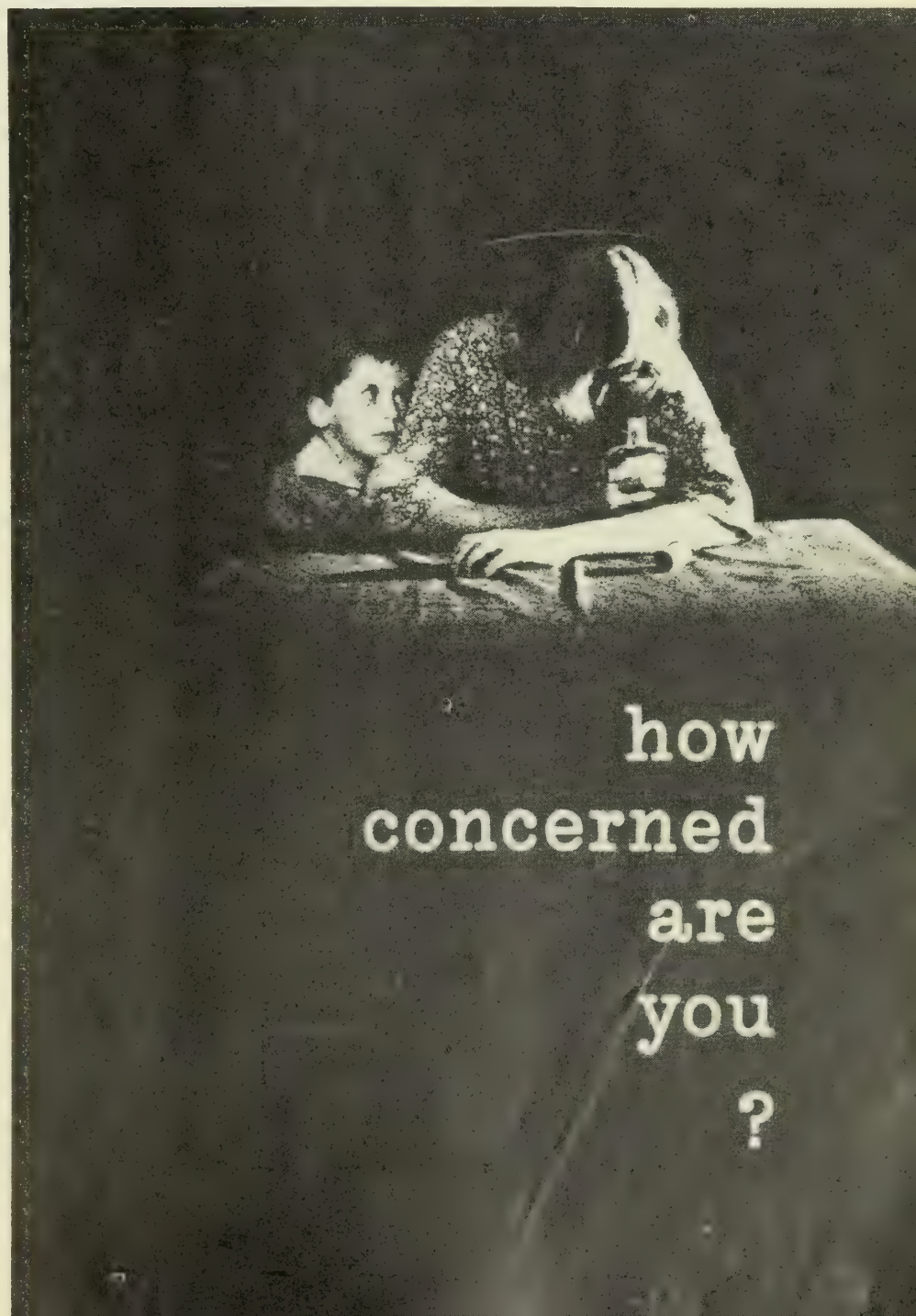
Number 48

Woman of Distinction

Eighty-three per cent of the children in a group of church orphanages throughout the South come from homes broken by alcohol, which is involved, either as cause or effect, in large numbers of marriage failures.

And yet the purveyors of alcoholic beverages are now beginning a campaign to introduce hard liquor to the homes through radio and TV. One of the advertising gimmicks will feature the pictures of women who drink.

But here is one picture which they will not use!



how
concerned
are
you
?

Carolina Briefs

In last week's Advocate an error was made in the notice regarding the dedication of the new St. Mark's Church. This church is located in Belmont instead of Gastonia.

On Sunday, December 7, Ann Street Church, Beaufort, will have as special guests members of the staff of the N. C. Conference Board of Education: Dr. C. P. Morris, executive secretary; the Rev. Harold Minor, director of Adult Work; the Rev. Robert McKenzie, director of Youth Work; and the Rev. Wesley Brogan, director of Children's Work.

Dr. Carl Stewart, chief of Methodist missionary work in Cuba, was guest speaker at both morning and evening services of Wesley Memorial Church, High Point, on Sunday, November 23. This church provides the principal part of the support for Dr. Stewart's work.

During its recent fund-raising campaign under the leadership of the Rev. Rollin P. Gibbs, director of field service and finance of the Board of Missions, the Peachland Methodist Church raised \$7,000 in pledges in one hour, toward the cost of its new education building.

The Rev. and Mrs. James E. Smith, of the Beaufort Circuit, announce the birth of a daughter, Carolyn Rebecca, on November 20 at the Morehead City Hospital.

The Rev. J. C. Cornette, retired minister of the Western N. C. Conference, and Mrs. Cornette, are now residing at The Methodist Home in Charlotte. Their address is, The Methodist Home, Box 9217, Charlotte 5, N. C.

Members of Odell Memorial Methodist Church, Bessemer City, gathered at the parsonage on the evening of November 25, and presented to the pastor, the Rev. George C. Starr, Jr., and his family, an old-fashioned Thanksgiving "pounding."

February 14 has been selected as the date for the 1958 Homecoming at High Point College.

Miss Bobbie Barrett, a 1957 graduate of High Point College, and a member of El Bethel Methodist Church near Kings Mountain, is one of 46 young men and women who will be leaving the United States soon to begin three years of overseas mission service for the church. Miss Barrett will go to Japan to do educational work.

Oak View Church, High Point, a small, but flourishing, church on the outskirts of the city, has made an exceptional record in the support of the Advocate. With 106 subscribers at the present, the pastor, the Rev. Fletcher Howard, promises additional subscriptions within a few weeks.

Twelve members of the Junior and Senior classes of Pfeiffer College, Misenheimer, were recently selected for the 1958-59 edition of "Who's Who in American Colleges and Universities." They are Carolyn McLean, Concord; Mrs. Rita Shumaker, Misenheimer; Linda Briggs, Canton; Eveline Plyler, Statesville; Mary Franklin Crouse, Sparta; Judy Wiles, West Jefferson; Roy Long, Concord; Millard Warren, Raleigh; James D. Shumaker, Misenheimer; John Kirkpatrick, Char-



lotte; Tommy Jamieson, Bridgeton; and Phil Stone, Tipp City, Ohio.

Seventeen members of the Senior class of High Point College were recently chosen to represent the college in the 1958-1959 edition of "Who's Who in American Colleges and Universities." These students are Jane Martin, Sylvia Holt, Charles Dyson, Sylvia Hill, Aaron Moss, Shirley Yokely, Charles Watson, Al Trevarthen, Fred Barber, Jim Calloway, Vernon Tate, Barbara Ayers, Sue Jackson, Ben Zambrana, Martha Buffalo, Irma Jane Scruggs, and Elmer Hall.

St. Paul's Church at Carolina Beach, with a membership of 263, subscribed \$2,023 on its \$1,200 quota in the recent Christian Higher Education campaign—approximately 170 per cent of what it was asked. This is a fine accomplishment for a small church which is already engaged in a \$50,000 building program and is operating with an increased budget.

The Brevard College Choir, a 33-voice group under the direction of Professor M. Thomas Cousins, and accompanied by Professor Nelson F. Adams, presented a program of sacred music in the Pleasant Grove Methodist Church, Forest City, on the evening of November 20. The occasion was the November meeting of the Rutherford County subdistrict MYF. Members of the Wesleyan Service Guild of the host church provided supper for the group.

Six Boy Scouts, Troop 5, Marion, received the God and Country award at the morning worship service of the West Marion Methodist Church, on Sunday, November 30. This church, whose pastor is the Rev. V. P. Crowder, sponsors the troop. Walter Earley is Scoutmaster.

Dr. Dennis Cooke, president of High Point College, delivered an address to the Snyder Bible Class of Myers Park Church, Charlotte, on Sunday, November 23.

For several years the Asbury Charge, under the leadership of the Rev. C. C. Murray, has sent the Advocate into every home. Last week we received a list of 172 subscribers from Asbury and Iron Station which will put this charge near the top in the number of subscriptions in the Gastonia District.

The Editor and the Rev. Henry Gibat, Business Manager, will, between them, visit all of the District Conferences in the state this year, reporting the Conferences. District Directors will make the reports, as usual, and the Advocate representatives will speak whenever there is time and opportunity.

I stood the other day at George Washington Carver's grave. I thought of him as a slave boy and also as the great man he became. I wondered, if I had seen him as that slave boy, if I could have visualized him as the man. Well, love looks at every unlikely situation and sees its possibilities. "Love never faileth . . ."—CHARLES L. ALLEN in *All Things Are Possible Through Prayer*, (Fleming H. Revell Company).

Waynesville District Conference Meets at Morning Star Church

The first District Conference of the Western North Carolina Conference was held Tuesday, Nov. 25, with Waynesville District meeting in the historic Morning Star Church, Canton, N. C., J. J. Hauser, host pastor. District superintendent F. C. Smathers led the conference whose aim was and is, "To raise up a people to match our mountains in Strength and Endurance and Dependability."

The Rev. J. W. Braxton opened the meeting with a devotional message, "Like a Mighty Army," setting the spirit and pace for the rest of the day. Among the highlights of the gathering was the report of the Christian Higher Education Campaign which reported over \$100,000 in pledges, leaving less than \$20,000 to meet their goal.

During the report on Missions, the Rev. W. E. Andrews, missionary to Brazil, was introduced. Mr. Andrews inspired the congregation with an informal talk about his work on the field.

Evangelism being the keynote of the District Conference, Harold S. Rogers, a member of the General Board of Evangelism, brought the message of the morning.

Without question, the District Conference was all that it was meant to be—informative and inspirational.

Greensboro College Marks 120th Year

Greensboro College recently celebrated its 120th year of educational service to the city and state with several ceremonies.

The honored guest was William Y. Preyer, Sr., trustee and former president of Vick Chemical Company. He spoke to the students and guests in Odell Auditorium.

An informal luncheon followed the "birthday" program.

Dr. Harold Hutson is president of the Methodist co-educational college.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Mail Form 3579 to P. O. Box 508, Greensboro, N. C.

News Notes



The twenty-fifth annual Ministers' Week at Emory University will open on Monday night, January 19, with an address by Dr. Maldwyn L. Edwards, British theologian. A full program will follow, with activities ending at noon on Friday, January 23. Plans call for six lectures by Dr. Edwards, who was a visiting professor at the Candler School of Theology in 1956 and is author of a number of books on the Methodist heritage. A second series of addresses will be given during the week by Dr. Stanley R. Hopper, Professor of Christian Ethics at Drew University. Write to the Ministers' Week Committee, Emory University, for further information and reservations.

The Rev. George Bennard, author and composer of one of Christianity's best-loved hymns, "The Old Rugged Cross," died recently at Reed City, Mich., at the age of 86. His home was in the nearby hamlet of Ashton. A Methodist minister, he composed more than 300 sacred songs during his lifetime. The most famous written in 1913, is said to be translated into every written language. Prior to his death, the frail little evangelist was hospitalized for a long time in Hollywood (California) Presbyterian Hospital. In his early life he was a Salvation Army officer and revivalist.

Jerusalem—Ancient Caesarea on the Palestine coast, built by Herod the Great and named after the Roman Emperor Caesar Augustus, is slated for reconstruction. Plans for a new modern city on the site of the historic old port were announced here by Baron Edmond de Rothschild, founder of the Caesarea Development Corporation. The medieval ruins, dating from the Crusades, will be restored as a tourist attraction. It was in Caesarea that Peter baptized the centurion, Cornelius. Here, too, Philip, the evangelist, resided, and Paul often sojourned.

The Methodist General Board of Evangelism will sponsor a "Christmas Conference" for young Methodist ministers and their wives December 29 to January 1 at Purdue University, Lafayette, Ind. There will be lectures and discussions on faith, prayer, and the Bible. Much of the time will be spent in informal sharing periods and prayer groups. Leaders will be the Rev. W. A. Milne, Toledo, Ohio, superintendent of the Toledo District of The Methodist Church and Mrs. Milne; the Rev. Fred Cloud, Nashville, a staff member of the Editorial Division of the Methodist Board of Education; and the Rev. Maurice Phillips, Nashville, a staff member of "The Upper Room," daily devotional guide published by the General Board of Evangelism.

Evanston, Ill. — The 50 Methodist leaders who attended the National Seminar on the Rehabilitation of Alcoholics here Nov. 11-14 did not leave Evanston "with all the answers" but they were armed with many new insights on counseling and working with problem drinkers and alcoholics. The four-day training period, sponsored by the Methodist Board of Temperance, Washington, D. C., served as a "refresher course" for several of those attending who are already heavily involved in helping rehabilitate alcoholics. Daily devotional talks by Dr. Thomas J. Shipp, minister of Lovers Lane Church, Dallas, Texas, brought delegates in close touch with a leader who has

become nationally known for his pastoral work in the rehabilitation of alcoholics. During the seminar the group had direct contact with leaders of Alcoholics Anonymous and the Chicago Christian Industrial League on "Skid Row." Directors of the school were Dr. Caradine R. Hooton, general secretary of the Board of Temperance, and the Rev. Robert Regan, Jr., director of organizational activities on the board's staff.

A Christian ministry for the national parks of the United States was expanded to include four new areas, raising to thirty the number of areas that will be provided with a Christian ministry through the co-operative efforts of the Department of Evangelism of the National Council of Churches and local Christian ministry committees. Shenandoah National Park in Virginia and Doughton Park area of the Blue Ridge Parkway in North Carolina are two of the four new areas. The 1959 program of the national parks Christian ministry will send 142 seminary and college students to assist in the work in the 30 national park area.

Tribute was paid to the first American Methodist bishop, Francis Asbury, at a recent service in Old St. George's Church in Philadelphia, one of the shrines of Methodism. The service marked the publication of the three-volume "Journal and Letters of Asbury." Bishop Fred Pierce Corson, head of the Philadelphia Area, addressed representatives from several hundred churches. In St. George's Church Bishop Asbury preached his first sermon upon arriving from England in 1771 to take charge of Methodist work here.

Two Methodist laymen are among the leaders named by President Eisenhower to head the 1960 White House Conference on children and youth. Honorary vice-chairman is Dr. Arthur S. Flemming, secretary of the Department of Health, Education and Welfare. Dr. Hurst R. Anderson, president of American University, Washington, D. C., is one of 12 vice-chairmen.

A Methodist, Col. Charles E. Brown, Jr., has been appointed chaplain of the U. S. Seventh Army with headquarters in Stuttgart, Germany. Chaplain Brown is a member of the Rocky Mountain Conference.

Capsule Comments

Laymen Must Witness: President Edwin T. Dahlberg of the National Council is urging laymen to "take the faith of the church into the working world." He added that "the lawyer, farmer, real estate man, union organizer, football coach, all have a chance to apply the Christian concept of justice." He was speaking to the recent meeting of United Church Men, a part of the organization of the National Council, at Columbus, Ohio. "Men must not yield to the temptation of thinking that the only religious work is that which is done within the sound of the church bell on Sunday

morning," Dr. Dahlberg said . . . Laymen in North Carolina are beginning to act upon this concept of their job as Christians, we notice, as we read the reports of the activities of Methodist Men. But there is a wide field for improvement in this regard.

Team Teachers: In the current issue of the *Presbyterian Outlook* is a suggestion for relieving the shortage of Sunday school teachers. "A developing program in Sunday schools is the use of men and women as 'team teachers.' Christian education specialists encourage this plan. Many times it seems easier to get a man and wife to agree to teach than to get one to do it." . . . That's an idea worth trying in Methodist schools.

He Won't Pay War Tax: The Rev. Maurice McCracken, Presbyterian minister of Cincinnati, may spend his birthday in jail for refusing to pay a part of the Federal income tax. His refusal was based on his belief that it was inconsistent with his religious principles to pay the part which goes to support preparation for war. Twenty-eight of his fellow ministers signed a petition supporting his action, while not agreeing with his interpretation of duty. Mr. McCracken serves a mission congregation supported by both Presbyterians and Episcopalians. Most of us will not be able to agree with his stand, but we may be able to admire his courage.

Small Cars Coming: Seeing the handwriting on the wall, Big Three auto makers are said to be speeding up their plans to offer smaller cars next year. Chevrolet and Ford are rumored to have scheduled their first economy cars for the summer of 1959, with Chrysler coming along a little later.

Fewer Draft Calls: Defense Secretary Neil H. McElroy has ordered a reduction in manpower strength for the armed services and a cutback in the draft rate. The reduction will decrease this nation's military strength to 2,525,000 by next summer. According to some observers, this reduction is long overdue, for the new type war of the future will be fought by machines, not men. If war comes, it is the civilian population, not the military, which will suffer most.

A New Star for Christmas: How to add one more star to the U. S. flag is the question occupying the minds of some officials in the government these days. President Eisenhower has expressed a desire to see the Alaska star in the galaxy by Dec. 25. Although the official change-over will not take place until next summer, the position of the new star should be decided upon before the coming of Christmas . . . To many Alaskans, no better Christmas present could be given than this official recognition of their status.

Berlin Crisis: While Alaska looks for a star anxious West Berliners watch for the appearance of the Hammer and Sickle of Communism over their lone outpost in Soviet-held territory. Krushchev seems bent on forcing the issue of a divided Berlin, relying upon the supposed desire of all Germans for unity. But West Berlin residents know too much of the plight of their Soviet-dominated neighbors to want a unification which would mean their ruin.

The Grand Old Man of Pamlico

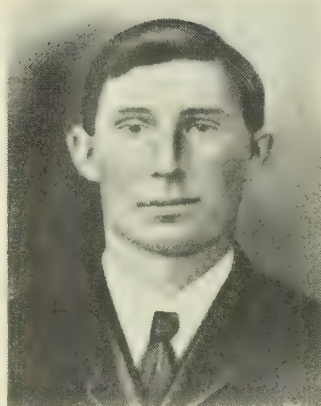
By DALLAS MALLISON

"Mr. Quidley has to be a really sick man when you don't find him at his church on Sunday morning," says Mrs. Quidley of her 76-year-old husband who is rounding out fifty years of service with one small rural church in a fishing village in eastern North Carolina.

How many wives can say this of their husbands, of men who have gone well beyond the three-score-and-ten mark? It surely is one of the finest tributes a wife can pay her husband at any age, especially if they are church members.

Thomas Daniels "Captain" Quidley, who reached the age of 76 on July 15, has for the past fifty years been a member of the Pamlico Methodist Church on the Oriental Charge, and has worked with it even longer. One of the first things he did when he came to Pamlico village in 1905 to assume his new duties as assistant keeper at the old Neuse River lighthouse was to begin attending and working with the church that was to become "his church."

Except for one eight-year period when he was transferred to the buoy station at nearby Hobucken, he has lived in Pamlico for all the intervening years. He never gave up his membership and often returned on Sundays, though he had been made Sunday school superintendent at the Hobucken Methodist Church.



Pictured here is Mr. Quidley, the old sea captain and ex-light-house keeper, and faithful Methodist layman, in three periods of his manhood—ages 25, 50 and 75. The young fellow in the third picture is his grandson, Hugh Brown.



It was around 1908 that "Cap'n Tom" joined Pamlico Church, but he had rendered service to this church for several years before that time. He helped the founder of Pamlico, old Yankee carpet-bagger Joshua Dean, lay off the bounds of the present church cemetery and build the present church edifice. They simply tore the old frame building down and built the new building.

It was only a short while after he became a member that they elected him Sunday school superintendent, a position he still holds. All during the past 50 years—except for minor periods such as his stay at Hobucken—he has held this position.

The things he has done for "his church" are many and some of them are lost in time. He was placed in charge of buying the pews for the then new church, and since then he has repaired and repainted them several times. He has spent many hours painting the interior and exterior of the church, repairing windows, pews, floors, the roof and steeple; and when the church was washed off its wooden blocks in the hurricanes of 1913 and 1933 he was the leading figure in righting the structure and placing it back on brick pillars.

Looking after and keeping up his church has been a chief avocation or hobby with him through the years. There's no way of figuring the free time (he never charged for his work) he has given, but it must run into months of loving labor.

In failing health for several years, he has stubbornly refused to give up work or his church activities. There have been many times when he should have been

home in bed and not at church and Sunday school. Rather hard of hearing, with poor eyesight, of late it has been a familiar sight to see him sitting in church holding his head, obviously in pain.

Last fall "Cap'n Tom" had the Asian flu, but lost only one Sunday from church. The Sunday he returned was one of those very cold days and there had been no fire built. Shivering and weak from recent fever, he built a fire and got things ready for church service and Sunday school.

This was typical of the man—he did whatever came to hand and needed doing. It is hard to disassociate Pamlico Church from him, or him from Pamlico Church.

Many ministers in the N. C. Conference have eaten and enjoyed the hospitality of his home. He has always enjoyed having friends and he has served sumptuous meals. He says with pride that both of his wives have been very fine cooks. More than at any other home in the little community, ministers and their families have "taken dinner" with the Quidleys.

He was born and reared on Hatteras Island on the Outer Banks. Some think he is a descendant of Raleigh's "Lost Colony." His widowed mother died about three years ago at the age of nearly 92.

It can be said of him that his life has been a continuous blessing not only to his family and his community, but also to "his church." As long as he lives Pamlico Church will be near and dear to him. His neighbors and family will long remember that among his many fine attributes he "loved his church."



Shown here are "Cap'n Tom's" mother, Mrs. Rovena Quidley, of Hatteras Island, who died three years ago, and his young wife, Mrs. Iva Quidley.

Abraham Lincoln, Jefferson Davis, Judah P. Benjamin, Ohio Corn, N. C. Rabbit

BY R. F. BUMPAS

From a Letter Written in 1930 and Never Before Published

Four or five years since the Greensboro High School magazine published the story that won the prize. The writer said that I sat watching as a gentleman climbed from under the cover of an old-fashioned country wagon and asked if that was the Salisbury road. I told him "No. You ought to have taken the left, half a mile back (where the County Court House now stands) and gone past the Morehead place, now the Keeley Institute. But I will show you a shorter way." I led him South on Mendenhall St., east passing the home of Dr. Peter Doub, south thru a grove coming into the Salisbury road near Col. Houston's, later called the Jackson place (house still standing unaltered).

Some things the writer did not know. She says that I had been rabbit hunting, quite likely, but does not relate the provocation.

The Southern Confederacy had collapsed. All our men were in the army, or coming home ragged, hungry. A classmate and I took planks from the fence, made "rabbit gums." Set them in fields and forest west of us, where now you find brilliantly illuminated streets, magnificent buildings of N. C. State College (Woman's College). We fed two families that winter, vitamins from the garden, sometimes corn meal for bread, then rabbit. We had

"Rabbits hot and rabbits cold,
Rabbits young and rabbits old;
Rabbits tender and rabbits tough—
Thank the Lord, we had rabbits enough."

Some other things the magazine fails to carry may be of interest to us.

In front of Col. Houston's, in a grove of small black-jacks, stood the new red-brick school house, ornament of the community. A long winding path led thru thick woods to the spring—from which Spring Garden gets its name—cool water gurgling up thru white sand, water bugs on guard, devouring all outside bacteria, keeping water wholesome. (Science has now introduced sterilizers. Is it better or worse? Who can tell me?) Nearby grew long, keen black-gum switches, persuasively employed by our illustrious pedagogue, the Hon. David Hodgkin (Quaker legislator) to repress the over-bright and stimulate the over-stupid pupils. What student ever escaped? Now the switch is outlawed,

scientific methods of persuasion taking its place. Are they more efficient, or less? Who will say?

Some things have never been told. May I mention a few?

The man crawling from underneath the wagon cover was Judah P. Benjamin, member of the Cabinet of President Davis; a Hebrew of the Hebrews, eyes shining like jets, coal black hair, complexion dark, neither tall nor heavy, he was of the great race that has filled so important a place in the development of civilization.

Other peoples have come and gone—Napoleons, Caesars, Alexanders. The empires they established have perished.

Editor's Note: The Rev. R. F. Bumpas was one of North Carolina's outstanding preachers for many years, and during his ministry he frequently contributed to the pages of this magazine. When, in his old age, he moved to California, he wrote at least one letter back to the editor of the *Advocate* which was never published.

The Plyler brothers knew him well, but something happened to this letter and it is probable that they never read it, for 26 years later, when the present editor moved the old desk which had stood in the office since 1927, he found underneath it the unopened envelope which contained the article which we now print for the first time.

The Hebrew still occupies the place of power. Joseph, David, Mordecai and their brothers in our time play no insignificant role in shaping the destinies of men. Wherever material, social, educational or philanthropic advance is called for, the children of Abraham are there with brain and money.

I cannot forget the stroll with Judah P. Benjamin, his urbanity, courtesy, courtly manner, as he accommodated his language to his little pilot. Handsome, lovable was he. I recognized his face, before seeing the name, as years later, when wealth and fame were his, it appeared in London journals. May his tribe increase!

Grant refused the sword of Lee when tendered. The conqueror said, "Let us have peace."

Davis sought escape to a foreign shore. With distinguished members of his cabinet, he was brought to Greens-

boro in a box car. A patriotic Virginian, discovering them, took them to his house to share with him its comfort and protection, while awaiting the arrival of his escort and supplies coming in covered wagons by a more difficult and circuitous route. The house in which they were so gallantly entertained stands at southern end of College Place, and the rooms used by the President and his advisors may still be seen, the Scarboro place. Would it not be a beautiful act for the Daughters of Confederacy to purchase this home and preserve it as a memorial—the lower floor a general rallying place, the upper a museum of sacred trophies?

Davis, with his long caravan, was enmeshed in the toils of Sherman's Army and caged in Fortress Monroe.

Then occurred the most unfortunate event in the history of this nation—the assassination of President Lincoln.

Lincoln was a great man, with a big heart, loved, worshipped as few have ever been. He was the idol of the people. For did he not love everybody? Did not the people from rail-splitter to banker, slave, master, every race, every condition, have his sympathy? He was not the man to trample on the fallen foe. It would be contrary to everything we know of his character and history to think of him as humiliating or distressing any portion of the great nation under his care. Rather would Lincoln have exerted his power and influence to restore peace, harmony, prosperity, throughout the length and breadth of the land, to rehabilitate and build up this nation, torn and bleeding as a result of war.

A late writer says someone asked Mr. Lincoln what he would do with Jeff Davis if he caught him. In characteristic fashion he replied, "That reminds me of a little story. A western boy caught a coon. The coon fought his captor, bit, scratched, tearing his clothes and skin. The boy—a good sport—finally fastened a chain around the coon's neck and roped him to a stake. A stranger, seeing the boy torn and bleeding, exhausted, but with a triumphant smile on his face, said, "Son, your prisoner is gnawing the rope and will escape." "Hush! Hush!" said the boy. "Don't let him hear you. That's exactly what I want him to do."

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"The outward lives of God's people should be indicative of the possession of inner spiritual wealth."

New Church Organizes At Jacksonville

Northwoods Methodist Church, Jacksonville, became a reality on Sunday, November 9, 1958. This climaxed a week of revival services conducted by the Rev. Thomas A. Collins of Raleigh. Thirty-five persons became charter members.

In July of 1958, the Rev. J. Sidney Epperson of New Bern and Duke University, began his duties as pastor. A house to house survey revealed a large number of prospective Methodist members. Plans were made to begin holding worship services on September 1, 1958. Church services are being held in a home purchased by the North Carolina Conference Board of Missions as a combination parsonage and chapel.

Trinity Methodist Church of Jacksonville shared in the organization of this young church. The pastor, the Rev. Theodore Jenkins, led his congregation in placing Mission Special gifts here. His church provided approximately half of the new members.

On Sunday, November 9, Dr. A. J. Hobbs, New Bern district superintendent, presided at the constituting conference. The official board was formally organized with the following persons elected as stewards: Mrs. W. S. Dobson, C. C. Irwin, Mrs. William Kemp, Otto Feuer, Mrs. C. C. Irwin, M. V. Wilkerson, Jr., Harry Francisco, Francis B. Kee and Samuel G. Wood. The trustees were: William Kemp, W. S. Dobson, D. B. Peterson and Henry C. Stuckey.

Prospects for growth and service in this new area are excellent.

The Rev. Thomas A. Collins, Conference executive secretary of the Board of Missions, announced that this was the sixtieth new Methodist Church organized by the North Carolina Annual Conference in the past sixty months.

Northwoods Methodist Church looks forward to the time that they may build. With the prayers and the help of the contributors to the Ten Dollar Club, their dream will soon become a reality.

Wycliffe Group Sending Two Young Women to Vietnam

Jean Donaldson, quiet, unassuming 26-year-old student at Fuller Theological Seminary, faces a challenge few seasoned adventures would care to undertake.

Jean, the first of the year, accompanied by one other girl, will hike into the rugged mountains of South Vietnam, just a few miles from the communist border, to seek out a lost, possibly hostile tribe that is yet without a written language. Since there are no roads, trains or planes into the area where she is going, her only means of transportation with the outside world will be by mule. Having found the tribe, her mission will be to befriend them, learn their language, create a written language, and then translate the Bible for them into this language. This is a ten-year project.

She and her girl friend will be among the first missionaries to be sent into Vietnam by the Wycliffe Bible Translators, an interdenominational group that is seeking to translate the Bible for over 2,000 tribes in the world.

The Gospel Is Broadcast In Brazil

Another advance in the growing use of mass communications media to spread the Christian gospel overseas has been reported, this time in Brazil. There, a new center for the production of films, records and tape-recorded radio programs has been opened in the city of Campinas.

The opening of the new Evangelical Audio-Visual Center (CAVE) is said by Brazilian church leaders to mark a new era in the use of audio visual facilities for evangelism in South America.

Sponsored by the Methodist Church and 20 other Protestant groups, CAVE is believed to be the only Protestant audio-visual center on the continent. The Methodist Church in Brazil and the Methodist Board of Missions have put more than \$25,000 into CAVE's new building.

The new center represents only one of several forward steps taken by Methodism and other Protestant churches recently in the use of mass communications media for evangelism and other purposes.

First Television College Credit Bible Class

Sponsors of the first college course in Bible study ever offered over television in Washington, D. C., said they were "astounded" by the tremendous public response it has received.

More than 1,000 persons have sent in registration fees of \$2 to the department of religion of American University for study guides and other supplemental material with which to follow the hour-long Saturday morning telecasts.

Over 100 others have paid a \$20 fee in order to receive two hours of college credit for taking the course. They will come to the campus for final examinations and will write term papers.

The National Capital Area Council of Churches, which is co-operating with Station WMAL-TV and American University in offering the course, expected that perhaps 200 listeners might send for the study guides. When twice that number signed up after the first telecast, extra secretarial help was recruited. More than 200 registrations were received following the next telecast and even more after the third and fourth weeks.

American University, a Methodist institution, had to discontinue taking registrations for college credit when the number passed 100 because facilities were inadequate to handle more.

The college course on "The Life and Teachings of Jesus" is being conducted by Dr. Edward W. Bauman, chaplain at American University. A former pastor of Methodist churches in Ohio, Dr. Bauman has 12 students from the university in the studio with him each Saturday to give a classroom atmosphere.

He said the unexpected registration shows that people are genuinely interested in religion. Additional TV courses in religion are being planned for the spring semester, he added.

Teachers Meet at Hinton Memorial Center

A Teachers' Sharing Conference for the youth and adult teachers and the church school superintendents of the Methodist churches in Clay County was held at the Hinton Memorial Rural Life Center Sunday, November 9, from 10 a.m. to 2 p.m.

During the first session, Miss Laura Wells, the rural worker, introduced the available literature published for the various needs and interests of the youth and adults in Methodist churches. The group then divided into buzz sessions and discussed the purpose of teaching in the church school.

Following this session, a worship service was conducted by the laymen and women attending the conference. Mrs. Velma Moore was the principal speaker. Others taking part in the service were Miss Austella Cabe, Miss Laura Wells, A. L. Penland, Scott Beal and Andrew Auberry.

The afternoon session was devoted to the discussion of the preparation necessary for the church school teacher. Two filmstrips were shown giving helpful suggestions on the preparation of a unit of study and on how to guide a class discussion.

There were approximately 40 in attendance including the following visitors: Dr. and Mrs. James Sells (Dr. Sells is the Executive Secretary of the Southeastern Jurisdiction of the Methodist Church); Dr. Earl Brewer, Professor of Rural Sociology, Emory University; Dr. Glenn Sanford, Town and Country representative from the National Board of Missions of the Methodist Church; and Mr. W. A. Rhinesmith and son, Don, from Atlanta.

Bible Lands Tour Planned for 1959

A Bible Lands Tour especially for ministers and church people is being planned for the summer of 1959 under the direction of Dr. Paul Worley, Professor in the Candler School of Theology at Emory University in Atlanta.

The itinerary calls for a New York departure on July 20 with travel in Italy, Egypt, Lebanon, Syria, Jordan, Israel and Greece. The party will visit many world-famous Biblical sites and Near East shrines in Rome, Naples, Pompeii, Athens, Corinth, Cairo, Beirut, Baalbek, Damascus, Jerusalem, Jericho, Bethlehem, Nazareth and throughout Galilee. By the marvel of modern air travel this can all be done in twenty-eight days for those who are limited by time. Others may continue homeward through Europe visiting in Switzerland, Paris, Brussels, Amsterdam and London before returning to New York on August 28. An alternate return route through Scandinavian countries is possible for those who have previously traveled in Europe.

Dr. Worley, an experienced tour lecturer on European and Near East travel, stated that "Recent archaeological developments, together with travel amid these Biblical scenes, will bring a new appreciation of the Bible to both lay and clergy alike, as well as new insights into the religious, social and political complexities of our modern world."

Boys and Girls

ELIZABETH WHISNER
Editor



The Day Nannie Was Six

By EMMA C. DOWD

It was the sixth day of December that Nannie was six years old. Her mother gave her six kisses. She got six more from her baby brother Lyndon, and said the kisses were for her birthday present. She did not grumble a bit because she had no others, and said, "Never mind, Mommie dear," when her mother wished she could afford to make her a pretty birthday cake.

Then together they laughed at the funny little shoes that Mommie had made for Lyndon the evening before out of some stout woolen cloth. Lyndon's real shoes were so worn that his little toes had been almost out of them, and there was no money to buy others. These would keep his feet warm, even if they were very odd looking.

After breakfast Mommie said, "I want you to take this money down to Mr. Miles for the rent. It isn't quite enough, but tell him I will pay the rest as soon as I can."

When Nannie gave Mrs. Miles the envelope, she repeated all that her mother had told her, and added something more: "I guess when Mrs. Adams pays her she'll have enough."

"Does Mrs. Adams owe your mother?" Mrs. Miles asked in a surprised tone.

"Yes'm," replied Nannie, "for sewing, you know. She didn't pay her last week, and we've got to have something to eat, Mommie says."

"Why, of course, dear! Come in a minute. Oh, dear, Willie's crying again! He's so fretful this morning, and I'm baking and can't attend to him. I wonder if your mother could spare you for a while. If you could stay and amuse him till I get through, I would be so glad."

"Yes'm, I'll stay a little while. I know Mommie won't mind," replied the little girl.

Two-year-old Willie was soon contented enough with Nannie for a playmate, and Mrs. Miles went briskly to work. Now and then bits of talk floated to her ears from the living room.

"I'm six years old today," Nannie told the little fellow. "Now you give me six kisses, and that'll make me another birthday present. Mommie and Lyndon gave me six—Oh, those are very nice. Thank you. What pretty shoes! I guess they are new ones. You ought to see my little brother's shoes. They're funny. They don't shine like yours. My Mommie made them out of cloth to keep his little feet warm. His real shoes are worn out. I guess he'll get holes in 'em pretty quick scrambling around on the floor. Then Mommie'll have to make

him another pair, or maybe there'll be some money to buy some real ones by then."

When Nannie was ready to go home, Mrs. Miles thanked her for amusing Willie, and gave her a basket, saying, "There's something in it for you."

"Oh, Mommie," cried Nannie, popping off the cover as soon as she had shut the door. "It's full of little paper bags! Wonder what's in 'em?"

On top was a paper which read: "For Nannie's sixth birthday."

Everything was in bags, big and little, and all were in sixes—six small biscuits, six little pats of butter, six tarts, six dear little frosted cakes, six cookies, six bananas, and six pretty shoes that Willie had outgrown but were just right for Lyndon. And last of all there were three tiny bags holding six pennies, six nickels, and six dimes.

"Mommie," said Nannie excitedly, "how do you suppose she knew it was my birthday? I'm sure I didn't tell her."

"Well, dear," replied her mother, "some folks just have a way of finding out about birthdays."—*Congregationalist*

MR. SNIFFLE-BUG

*I'd give him no thanks
For the terrible pranks
Mr. Sniffle-Bug played on you;
And to throw him right out
On his mean little snout,
I'll tell you what I would do:*

*I'd feed him on aspirin,
I'd drown him in juice,
I'd keep him in bed all day;
He'll get good and sick,
And he won't like that trick,
If you don't take him out to play.*

*I'd say, "Sniffle-Bug,
You're snug in the jug,
And you know what will happen to you?
When I pull in a wheeze
And get set for a sneeze,
Out you'll go on a whoppin' KERCHOO!"*

—EDNA MORRIS ROBERTS

THE FIRST CHRISTMAS CARD

The first Christmas card had its origin in England in 1846. But no one knows who originated the idea of sending a word of greeting. We do know that the past generations laid the foundation for our modern ambassadors of joy, when tokens of good cheer were passed from one to another. But nothing has bridged the distance, in the friendly Christmas spirit, as well as the Christmas Card.

It seems that ornamented note paper was the forerunner of the Christmas card, the first of which is credited to Sir Henry Cole who suggested to J. C. Horsley that he design a card to send to friends at Christmas. The design represented two acts of charity, "clothing the naked" and "feeding the hungry," with a merry family party in the center; and underneath were the words "A Merry Christmas and A Happy New Year to you."

Although the first Christmas card on record was published in 1846, it was not until 1862 that they began to have a general use. Louis Prang made the first Christmas cards in America in 1874, at Roxbury, Mass., which were exported to England. He put his Christmas cards on sale in America in 1875. His creative ability was a gift to the world, and to America goes the honor of making the best greeting cards the talent of civilization has yet produced.

New styles and new features may come and go with the years, but the true spirit of the Christmas card is the good-will it spreads throughout the world in the ties of friendship.—From "Christmas," by Ruby Lee Adams.

WISDOM ON LITTLE LIPS

A minister once said to a bright little girl in his Sunday school, "If you will tell me where God is, I will give you an orange."

"If you will tell me where He is *not*," promptly replied the child, "I will give you two."—*Clipped*

CHUCKLE

A mischievous youngster was becoming too well acquainted with the principal's office. One day the principal showed his annoyance.

"This makes the fifth time I have punished you this week. What have you to say for yourself?"

"I'm glad it's Friday," was the quick reply.—*Copied*

Bible Quiz

1. Why did Jesus weep over Jerusalem?
2. What question did the rich young ruler ask Jesus?
3. Who entertained Jesus in Bethany?
4. What woman anointed the feet of Jesus?
5. What disciples did Jesus call by the sea of Galilee?

Answers to Last Week's Quiz

1. John the Baptist—Matthew 3:1-4.
 2. Proverbs—Proverbs 17:17.
 3. Peter—Acts 12:5-9.
 4. Sodom and Gomorrah—Genesis 19:24-25.
 5. John the Baptist—Matthew 14:1-12.
- (Be sure to read the Bible References)

Is the Church Growing In Grace?

Martin E. Marty, writing in a recent issue of *The Christian Century*, discusses the difficulties encountered by the churches in placing emphasis where it belongs.

"If," he says, "a Christian minister replied to the question, 'How is your congregation growing?' with an apostolic-type answer: 'In grace and in the knowledge of their Lord,' he would be met with an amazed stare. Statistics have become an obsession in American religious life . . . Theoretically they are to buoy the successful and inspire the failures; in practice they puff the fortunate and discourage the unfortunate. Most stories of disproportionate congregational growth either imply a 'story'—the church is located in an area of sudden population growth, or in standardless fashion the scandal of Christianity is neglected and the congregation is growing a mile wide and an inch deep, like Mark Twain's Platte river."

The *ADVOCATE* is filled with success stories, but neither the writers nor the readers would claim that the tales of new churches, new buildings and increased financial support present the whole picture. We do not forget that great undertakings must always be built upon existing foundations, and that many a minister has been moved just as he was ready to put over a splendid program of improvement, with the result that his successor gets the praise for the achievement and sometimes the news story doesn't even list the name of the man actually responsible.

We shall, of course, continue to welcome the news of material and numerical success. It is news when a church makes a sacrificial effort and pays off a mortgage (or even when it shows magnificent courage in assuming one), but there is more important news that seldom gets into any newspaper or magazine. This is the news of the church which is quietly going about its business, making no big show, building no new buildings because it has what it needs, but persuasively and effectively witnessing to the gospel of Jesus Christ, mending marred souls and broken homes, growing in grace and in the knowledge of Jesus Christ.

Of course, it is true that there are many congregations which would seize upon such a statement as an excuse to fold their hands and wait when confronted by a great opportunity to build and to go forward. Of course there is no excuse for laziness and lethargy in the Lord's army. But what Dr. Marty was saying, and what we would like to say, is that statistics alone do not tell the tale.



Our Pages Are Open to Critical Comment

One of our best friends, for whose opinions we have the highest regard, recently took us to task for printing a review of a book written by one of our church leaders. He thought we should not have allowed our reviewer to criticize the book without giving the author a chance to read the criticism in advance. He did not make the mistake of saying that we should not be critical, but made a fair point by pointing out that the author might have been able to answer the criticism in the same issue.

We agree that it would have been nice to have done that, and if at all possible, we will try to do so in the future. But we have a suspicion that the writer of the book didn't mind being criticized a bit, for he knows that unfavorable comment is just as valuable as adulation—and sometimes a great deal more so.

Christmas All the Year?

When we were children we used to wish that Christmas would last all the year, and it was hard to understand the look of pain upon our parents' faces when we mentioned such a hope. Who wouldn't want such a happy time to last longer? But as we grew older we began to sympathize with them.

No, Christmas can't last all the year, but if things keep on going as they are it won't be long until merchants begin stocking up on gifts for Santa as soon as the Easter Bunny is retired to his bramblebush. Each year the Christmas parade gets earlier and earlier and the air waves resound to jazzed-up versions of "Jingle Bells" before the turkey and cranberries are digested.

Of course, students of the Church Year will be quick to remind us that Advent season is already here and traditionally the church looked forward to Christ's birth during the first three weeks of December. That is true, and it is perfectly permissible to sing Advent hymns each Sunday from Nov. 30 to January 6. But, to tell the truth, we are so tired of "Silent Night" by the second week in December that singing it in church doesn't mean a thing.

Perhaps we ought to form an association for the preservation of Christmas music and ask for legislation making it a misdemeanor to sing one of the traditional songs on the air before December 20. But that would, we suppose only encourage the perpetration of more dismal ditties like "I Saw Mommy Kissing Santa Claus."

There isn't much we can do about it, and so we'll just stop watching TV for the next three weeks, except for the panel

shows and the Westerns. Maybe in that way we can avoid being bored to tears by the repetition of songs which once we loved to hear.

"Saint John" Wesley

Modern Methodists have almost forgotten John Wesley, and among young ministers there is a tendency to disparage the teachings of the Founder of Methodism and to think of him as a ranting evangelist and a stickler for unimportant trifles in theology and morals. This development is a natural result of having known him only as the writer of some extraordinarily dry sermons which have to be studied in seminary.

But Roman Catholics do not have to study Wesley, and occasionally a Roman Catholic writer happens to read the life of the great Methodist with remarkable results. Some years ago Father Piette wrote a biography of John Wesley which has been acclaimed as one of the best. We once knew a Catholic priest who could not contain his enthusiasm for this little man who changed eighteenth century England. Said this priest, "If Wesley had been in our church, we would have made him a saint."

Now comes a new book by an English Catholic layman entitled, "John Wesley and the Catholic Church," which almost does make him into a saint. Mr. John Todd is so enthusiastic about Wesley that he would fain claim him as a Catholic, on the assumption common to Catholic writers, that anything good can be claimed by that church. He does have a few reservations, it seems, about some of his teachings, and, of course, about his connection with the Church of England, but he suggests that Roman Catholics could well imitate Wesley in some of his theological emphases.

And what is more surprising to those who are not well acquainted with Roman Catholic thought, we find the author saying frankly:

As I have come to know Wesley I have believed him to be there (that is, in heaven), and have prayed to God through him—not publicly as the church prays through those declared to be saints—but privately as I pray for and to those who have been close to me.

In reviewing the book for the *Methodist Recorder*, Dr. Rupert E. Davies says: "We may reject the doctrine of the Intercession of the Saints, but we thank God that Wesley's place among the saints is recognized by one who holds it."

We Methodists won't think of "praying to God through him" in the sense that Todd uses the phrase, but those who have come to know him as more than a far-off figure have always felt that, somehow, it was good to have a man like Wesley on our side.

The Language of God

By REV. L. A. SCOTT

Scripture: *Hebrews 1:1-2:4*

"In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son . . . (*Hebrews 1:1-2*)

Some people may think of the language of God as King James English, but those who ponder a bit realize that God's efforts to communicate with man are far older than any language now living.

When we study the Bible, we see that there are many messages of the prophets and in each one something of God's word for his people. These prophetic messages give various aspects of God's concern and plan for his people and for the world. We remember the voice of Amos raised against those who would trample the courts of God's Temple and burn sacrifices and sing—raised against them because they neglected justice and morality and gave themselves over to greed.

We often think of the political advice of Isaiah urging the people to depend on God, to found their policies on justice and integrity. There was also the voice of Hosea denouncing the grievous sins of Israel but proclaiming God's steadfast love for his people; he likened God to a husband who still loved an unfaithful wife.

And we hear Jeremiah as he teaches of individual responsibility and the spiritual value within each person. In the book of Jonah God speaks of his concern for all people, not merely for the people of Israel.

In a time of severe testing *Daniel* brought a message of encouragement and strength. The people were inspired with the great example of those who remained steadfast to God during their stay in Babylon. The book promised a future when God would triumph over all evil and rebellion.

During those years in Babylon the second Isaiah brought God's message of restoration and God's plan for the salvation of the world through His Chosen. He pointed out that they and the one who would represent them would suffer for the healing of the nations.

There can be little doubt that God tried to communicate with his people. In every situation his prophets were ready with words of guidance and counsel. Sometimes these words were heeded and sometimes not, but "in many and various ways" God spoke by the prophets to the men of old.

"In these last days," says the author of *Hebrews*, "He has spoken to us by a Son." Just how He spoke is most interesting. We see that, in the first place, He spoke in smallness and weakness. Here was an infant, born in the lowliest of circumstances with no honor and no wealth, just a "nobody"! God seems to be saying that greatness doesn't really count. God has, as Paul put it, chosen the small and weak to "set at nought" the powerful and the mighty.

We see, further, that God spoke in human form. This incarnation was the final act of God's sympathy and concern for people. "Therefore he had to be made like his



The Second Sunday in Advent

Scripture: *Isaiah 40:25-31; Luke 20:9-18*

PRAYER

O God, who hast taught us that the night is far spent and the day is at hand; grant that we may ever be found watching the coming of thy Son; save us from undue love of the world, that we may wait with patient hope for the day of the Lord, and so abide in Him that, when he shall appear, we may not be ashamed; through Jesus Christ our Lord. Amen.



brethren in every respect . . . for because he himself has suffered and been tempted, he is able to help those who are tempted." (See Scripture lesson)

In Jesus, God's language is one of love and forgiveness and mercy. "God so loved the world" that he gave his Son . . . not to condemn the world but to save it. We find that the great God of the universe is to be thought of in terms of a heavenly Father. Thus we have not only a message of love for ourselves but a new relationship with all other people; we are all brothers and, through God, related to each other!

And God speaks a message of peace. His Son is called the "Prince of Peace." The angels sang "Peace on earth." Christ said, "My peace I give unto you." And we, at long last, have found by process of elimination that there is no peace except in His way and under His law! Nothing else has worked for us!

In Jesus at Christmas time we know supremely the "language of God." We get the final word through one who shared all our infirmities and yet sits today at the right of God Himself.

Heroes I Have Known

JEEMS HENRY RANKIN

By MARTIN R. CHAMBERS

A familiar character in my boyhood community was Jeems Henry Rankin, a man who was considered "queer." Little provision was made at that time for borderline mental cases, and Jeems Henry wandered far and wide, where he was known as a harmless, simple, but sincere soul.

He loved to go to church—any church—and usually wore a cast-off Prince Albert coat which some minister had given him. He knew the monthly preaching schedule of most of the churches scattered over two or three counties, as well as the time for every "big meeting," with the usual dinner-on-the-ground. He had a good singing voice, and sometimes would drown out the rest of the small congregation. This was all right, except when he mistook the air of the prelude for a secular song and sang that!

One Sunday night he went to a church

where no one knew him. It was in an isolated place reached only by horse-and-buggy trails, and for some reason the expected preacher failed to arrive. The stewards mistook Jeems Henry for the preacher and allowed him to undertake to preach. But the curtain of charity must be drawn on that scene!

Someone once gave him a quarter to get a shave. After shaving him, the barber asked him if he wanted a haircut. Jeems Henry said yes, he did. He also took a shampoo, a tonic, and a massage. Then he stepped down and handed the barber the quarter.

"Look here, I can't do all this for a quarter," the barber exclaimed.

Jeems Henry walked out, saying tersely, "It looks to me like you done done it."

A few years ago, I went back to preach at a homecoming in the old church. I mentioned several people by name whom I remembered from fifty years ago, saying that there were many things about each one which could not be put on their monuments—little acts of kindness, sterling integrity, and so on. Then I thought of the little marker for Jeems Henry's grave. I knew that I could not overlook him, for he would be one best remembered by everyone. Then these words came to me, and they brought tears to many eyes, for they put the rest of us to shame. His unwritten epitaph was this,

"HE LOVED THE LORD WITH ALL THE MIND HE HAD."

Is Christ Real to You?

By WILSON O. WELDON

The very heart of the Christian's religion is the personal companionship with the Teacher and Saviour, Jesus Christ. That is not all, but this personal experience is both the beginning and the essence of our religion.

Therefore, we rightly ask, "Is Christ real to you?"

He can be very real to us in our friendship. He companions me in and through every path of life. I can count on Him never to forsake me nor desert me.

He is a judge of my actions, even rebuking my selfish and sinful desires, letting me know when I am about to choose the wrong path.

He is my Saviour, the only One who can forgive me of my sins and redeem me from my errors of judgment and of feeling. "There is none other name given under Heaven whereby we must be saved."

*"There is a name I love to hear,
I love to sing its worth;
It sounds like music in my ear,
The sweetest name on earth."*

A friend, Dr. George H. Jones of Nashville, Tennessee, has written as follows: "His presence guides me and inspires me. His mind interprets things for me, tells me the wrong from the right, the good from the better, the better from the best. His Spirit purges my heart: it shames me, enheartens me, empowers me and helps me to live as a spiritual being in a world of flesh and material values."

He wants to be real to you! Let Him companion you!

Children's Home Page

Donna Loffin Honored

Donna Loffin, one of our senior girls, was inducted into the National Honor Society at Reynolds High School on November 19, as one of twenty-two seniors taken into the chapter. The usual dignified and inspiring induction ceremony was witnessed by the high school students and the parents and friends of the inductees.

Students are chosen for membership in the Society on the basis of character, scholarship, leadership, and service; and membership is, of course, a coveted honor among high school students.

Donna has been living at The Children's Home since October, 1955. She has consistently made honor-roll grades at Reynolds, and she has won the admiration of those who know her for her fine qualities of character. She has been active in many worthwhile projects, particularly in the Methodist Youth Fellowship. She is at present a subdistrict officer in the MYF.

Needless to say, The Children's Home is very proud of Donna and of this honor that has come to her.

Board of Trustees Meet

The semi-annual meeting of our Board of Trustees was held at the Administration Building on Monday, November 17. Mr. R. G. Stockton, chairman of the Board, presided at the meeting. The meeting convened at 10:30 a.m. Following the meeting the group, with their wives and several members of the staff, had lunch at the James A. Gray Cottage. Mrs. Croy and Mrs. Boose had prepared a most delicious turkey dinner which was greatly enjoyed by all.

Reports from the staff departmental heads were presented in mimeographed copies to each of the board members. Superintendent M. T. Lambeth called attention of the board members to certain parts of each report. The reports gave a good picture of the year's activities.

Another feature of this meeting was the presentation of a little booklet on The Children's Home that had recently been prepared at the Home. This little booklet presents a brief history and outline of practices and procedures of the Home, and in picture form, tells the story of the Home's program. This booklet will be made available to those who are interested in having it.

As always, we were delighted to have our Board of Trustees with us for this fine visit.

Football Honors

Not only did our football team have a good won-and-lost record, but several individuals on the team have been recognized for their performances.

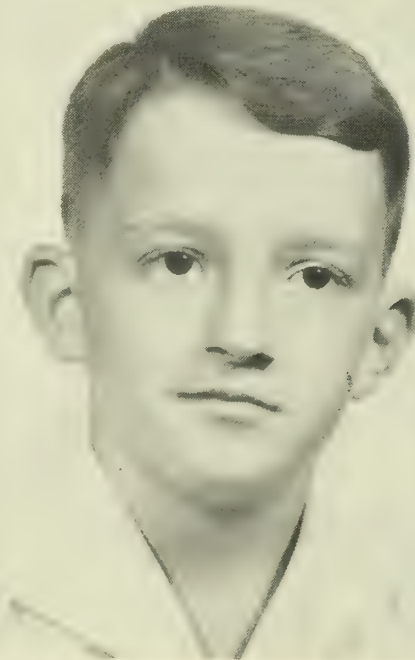
Carl Hunt has been selected to play in the Shrine Bowl game in Charlotte. Two teams, one from North Carolina and one from South Carolina, meet annually to do battle in the interest of crippled children in North and South Carolina. The teams are made up of seniors and have been chosen from the state at large. It is quite an honor to be selected to play in this game.

The college coaches from far and wide are interested in the boys brought to participate in this game each year.

We had three boys selected on the All-County and All-City team for the year. The boys selected for these teams were Roy Byrd, Robert Hancock, and Carl Hunt.

Roy Byrd and Carl Hunt were also selected for the North Piedmont Conference team.

Both Roy and Carl are seniors and each of them has participated in baseball, foot-



The young man in our picture today is Randall "Randy" McGee. Randy will be nine years of age in December. He is a member of our Anna Hanes Cottage family and came to us, along with two older brothers, from High Point in 1953. Randy is sponsored by the Fidelis Wesley Bible Class, Belmont Park Methodist Church, Charlotte. Mrs. W. C. Kimmons is correspondent.

ball, and basketball. We will miss them greatly. "Bob" Hancock is only a sophomore. We expect great things from him these next two years.

Basketball

Now that the football season is over our boys and girls have directed their attention to the basketball court and to a somewhat new game, to me, known as speedball.

The basketball teams are being coached by Mr. Edwards and Mr. Gibson. Mr. Edwards is handling the girls and Mr. Gibson, the boys. Mr. McDaniel is working with the small boys and their speedball team. Below we are carrying our basketball schedule. There are two open dates on it which will in all probability be filled later.

Varsity Basketball Schedule

December 12	Barium Springs
December 15	Lexington (Here)
January 6	Davie County (Here)
January 9	Spencer
January 13	Statesville (Here)

January 16	Mills Home (Here)
January 20	
January 23	Asheboro
January 27	Thomasville
January 30	Barium Springs (Here)
February 3	Lexington
February 6	Davie County
February 10	Spencer (Here)
February 13	Statesville
February 17	Mills Home
February 20	
February 24	Asheboro (Here)
February 27	Thomasville (Here)

Football Banquet

On Wednesday evening, November 19, in our Central Dining Room, the annual football banquet was held, honoring all football players and managers from the fourth grade through the senior class.

Varsity Coach E. T. Gibson acted as toastmaster. The Rev. Ross Francisco gave the invocation. Following the delicious dinner, Coach Gibson asked Coaches L. J. McDaniel and W. R. Edwards to present their teams. Each of them spoke briefly of the fine spirit and enthusiasm of the teams and then called on one of the boys from each group to talk about the record of the team for the season. Danny Stanley spoke for Coach McDaniel's fourth and fifth grade team; Doug Baity, for the sixth and seventh grade one; and Richard Poplin for the Junior High team.

Mr. Gibson then presented the varsity squad, with praise for the improvement shown since the opening of the season. He mentioned conference and city honors received by individuals. (See article on *Football Honors*) Each of the nine members of the team spoke briefly of his years at the Home and his experiences in football.

The team then presented, with Carl Hunt as spokesman, a piece of luggage to Dr. Robert Underdal, who has been the team physician for the past two years and is leaving soon to go into the Air Force.

Presentation of the trophies awarded annually was then made. Mr. Lambeth awarded the trophy for Sportsmanship, won by David Simpson; Mr. Clary next presented the award for the Best Blocker to David Simpson; and Dan Drummond presented the Most Valuable Player trophy to Carl Hunt. All of these awards are made on the basis of secret balloting by the high school students at the Home.

Among the special guests were the cheerleaders, who were recognized and thanked for their enthusiastic and untiring support of the teams throughout the season.

Other guests were: Dr. and Mrs. Lee F. Tuttle, Miss Annie Graham Caldwell, Miss Mary Garber, the Rev. and Mrs. Ross Francisco, Mr. Dan Drummond, Dr. and Mrs. W. S. Lang, Jr., Dr. and Mrs. Robert Underdal, teachers of The Children's Home School and members of The Children's Home staff, along with their husbands and wives.

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor
MRS. VIRGINIA WEBSTER, Assistant Editor



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Secretary of Promotion Report

The first report of the Woman's Society of Christian Service of the Western North Carolina Conference was compiled this month by Mrs. S. Ray Lowder of Lincoln, conference secretary of Promotion. It is for the first four months of the conference year.

"For the first report period, it will please you to know," said Mrs. Lowder, "that we rated *second* in our Jurisdiction (16 Conferences) in the number of *new societies*, *fourth* in 100% reporting, and *second* in the number of *new members*."

She adds, "You are all doing a great job and it is *you* who make the contacts and work for our 100% reporting. Please ask your district presidents and your district superintendents to help get a society in the unorganized churches. It takes time, patience and much prayer."

Statistics on the report reveal that there are 908 societies in the Western North Carolina Conference now—that 877 of these reported. Mrs. Lowder says *five* of the eleven districts had 100% reporting—"and the rest so near!"

The success of the educational programs was shown in the figures—1,653 women attended Missionary Education Seminars and 195 attended the School of Missions.

The field that calls insistently for the most work is that showing the unorganized churches in the Conference—167 churches do not have a Woman's Society of Christian Service.

Mrs. Lowder adds, "Miss Helen Johnson gives the information that during the next quadrennium special thought will be placed in training district leaders. Any information I get, as the plans develop, will be passed on to you."

Library at Brooks-Howell Home, Asheville

The library of the Brooks-Howell Home for Retired Missionaries and Deaconesses now has 500 books for the residents of the home to enjoy. The call for books was issued last quarter in the department of Supply Work.

These books have all been catalogued and are now on the shelves ready for use. Miss Jennie L. Ball of the home has done the cataloguing work, and Miss Lois Rea, retired missionary from Malaya, has been an able assistant.

There are many interesting magazines in convenient places at the Home. Miss Mable Metzger, superintendent of Brooks-Howell Home, says that her "family" is enjoying the new library very much.

She points with pride to two new pictures, side by side, on the wall near the library. One is of the late Miss Mable K. Howell and one of Mrs. Frank Brooks, the two people for whom the home was named.

The family at Brooks-Howell Home now numbers eight, four retired missionaries and

four retired deaconesses. They are Miss Jennie L. Ball from India, Miss Stella Hess from Southern Rhodesia, Miss Mollie Townsend, R.N., from Korea, Miss Lois Rea from Malaya, and the four deaconesses, Miss Addie B. Greeley, Miss Frances Howard, Miss Anna Mecum and Miss Edith Leighty.

Deaconesses

Miss Mary Floyd, a deaconess at Pfeiffer College writes, "I asked 43 freshmen at an early class session how many had ever seen a deaconess, to which 32 replied in the negative. How surprised they were when they learned that Miss Bethea, our Dean of Women, was a deaconess and that I was a deaconess. A second question asking for a definition of a deaconess called forth these choice replies:

"A female deacon."

"A deaconess is a man in the church who has turned his life over to the Lord."

"A lady who preaches when the pastor is sick."

W.N.C. People at Scarritt College

Miss Eleanore Hickok and Miss Josephine Abrams are taking refresher courses at Scarritt College in Nashville, Tenn., during the present semester.

Miss Hickok is a deaconess and was the Rural Worker at the Cherokee Indian Mission at Cherokee for a few years. She says that she is now serving as a dormitory mother and is carrying a full schedule of work in her classes at the college.

Miss Josephine Abrams is a missionary of Argentina. She was the speaker at the Annual Meeting of the W.S.C.S. of our Conference at Lake Junaluska last June.

See Your "Methodist Woman!"

Two women from our Conference have received national recognition recently in *The Methodist Woman* magazine.

Mrs. Leslie E. Barnhardt of Charlotte, secretary of Christian Social Relations for the conference, had a full page in the October issue, "What Is a Report of Christian Relations?"

Miss Mary Floyd of Pfeiffer College, chairman of the Board of Deaconesses of our conference, is shown in a picture on page 6 of the November issue as she is talking to the Missions Club at Pfeiffer College. The story is, "Where Are They Now?" written by Miss Muriel Day.

Wesleyan Service Guild

The Wesleyan Service Guild of our conference now has 191 local units, with a total of four Guilds organized in the last few months. There are 191 new members of the Guild.

Mrs. M. H. White of Charlotte, conference secretary of Guild Work, reported a total membership of 4,724 members in the Guilds during the first four months. She

also said that there had been 13 study courses, with 111 people attending the classes. An average of 65% of the members had attended the monthly meetings.

Three Guilds were transferred to the Woman's Society, with a membership of 91 in the three groups.

District News

Waynesville—The Sweetwater Woman's Society of Christian Service in the Waynesville District was hostess to the women of the Methodist churches in Clay County for a meaningful worship service climaxing the annual Week of Prayer and Self-Denial.

Miss Laura Wells, Rural Worker for Clay County, was assisted in the presentation of the program by five women, Mrs. Josephine Thurman, Mrs. Theda Barnard, Mrs. Mamie Anderson, Mrs. Laura McGlamery and Mrs. Doris Moore.

Attention was drawn to mission needs in Mexico, Cuba, Bolivia and the United States. The Rev. Boyce Huffstetler and the Rev. Ben Steele brought the service to a fitting close as the women gathered at the altar for a service of rededication in the Holy Communion service.—Miss LAURA WELLS, Rural Worker

Marion—Miss Ola Callahan, retired missionary from Mexico, was a special guest at the recent meeting of the Executive Committee of the Marion District held as a Thanksgiving luncheon at the home of Mrs. W. T. Medlin in Spindale.

Mrs. Clarence McKinney of Hildebran was elected as district recording secretary to take the place of Mrs. A. T. Abernathy. Mrs. Claude McClure of Spruce Pine, new subdistrict leader of Avery County, was welcomed into the group.

It was decided to have the Annual District meeting in Spruce Pine on Saturday, May 2, and that Mrs. Clarence Cranford of Asheboro, president of the W.S.C.S. of the Western North Carolina Conference, be asked to be the speaker for the program.

Marion—Mrs. J. C. Rabb of Marion, president of the Marion District, was the main speaker at the meeting of the Burke County subdistrict held on Nov. 2 at Zion Memorial Church. Mrs. Rabb used as her subject, "Over and Above."

Mrs. J. Harvey Greenlee, past district president, gave the highlights of the meeting of the Fifth Assembly held in St. Louis in May.

District officers made reports of their work and each local society summarized its activities. Mrs. Edward Hollar, president of the hostess society, presented the welcome. Eighty-four members attended the meeting.

New Conference Journals

The 18th Annual Report of the Western North Carolina Conference Woman's Society of Christian Service of the Methodist Church are now in the hands of the local societies throughout the Conference.

These books contain the minutes of the Annual Meeting held at Lake Junaluska, June 10-12, 1958 . . . and they contain a wealth of additional information, the content of many of the inspirational addresses, the reports made by the officers, a roster of officers, the Constitution and By-Laws and so many other pieces of information, that it is impossible to enumerate all.

Christian Education at Work

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



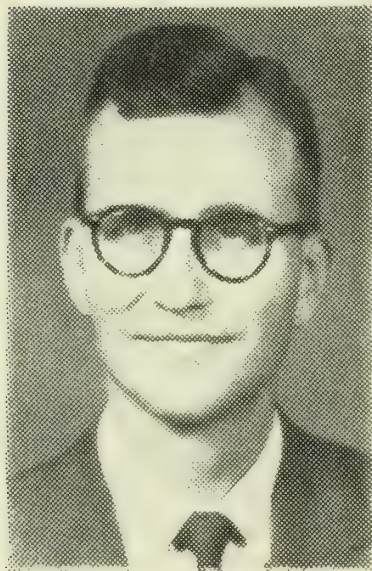
in evangelistic services, making a grand total of 4,500 appearances in the pulpit since joining the Conference. This does not include prayer meetings held, civic talks made, radio and TV appearances. An analysis of these figures indicates that Odell has used his sermon outlines on an average of two and one-half times. Odell Kennerly is still happy, hale and hearty with no indication of ulcers. While he is wholly dedicated to the preaching ministry, every department of the church program receives a fair share of his time. Congratulations and best wishes as you lead your people on Sunday, December 7, and during the years ahead.

Stanly County School

Our Stanly school, November 16-20, was the last of 22 such schools held in our conference since September. It was the largest in attendance, the finest in spirit, and the best in results of any Stanly County school ever held. A glance at previous records clearly reveals the superiority of this school. What happened in Albemarle is typical of what has been taking place in other schools. With but two or three possible exceptions each school has been superior. Every charge in the county was represented.

The Half-way Mark for Church School Day

Returns from the Church School Day offering are the best at the half-way point we have had since moving the date for the observance from spring to a fall date. The total amount received to November 21 is slightly more than half of our goal. Some districts are well on the way to completion of the amount requested. Others will need to select and use a spring date if the goal is realized.



E. H. NEASE, JR.

Edgar is now serving the Valdese Charge where he found a new and well planned church plant ready for use on his arrival there. In addition to his pastoral duties, he finds time to teach in a training school, to lead the singing in evangelistic services or to preach in a revival meeting. During his days in the Duke Divinity School a thesis was still required for the B.D. degree. E. H. wrote on "The Influence of Fredrick W. Robertson on Contemporary Preaching." He will offer the course on **Christian Evangelism** in the forthcoming Gaston County Training School.

Recruiting Ministers and Directors of Christian Education

The three ministers whose pictures appear on this page this week are representatives of dozens of younger men who have responded to the call to the ministry in our conference in recent decades. After all avenues for enlisting personnel for the ministry are explored, and after many conferences on the call to the ministry have been held, we will still be face to face with the fact that we must grow the majority of the ministers we need from our own homes, our own churches, and through our own program of Christian education. There are literally dozens now making worthy contributions to the ministry in our conference, as well as a few who have found opportunities to serve in other places, who reached their decisions through the work of the Holy Spirit and Christian nurture received from the home, the church and the church college. What has been said about recruiting ministers can also be said about the many fine girls who have found their way into the field of Christian education and are now serving in churches at home and in other conferences. The majority of these decisions for Christian service were clinched as a result of counseling by an interested minister, attendance upon a summer camp,

assembly or youth rally, or the guidance given by a devoted teacher in the church school, the public school or in the church college. The procedures of Christian nurture are basic in plans for recruitment. These procedures are producing results, perhaps not enough, right in our midst. An investment in Christian Higher Education, in Christian education in all our churches if you please, is a contribution that can make a difference between success or apathy during the years ahead. The problems of finance are baffling. The problems of enlisting and teaching the ministers and directors we need, not to mention the laity, are equally as great. Our church is and will continue to do something about these opportunities and responsibilities.

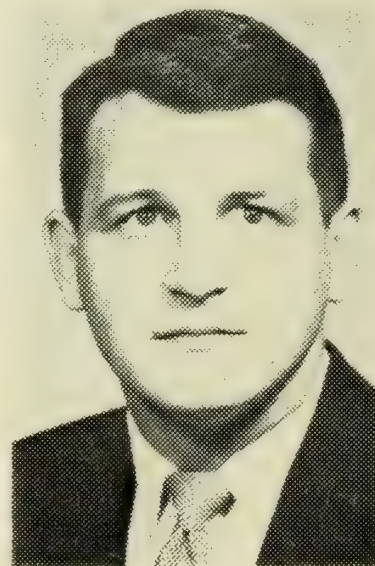


GLENN MCCULLEY

Glenn is now serving the Acton Charge where there are new facilities and rapidly expanding opportunities for extending the influence of this church in the community it serves. He served as assistant minister at First Church, Charlotte, and was the pastor at Trinity, Winston-Salem before going to Acton. Glenn is the host pastor for the Hominy Valley Training School scheduled for January 18, 1959.

A Salute to C. Odell Kennerly

A chance remark in a conversation with Odell Kennerly recently revealed some interesting facts in the life of a minister. Early in his life, Kennerly was influenced in many ways by W. H. Willis. Willis impressed this young minister with the importance of keeping accurate records of his activities. Along with the many other reports made by ministers, Odell Kennerly started a record of the sermon outlines he prepared and the times he preached those sermons. On Sunday, December 7, he is scheduled to preach from the two thousandth sermon outline he has prepared. It will be the forty-five hundredth time he has preached. He will have preached 4,058 times in regular church services, 442 times



DR. THOMAS A. LANGFORD

Tommy Langford, Duke University, taught the course on **Prayer** in our recent Stanly County Training School. He has the A.B. degree from Davidson College, the B.D. degree from Duke Divinity School, and the Ph.D. degree from Duke University. While pursuing his graduate study he held the National Dempster Fellowship and the Kearns Fellowship at Duke. He is now a member of the faculty at Duke.



Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

High Point College Fellowship Teams

Fellowship Teams are once again available from High Point College. Each team is composed of five students, each of whom has received special training in fellowship team work and is interested in youth work in the local church. A team visits a local church on a weekend (or on a Sunday afternoon and night) to stimulate fellowship among youth and their adult leaders to make the total program of their Youth Fellowship more meaningful. Teams will meet with subdistricts, youth councils, ministers, and adult advisors also, upon request. A Fellowship Team is a vitalizing unit of well-trained, Christian students dedicated to the vocation of spreading enthusiasm, ideas, and inspiration to the youth of today. It seeks to guide youth toward better worship, recreation, and especially program planning.

The purpose of the teams is two-fold: (1) To strengthen the youth program in local churches and to lead youth in more abundant Christian living; (2) To enable High Point College students to gain experience in youth work in the local church.

A minister may request the services of a team in his church. Application blanks may be obtained by writing: Fellowship Team Planning Committee, High Point College, High Point, North Carolina.

Fellowship Teams are available also from Greensboro College and Woman's College, University of North Carolina. These teams may be scheduled by writing the following team representative: Miss Gay Balthis, Greensboro College, Greensboro; Miss Ann Snipes, Woman's College, U.N.C., Greensboro.

District Adult Workers With Youth Meet

A successful Annual Meeting of the District Directors of Youth Work and the District Secretaries (Woman's Society of Christian Service) of Youth Work was held at First Methodist Church, Salisbury, on November 14-15. The meeting was held under the guidance of Mrs. I. L. Sharpe of Albemarle, Conference Secretary of Youth Work, and the Rev. Paul H. Duckwall of Salisbury, Conference Director of Youth Work. Eleven directors of Youth Work, five directors of Intermediate Work and four secretaries of Youth Work, representing the eleven districts of Western North Carolina Methodism, were present.

The role of the secretary and director of youth work and the district superintendent in the youth program of the conference was ably presented by the Rev. John H. Carper, superintendent of the Thomasville District. Mrs. Ray Simpson of Kannapolis, secretary of the Salisbury District, spoke on the importance of co-operation on the part of both the director and secretary of youth work in each district. Miss Hollyce Highfill of Greensboro, district director of Youth Work in the Greensboro District, demon-

President: MARTHA TURNIPSEED
High Point College, High Point
Publicity Chairman: PENNY NIVEN
Greensboro College, Greensboro
Director of Youth Work: PAUL H. DUCKWALL
Box 828, Salisbury

strated the use of the filmstrip, "It Makes a Difference."

Various directors reported on successful activities in their districts. Techniques of accomplishing district goals were shared freely. The Rev. Robert P. Bunch of Winston-Salem, chairman of the Youth Committee of the Conference Board of Education, spoke to the group about the successful division of the Forsyth County subdistrict into three active subdistricts two years ago.

Methodist Youth Fellowship Is 17 Years Old

New Year's Eve is the birthday of the Methodist Youth Fellowship. On December 31, 1941, the MYF was officially launched. We celebrate the seventeenth birthday of the MYF this year.

This should be a time for Christian fellowship and rededication. At the monthly meeting of the council in December specific plans for a New Year's Eve Watch Night Service should be made. The minister should be consulted about any church-wide plans. Facilities of the church need to be reserved well in advance. Decisions must be made about any guests invited to attend. A fellowship party during the evening should be followed by a dedication service at midnight—usually including Holy Communion as the act of dedication—concluding the old year and looking toward the new.

Student Recognition Day

The last Sunday of the year is Student Recognition Day in The Methodist Church. This is an occasion for recognizing the young people of our church who are attending college or who are doing some special post-high school training, and to recognize the work of the church in and near these institutions of higher learning.

A bulletin insert is available which makes suggestions for the observance of Student Recognition Day. It also contains a suggested service of worship for the occasion. It is entitled, "Send Forth the Mind." Write the Board of Education, Box 828, Salisbury, for a copy.

Calling All Teeners

Having problems which get you down? Are there questions too big for you to answer? Relationships which are difficult to understand? Do you need answers to some very important questions in your life? Then read "Teens Together" in each month's issue of *Together*.

Dr. Richmond Barbour, an ex-teenager and head of the San Diego public school counseling system, may have the answer you need. He welcomes your questions and is always glad to help teenagers.

Know Your Council Members

Last month we introduced you to three of our Youth Council members—Barney Barnhardt of Winston-Salem, Barbara Hamilton of Landis, and Bill Moore of Canton. Today we would like to introduce a few more members of the council.

Mike Carrington is chairman of Christian Fellowship for his subdistrict, Wilkes, and the Conference. Mike is a native of North Wilkesboro, and is a senior at Wilkes Central High School. He likes drama, painting, cooking, and playing the piano.

Jean Ann Long of Forest City is a senior at Cool Springs High School, and serves the Conference as a senior chairman of Christian Witness. She is vice-president of the Rutherford County subdistrict. Jean Ann plans to attend Pfeiffer College and become a director of Christian education or a social worker. She lists as her hobbies writing poetry, pen pals, and church work. Jean Ann has always been interested in the area of Witness, and welcomes the opportunity to learn more about the area and help other young people at the same time.

Joe Sam Routh is the other senior chairman in the area of Christian Witness. He is chairman of Christian Witness in the Randolph County subdistrict. Joe Sam lives in Franklinville, and is a high school senior there. He hopes to study law at the University of North Carolina, and enjoys swimming, basketball, and singing. Joe Sam shares the concern of Methodism here and everywhere, and is especially interested in the success of the summer program for young people at Lake Junaluska in 1959.

Metaleen Morgan, called "Tookie" by her friends, is one senior chairman of Christian Citizenship. "Tookie" is from Hickory where she is a high school senior and local MYF president. Tookie plans to enter Greensboro College where she will be a Christian education major. She likes swimming, Girl Scout work, crafts, and singing, and hopes to help make senior activities at Lake Junaluska more successful.

Carolyn Ratcliffe also serves as Christian Citizenship chairman, and is president of the Haywood County subdistrict. Carolyn is a senior at Waynesville High School in her home town. She hopes to be a director of Christian education, and will attend Greensboro College. She likes to play the piano and sew.

Chairman of Christian Faith for Seniors, Neal Senkus is president of his local MYF, and lives in Winston-Salem. Neal will graduate this year from Reynolds High School, and hopes to go to Ohio State. He is interested in the field of science and mathematics. Neal's hobbies are baseball and public speaking.

Harriet Austin is the other senior chairman of Faith, and calls High Point home. She is High Point subdistrict secretary, and a junior at High Point High School. She wants to go to Duke University, and hopes to be a missionary. Harriet's hobbies are swimming, horses, reading, and music.

Other senior officers are Freddy Anderson, second vice-president, from Rutherfordton; Mary Stowe, second associate secretary, from Belmont; Beverly Jo Whitener, Christian Fellowship chairman; and Barbara Mann from Levington, chairman of Christian Outreach.

Jesus' Power in Human Life

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Mark 5:1-13 (see also Mark 4:35 to 5:43)

With this lesson we begin a series of four with the general title: "Christ, the Source of Our Power." The Biblical material is the story of the healing of the Gerasene demoniac. It is advisable that we stick to the main part of the story (Jesus' healing of the man) rather than getting too deeply involved in some of the descriptive material which has caused no end of controversy. To quote the Interpreter's Bible: "A strange and difficult story, this. An opaque curtain hangs about it, blocking the effort to determine in any detail exactly what happened, other than Jesus' cure of the demoniac."

Reflected in the story is the attitude of the people in New Testament times toward mental illness. To them it meant that the unfortunate victim of insanity was possessed by demons—or by "devils," as we would say. The cruel treatment of the mentally sick all down through the ages is ample proof that such a belief dies hard. Only in comparatively recent years, and in a limited area of the earth's surface, has a kinder and more understanding attitude taken place.

Commenting briefly on some selected verses we begin with verse one. "The other side of the sea" meant Gentile territory. This fact shows Jesus was concerned, not only with the Jews, but with others as well. If Mark was writing for the Roman church of his time this fact would be significant.

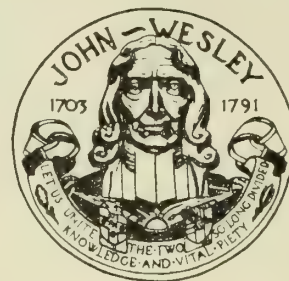
The demented man "lived among the tombs." To ancient peoples the tombs were the dwelling place of evil spirits. This suggests that many of the ills of our society have their origin in a point of view that looks backward toward the dead past rather than to the challenges of the present. The critical needs of the present are often not met because too many of us are content to be guided by the attitudes of the past.

"What have you to do with me, Jesus, Son of the Most High God," says the demoniac (see verse seven). The answer we must make to this question in our time is that Jesus has a great deal to do with all of us who are striving to keep sane in what often seems like a mad world. He offers us a reason for living which, if we accept it, will unify our conflicting impulses and ambitions and bring them into harmony with the will of God. Millions know this as a fact of experience.

"My name is Legion; for we are many" (verse nine). New Testament scholars remind us of the ancient belief that the giving of the demon's name put him in the power of the exorcist, or the one who was trying to cast the demon out; hence, the answer in a number rather than a name. But it suggests for us the civil war within the soul of man—a war between conflicting desires—that literally "tears us to pieces." Only when we have surrendered and allowed a Greater Will to take over do we find peace.

When the townspeople saw the demoniac "sitting there clothed and in his right mind" (verse fifteen) they were afraid. Immediately they begged Jesus to leave their town. Here we see people who were really afraid of the one who could save and heal. They were more afraid of the man *after* he had been healed than they were *before*. So it is with us. We dread and fear the Salvation of God because it means giving up the old ways we love so much, though we know them to be sinful ways.

You can preach a better sermon with your life than with your lips.



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Gibat Views the News

AWK!

Rawson, N. D.—Dispatching a chicken for the pot isn't a pleasant job. Take the case of Duane Evanson, who swung a hatchet to decapitate a rooster, but missed. Well, not entirely. He severed the tip of a finger on the hand with which he was holding the fowl.

That rooster really had something to crow about. He got him a man!

DO-IT-YOURSELF?

London—From now on you can count Alf Smith out of the do-it-yourself brigade.

Alf, 32, a pipefitter by trade, started to paper his suburban home yesterday. First he had to strip the walls.

Off with the old paper came a little bit of plaster.

Then the chimney toppled into the back yard.

The roof fell in.

Part of the wall fell out.

A door dropped off.

Alf escaped to cover, then called the professionals.

I'm a little dubious as to the facts reported here. All this from a little paper removed from the walls of his house? But that's the way it ran in the papers across the country so there must be something to it. What I'd really like to know is to what did he call the professionals—there wasn't anything left!

HIDDEN BALL PLAY

Victoria, B. C.—The Oak Bay Drakes and Navy played a football game one Saturday recently—they think.

A thick fog covered the Royal Athletic Park. Players appeared and disappeared from view of the stands, and from each other. The ball was rarely seen.

One of Navy's halfbacks once heard footsteps. Out of the fog came an opponent.

"You got the ball?" he asked. "Nope," said the opponent. They sauntered off looking for the game.

After three quarters, Navy discovered somebody had made off with the goal posts.

Play was suspended when officials had to wait for the fog to clear to decide whether or not Navy had scored a touchdown.

Sounds as though someone's trying to top the Tall Tellers Crown. Humpf!

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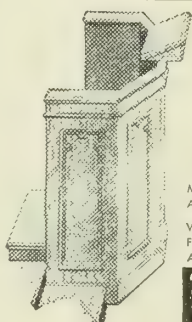
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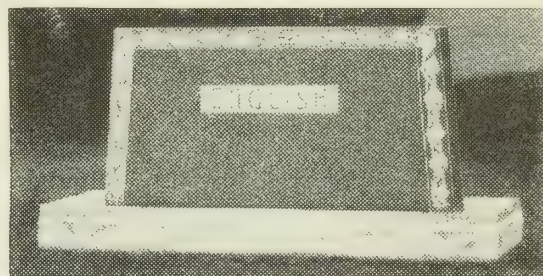
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The Eternal City

John, the beloved disciple, in Revelation 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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foundations of the walls of the everlasting city, the city of our resurrection hope.

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Main Street, High Point

High Point presents the somewhat unusual sight of three flourishing Methodist Churches strung out along one street, Main. Coming from the super-highway, the first one passed is named for the street itself. Not very far away are the two large edifices of First Church and Wesley Memorial. The latter congregation is preparing to build one of the largest and most expensive structures in the South and will soon be gone from its present location. But Main Street Church, just out of the business district, is growing, under the leadership of the Rev. Robert Stamey, former president of Brevard College.

It was a rainy day when we came to Main Street and I had not expected the large congregation which greeted me. I Could not take any of the credit for it, though, as I was told that the usual congregation was even larger. It is a lovely church building and plans are being made for an addition to the plant to take care of the growing Sunday school, which is now partly housed in the former parsonage.

Of course, I had to see something funny, and it was amusing to stand in the choir room just before the service and watch the junior choir members rehearse and put on their robes at the same time. One little girl couldn't quite make it, and she sang lustily with her skirt over her head. But when they came into the sanctuary, everything was in order and the service proceeded without a

hitch, as Bob Stamey infused a spirit of quiet dignity and worship into the old-fashioned Methodist service.

Norwood Circuit

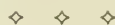
The Rev. C. L. Grant is an old friend of the *ADVOCATE*, and, having visited him in his former charge, I was glad to have the opportunity of seeing his churches on the Norwood Circuit. As usual, I made a miscalculation, and found that in order to get there at the appointed time of 9:30 a.m. I would have to exceed the speed limit. I kept the law and got there 18 minutes late. As I pulled up in front of Mt. Zion I heard Grant making the announcements. Rushing down the aisle, I had no more than got my breath than he introduced me to the congregation, with the information that we were due to leave for Randall Church in 15 minutes.

That was the shortest sermon on record, but we made it—even pausing long enough to take the picture of the fine group of young people (which will appear next week).

Randall is one of the most historic churches in the WNC Conference. Bishop Asbury tells, in his journal, of stopping at the home of John Randall in 1785, and of preaching there. From time to time in the ensuing years, the bishop made the Randall home his headquarters and from that family came some of the most devoted ministers and laymen in the Carolinas. The grave of John Randall is just a short distance from the church, on the Randall farm, which has now passed out of the hands of the family, I believe.

Having just received a set of the new three-volume set of the Journal and Letters of Francis Asbury (Abingdon Press), I am busily engaged in tracing the history of the Randall Church and will soon have the story of this famous old Methodist landmark, with pictures. Look for it.

See you next week (I hope) in passing.



"Good, the more communicated, the more abundant grows."

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

"Whatsoever Things Are Lovely." Poems by Sneed Ogburn, 1227 E. Worthington Avenue, Charlotte 3, N. C., \$2.10.

The Trip of a Lifetime! "The Bible Lands and Europe. July 20-August 28, 1959. A Pilgrimage Tour operated by American Express. Write Tour Director Paul Worley, School of Theology, Emory University, Atlanta 22, Georgia.

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Volume 103

Number 49

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The Everlasting Word

By ADA T. CULBRETH

Lift high thy Lamp, O Church of God!
A world distraught, in darkest day
Of man's confusion, calls for Light—
God's Word alone can show the Way.

On you, O sons of God, is laid
The heaviest burden ever known,
To free men's lives from fear and hate.
Lift high His Word—the Way is shown.

His Word a Rock no storms may shake,
Though seas of madness o'er it roll;
Though mighty winds and fierce waves break,
God's Word a Light of hope still glows.

A lowly candle for the feet,
A star of hope for darkest night;
Unfailing guide for every step,
God's Word is man's eternal Light.

This Light shines out in every land;
Men see the Light, men hear God's call;
But stubborn hearts refuse to heed.
God's Word speaks utmost love for all.

And yet we know the time will come
When Peace and Life and Light's full day
Will be supreme for all who live—
The Word of God will show the Way.

Lift high this Light, O Church of God!
Forget all class or creed or clan;
Lift high God's everlasting Light—
God's Word alone brings Life to Man.



Carolina Briefs

An unusual love gift has been made recently to the sanctuary of Wesley Memorial Church, Warrenton, in the form of new needlepoint coverings for the kneeling cushions surrounding the chancel rail. The material was the gift of Mrs. George Garland Allen. The needlework, in rich symbolism of the twelve apostles, was done by Miss Anne Burwell, Miss Edith Burwell, Mrs. Graham Boyd, Mrs. M. P. Burwell, and Mrs. William Spruill.

In addition to over-subscribing its building fund goal in the recent fund-raising drive for the new education building, Peachland Church has pledged \$2,935.00 in the campaign for Christian Higher Education.

The Rev. Donald M. Haynes, pastor of Union Grove Church in the Statesville District, was guest minister at Pleasant Grove Church, Charlotte, on Sunday, November 30.

Mr. W. N. McDonald, head of the Department of Religion at Louisburg College, was guest speaker at First Church, Morehead City, on Sunday morning, November 23.

The Rev. and Mrs. Lester E. Griffith, Jr., and family, who have been sponsored by Edenton Street Church, Raleigh, in their missionary work in Algeria, are now in the United States, and mail to them may be addressed to 214 Church Street, Mason, Ohio. Since missionary work in Algeria has been suspended because of the war there, the Griffiths are awaiting another assignment by the Mission Board.

Dr. E. Stanley Jones, world missionary, has been invited by the Methodist ministers of the Raleigh Area to preach in a Spiritual Life Mission beginning Sunday morning, January 25, and closing Friday evening, January 30. The morning services will be held at 10 o'clock at Hayes Barton Church, and the evening services at Edenton Street Church, both in Raleigh.

The Methodist Men of Catawba Methodist Church will observe Charter Night and Ladies' Night at 6 o'clock on Sunday, December 14. Dr. J. E. Carroll, district superintendent, and Mrs. Carroll will be special guests for the occasion.

The Rev. G. Howard Allred, pastor of Maylo Methodist Church, Gastonia, was guest speaker at the meeting of the adult fellowship of First Church of that city on Sunday evening, November 30.

Miss Pearl Fink of Concord has been appointed secretary and educational assistant at Trinity Church, Raleigh, and began her work there Sunday, December 7. Miss Fink is a graduate of Greensboro College, and has held positions as educational assistant in several other churches, and as counselor with camp groups and caravan teams. She comes highly recommended to the work at Trinity.

Pvt. Addison Smith, a member of the Woodleaf Methodist Church, and a 1957 graduate of Pfeiffer College, is undergoing basic army training at Fort Benning, Georgia, and is now assisting Chaplain Robert A. Foster by directing the music for both the morning and evening chapel services. Pvt. Smith sang with the Pfeiffer College Male Chorus under the direction of Professor Glen Draper, and directed

the music for the Western N. C. WSCS School of Missions last summer. Chaplain Foster entered the Army as a chaplain in July of this year, after serving the Mount Mitchell Methodist Church, Kannapolis, for four years.

A very unusual service was held at the Weaverville Methodist Church on Sunday, Nov. 23rd. Four generations of Freemans stood at the altar of the church for a christening service, when the oldest Freeman baptized the newest Freeman. The Rev. H. C. Freeman, retired Methodist minister, had a special thrill in his voice as he said, "Deborah Lin Freeman, I baptize thee," and the shining eyes of the young mother and father, Mr. and Mrs. Edward Freeman of Asheville, followed every move of the baby and of their grandfather. The baby's grandparents, Mr. and Mrs. Ralph Freeman and C. L. Clontz, and the great-grandmother, Mrs. H. C. Freeman, also stood at the altar for the service. All are of the Weaverville area. The Rev. R. Paschal Waugh, pastor of the Weaverville Church, assisted with the service.

Dr. Charles P. Bowles, pastor of West Market Street Church, Greensboro, was vesper speaker at Bennett College of that city on Sunday, November 23.

Mr. John M. Reeves, a member of the Southern Pines Methodist Church, was one of three prominent business, civic and religious community leaders who were recently presented with Distinguished Service Award plaques by the Protestant Council at its annual testimonial dinner in New York on November 14. The recognition was given for "devoted and sacrificial leadership in the moral, spiritual, and social welfare of our city and nation." Mr. Reeves is chairman of the board, Reeves Brothers, Inc., and member of the special gifts committee of the Protestant Council.

The editor will be guest minister at Central Church, Asheville, on Sunday, December 14.

The Salisbury District Conference will be held at Midway Church, Kannapolis, at 9:30 on Saturday, January 3.

The Statesville District Conference will be held at First Church, Troutman, at 9:00 a.m. on Thursday, January 8.

The Charlotte District Conference will be held at Duncan Memorial Church, Charlotte, at 9:30 a.m. on Tuesday, January 13.

Miss Elizabeth Callis, missionary to Rangoon, Burma, is returning to the United States and expects to arrive at her home in Bessemer City during the Christmas holidays.

Dr. E. L. Rice, an eminent surgeon with the United Christian Hospital in Lahore, Pakistan, will be guest speaker at Central Church, Spencer, on Sunday evening, December 14.

The Newland Methodist Church held a dedication service on Sunday morning, November 30, when the new pews, interior remodeling, and electric organ were dedicated to the service of God. The pastor, the Rev. W. F. Medlin, officiated in the service, with the Rev. Key Taylor, a former pastor, as guest

speaker. The program included special music by the children, junior, youth, and adult choirs.

Mrs. Louise Eggleston, president of the Koinonea Foundation, will speak at both the morning and evening services of the Wanchese Methodist Church on January 11, and will hold a "Day Apart" service on January 12, beginning at 10:30 a.m. Mrs. Eggleston is a nationally known writer and speaker on prayer.

Miss Carolyn McLean, daughter of the Rev. and Mrs. Miles A. McLean, of Ann Street Methodist Church, Concord, was one of the twelve upperclassmen at Pfeiffer College selected to be included in "Who's Who in American Colleges and Universities."

Bishop Ivan Lee Holt, of St. Louis, was guest speaker at Central Church, Asheville, on Sunday morning, November 23. Bishop Holt was pastor of St. John Methodist Church, St. Louis, for 20 years prior to being elected a bishop in 1938. He was also president of the World Methodist Conference.

Christmas music from around the world will be heard at Bennett College, Greensboro, when the college choir will give its annual candlelight Christmas concert in Pfeiffer Chapel at 7 p.m. Highlights of the concert will include Bach's "Christmas Oratorio, Part 2," Handel's "O Thou That Tellest," the aria and chorus from "The Messiah," and "O Holy Night," featuring a soloist and choir. Mrs. Mary J. Crawford, director, said this year's presentation would feature antiphonal choral arrangements, using a chancel choir and a balcony choir, with organ and trumpet accompaniment.

The 40-voice Morehouse College Glee Club of Atlanta was heard in its annual post-Thanksgiving concert at Bennett College on Friday evening, November 28.

◇ ◇ ◇

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.

NORTH CAROLINA CHRISTIAN ADVOCATE

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How to Read the Bible

BY JAMES G. HUGGIN*

For people who sometimes find the Bible hard going it comes as something of a surprise to learn that the Bible was written for the multitudes and not an elect group. The stories, songs, histories, rules, prophesies, sermons were composed for the people to whom they were repeated around the campfires, in the doors of their houses in the cool of the evening, at their sacred places when they were at worship. Much of the New Testament is made up of letters addressed to groups of Christians who were ordinary people and who would have no difficulty understanding the meaning contained therein, who not only understood them but treasured their messages so that it was from the archives of primitive Christian congregations that there came the material for the New Testament.

If the ordinary person in the long ago understood the message of the Bible, does that mean that the ordinary person today should understand it just as easily? Dr. Gilbert Rowe answered that question with a story about an honored preacher of other years, Dr. Frank Siler. Sometimes when Dr. Siler in his sermon made a statement with which he thought some of the congregation might not agree, he would turn to his wife sitting there in the pew, and say, "Isn't that so, Emily?" When Emily said "Yes," the preacher could go on with the assurance that he was right no matter what anyone else thought. Once Dr. Siler affirmed to his congregation, "If you would read the Bible as diligently as you do your newspaper, you would understand the Bible as easily as you do the newspaper." And then, doubtful of the unanimous support of his audience, he looked at his wife and said, "Isn't that so, Emily?" "No!" came the instant response.

And Emily was quite right. The Bible is very ancient, it was written in languages unfamiliar to us, it is oriental in thought and imagery. Principally, however, the difficulty of our understanding the Bible stems from the fact that we are unfamiliar with its historical context. Those portions which we understand best (for example, the Gospels) are portions with whose setting we have become acquainted. Everyone of us who knows anything at all about the be-

ginnings of our faith is at home in the Gospels, for through the years we have learned their context.

Wherever in all the Bible we gain even in broad outline the historical setting, that portion of the Scriptures becomes for us a fascinatingly new study.

How, then, may a person interested in the Scriptures, and even reasonably familiar with its content, gain a knowledge of historical context as a key to open broad new vistas in this most wonderful of all books? Thanks to modern scholarship, this key is available to anyone who takes his Bible study seriously. It is a good Commentary.

It is like going into a picture gallery and being confused and overwhelmed by the treasures in room after room, paintings on every conceivable subject bearing names of unknown artists. Then one obtains a guide book and begins methodically to study the pictures one by one. He learns something of the purposes of the artists, the urges that drove them to their work, the prevalent themes of the paintings, and art is a startling new world in which to take a journey.

The biblical Commentary is the guide book in this most fascinating of all literary galleries. What Bible reader has not been troubled by such strange contra-

dictions as this one found in the primitive miracle story of Balaam in the Book of Numbers: "And God came to Balaam at night and said to him, 'if the men have come to call you, rise, go with them; but only what I bid you, that shall you do.' So Balaam rose in the morning, and saddled his ass, and went with the princes of Moab. But God's anger was kindled because he went; and the angel of the Lord took his stand in the way as his adversary." Why the contradiction? A Commentary tells how here different traditions are brought together by the author who, having one source saying one thing and another source something apparently contradictory, simply put them both in, one after the other, and therefore the troublesome discrepancy.

Or take the shortest book in the New Testament, Philemon. Interesting? Not especially. Not, that is, if one knows nothing of who wrote it, to whom it was written and for what purpose. With a Commentary all that is quickly and easily established, and this short letter, the only personal letter of Paul's extant, is suddenly a treasured gem of the New Testament.

The Bible is a timeless book with a timely message. We should read it, we believe, and many of us do so, sometimes more out of a sense of duty than because our interest drives us to its pages. Yet with a little extra effort, duty becomes delight. It is a matter of walking through the fascinating gallery of the Scriptures with a good guide for reference.

*Pastor, First Church, Gastonia

BILLY SUNDAY'S TRIBUTE TO THE BIBLE

Many years ago, with the Holy Spirit as my guide, I entered the portico of Genesis, walked down the corridor of the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hang on the wall.

I passed into the music room of the Psalms, where the Spirit sweeps the keyboard of nature until it seems that every reed and pipe in God's great organ responds to the harp of David, the sweet singer of Israel.

I entered the chamber of Ecclesiastes, where the voice of the preacher is heard, and into the conservatory of Sharon and the Lily of the Valley, where sweet spices filled and perfumed my life.

I entered the business office of Proverbs, and on into the observatory of the prophets, where I saw telescopes of various sizes, pointing to far-off events, concentrating on the bright and morning star which was to rise above the moonlit hills of Judea for our salvation and redemption.

I entered the audience room of the King of Kings, catching a vision written by Matthew, Mark, Luke and John. Thence into the correspondence room with Paul, Peter, James and John, writing their epistles.

I stepped into the throne-room of Revelation, where tower the glittering peaks, where sits the King of Kings upon His throne of glory, with the healing of the nations in His hand, and I cried out:

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the Royal Diadem
And crown Him Lord of all.

Bishop Ward Reports on Methodism in Hong Kong and Taiwan

22 Hennessy Road
Hong Kong, Nov., 1958

Friends in America:

We have just returned to Hong Kong after spending some weeks in Taiwan (Formosa).

Calmness prevails there with confidence in the future.

When the 4,800 dependents (wives and children) of American military personnel on Taiwan were given a chance to evacuate at the beginning of the shelling of the Quemoy and Matsu Island groups only 140 applied to go. Regular leave was due for most of them.

Both in Taiwan and Hong Kong people go about their daily tasks in an amazingly normal way, in contrast to the widely dramatized tensions in the Formosa Straits.

Wesley Methodist Church in Taipei was dedicated in October. Added to gifts from America which helped make this church building possible, the local congregation gave sacrificially the equivalent of 12,000 American dollars. It is a joy to ask friends in America to help people who are helping themselves.

Less than six years ago there was no Methodist work on Taiwan. Today Wesley Church in the capital city of Taipei has more than 600 members and in its building, spirit and organization, is one of the outstanding churches.

At the October meeting of the Taiwan District reports indicated that so far this conference year two-thirds of all the new church members had been received on confession of faith, rather than by transfer.

Last year the National Woman's Society of Christian Service in Taiwan sent a gift for work among war widows in Korea. This year they plan to send a gift to the Philippines in order that they may continue thus to make more real their world-wide fellowship in Christ. From their very limited means our Chinese Methodists seek to share with people elsewhere.

One of the distinguished members of the Soochow University Board of Managers has recently been made Vice-Minister of Education for the Republic of China. In this capacity he has gone to Europe to represent his government at the UNESCO meeting.

Near the city of Taipei, up from a valley of rice paddy fields, stands the first building of Soochow University on its new campus. With its backdrop of mountains and bamboo groves, it has classrooms for half of the day students. Urgently needed are dormitories for resident faculty members and for men and women students, a student center and chapel.

Local newspapers state that perhaps 5,000 people are smuggled into Hong Kong every month, as escapees from the Communist-controlled mainland of China. This is often at risk of life itself. Reports indicate new ways of brain washing in Red China, terrible efforts to ferret out every appreciation of the Free World and ruthless elimination of people in whom the Communists can find any trace of it.

The forcing of masses of Chinese into Communism on the mainland means the further breaking up of the family unit. Red Chinese newspapers hail this as a "liberation" for women, from child-care and kitchen duty. Actually, it puts women more into the fields for heavy farm labor; on road-building projects, carrying heavy loads of earth and rocks; or into the mines.

Fear is such a pattern of life for escapees that when first they arrive in Hong Kong conversations often are conducted in whispers. Later, the freedom of this city begins to penetrate and life becomes worth living again. Fullness of fellowship is found here within the church.

Many of you who receive this letter have contributed to the work of Methodism in Taiwan or Hong Kong. We are grateful for this financial co-operation. Whether your gifts have been designated for Soochow University in Taiwan, or the North Point or Kowloon churches in Hong Kong, we eagerly hope for your continuing co-operation so that all three will be provided.

For those of you who wish to have your gifts available to the project of most immediate need at the moment, they may be marked "For work under direction of Bishop Ralph A. Ward," and you will receive report.

All contributions may be sent to: Treasurer, World Division, Board of Missions, 150 Fifth Avenue, New York 11, New York. Vouchers will be sent to each donor by the treasurer.

Your fellow workers.

KATHERINE WARD
RALPH A. WARD

Former N. C. Pastor Now Active in Church and School Work in Brazil

Dear Friends,

More than a year has passed since we came to Brazil, and having completed our language study and orientation, we are now enjoying the challenging privilege of our first mission appointment.

We are the new directors of a rural institute which includes a school with four departments, a church, and a 200-acre farm. Our school's main purpose is to give a second chance for an education to children of poor Christian families in rural Brazil. Our students' ages range from 15 to 30 but they are studying the elementary course. We also have a high school and religion course to train local preachers and lay workers. Our institute also offers a public elementary course and night school for adults to our farm neighbors. Our staff includes three missionaries and four Brazilian teachers and we have 75 boarding students.

Our institute is located in the Rio Doce (Sweet River) valley in the state of Espirito Santo. Our setting is rather primitive but our students learn by example how to improve their living conditions when they return to their interior homes.

Our institute is supported by friends interested in the welfare of others. The cost of one student per year is \$100.00 and \$75.00 of this cost must be raised by scholarship contributions. The amount the student can pay is small but he gives of his time in work — each student works four hours each day, the boys on the farm and the girls in the kitchen and laundry.

We will be glad to furnish information about the work of our Institute to anyone interested. Contributions to our scholarship fund should be marked scholarships, I.R.E., Itapina, Brazil, and sent to the Board of Missions, 150 Fifth Avenue, New York 11, New York. This is a good project for church school classes, WSCS circles, or the church as whole, for you will be helping a group of fine young people. Let me introduce you to Margardia, a typical student. She is 17 years old and in the first grade;

she could not read nor write her name when she came here in August. For many years she had worked as a maid because her family is too poor to support her. But one day she became interested in the message of a Methodist church in her community and later she became a Christian. Realizing how much an education would mean to her Christian growth, an interested pastor sent her here to study. She now can read, write, and count a little and for the first time she knows what it is to have a home and friends. All of our students are Christians or come from Christian families and it is the influence of this message that has brought them here to "study to show themselves approved, a workman that does not need to be ashamed."

Sincerely,

JAMES W. GOODWIN

North Carolinians Share in Historical Study

Sharing in the research which went into the production of *The Journal and Letters of Francis Asbury*, recently published by Abingdon and Epworth Press, were fifteen persons from North Carolina, who aided the editors, Dr. Elmer T. Clark, Dr. J. Manning Potts and Dr. Jacob S. Payton in preparing the notes.

The list includes: Miss Alma Browning, Mrs. Mary L. Browning, the Rev. G. W. Bumgarner, W. Frank Burton, D. L. Corbitt, Leon M. McDonald, Miss Amy Muse, S. T. Peace, William S. Powell, J. F. Pugh, Mrs. G. D. B. Reynolds, Col. Jeffrey S. Stanback, William S. Tarlton, Mrs. Stanley Whitaker, and Mrs. Laura S. Worth.

These, along with hundreds of other persons all over America and Great Britain, helped make this publishing venture a success by contributing bits of information which were used to identify persons and places mentioned by Bishop Asbury and to give additional information regarding churches and situations.

Asheville District Conference Overflows Weaverville Church

By MRS. JOHN C. WRIGHT

The story of Methodism at work in the Asheville District was presented at the Annual District Conference held at the Weaverville Methodist Church on Sunday, November 30, in two sessions, 2:30 p.m. to 5:30 p.m. and from 7 p.m. to 8:30 p.m.

Bishop Nolan B. Harmon of Charlotte delivered the sermon at the evening worship program and also conducted a service of consecration for seven young men who received their licenses to preach.

Dr. Edwin L. Rice, medical missionary to Pakistan, gave the keynote address at the afternoon session. The Rev. Robert G. Tuttle, district superintendent, presided at both sessions.

Bishop Harmon spoke on the text, "Ye are the salt of the earth — the light of the world." He said in part, "It is a truism of our day that we are living in an unusual time — we have seen more fundamental changes in the American way of life in the last fifty years than in all history. But there is no experience deep enough to show us the way . . . the vast unrest in the world today."

The young college men given their license to preach were Stephen W. Brown, Roy E. Chapman, H. Durward Hoffer, William M. Spake, Donald W. Ashe, Robert R. White and Vance B. Ashe, all of the Asheville District.

Bishop Harmon also conducted a consecration service for 125 lay speakers from all parts of the district, men recommended by their local churches, to preach in Methodist churches when regular pastors are not available or on special occasions. Carl Hyatt of Asheville, district lay leader, introduced the group.

Dr. Edwin L. Rice spoke on World Missions, presenting "word pictures of the work of the United Christian Hospital in Lahore, Pakistan." He said that the hospital was started "as a result of the terrible hatreds of religious groups in India, when one million native people were killed in the ordinary conflict of the groups. Begun

as a refugee camp, the hospital was later established in a boys' dormitory — and now in its own building, a hospital that serves six base hospitals and many health centers."

Dr. Rice told of a visit made to his mission a few years ago by the Rev. Robert G. Tuttle, and of a gift made to establish a health center north of Lahore for training nurses and midwives, technicians and interns. The offering taken at the evening session was given to this project.

During the business session, the Conference accepted the invitation of St. Paul's Methodist Church in Asheville to hold the 1959 District Conference there.

Three officials of the Western North Carolina Conference spoke. Dr. Fletcher Nelson, chairman of Christian Higher Education, praised the Asheville District for its pledges amounting to \$244,000. The Rev. William B. Blanton of Statesville, secretary of the Commission on Town and Country, described the work of his commission in making more effective the programs of the churches in small town and rural areas. The Rev. Rollin Gibbs of the

Conference Board of Missions addressed the group.

The Rev. Paschal Waugh of Weaverville, district statistician, emphasized the growth of the Asheville District's contributions to world missions. He said that this year \$42,058 had been set aside for World Service and that \$11,119 has been given as mission specials. The district pays \$177,535 in salaries to the ministers in the district.

Speakers from various institutions in the conference were heard in behalf of their work.

Mr. Tuttle paid special tribute to a group of 30 people who had given more than a thousand years of faithful service to the church. These were the retired ministers of the district, their wives and the widows of deceased ministers. They were guests of the conference for the evening meal.

Mr. Tuttle also said that, "This is one time the church is filled to overflowing!" for every bit of space in the Weaverville church was used for the delegates, chairs were even placed in the vestibule.



The educational unit completed in 1956

Noted Methodist Missionary To Observe 75th Birthday

The celebrated Methodist evangelist, Dr. E. Stanley Jones, who has spent more than 50 years in the mission fields abroad, will observe his 75th birthday on January 3, 1959.

Lee's Chapel Dedicates Education Building

The Dedication Service of the new education building was held at Lee's Chapel Church in Greensboro on Sunday, November 23, at 5:30 p.m. Bishop Nolan B. Harmon and Dr. J. Clay Madison, superintendent of the Greensboro District, participated in the service.

Lee's Chapel had its beginning in a brush arbor, and dates its beginning to 1824. The first deed for a portion of its present lot was signed by the Rev. Jesse Lee for whom the church is named. Mr. Lee was a contemporary and friend of Bishop Francis Asbury.

A part of the present church structure is the original building that was completed in 1834. It has been added to on two occasions.

The education building is the first unit of a new church plant estimated to cost \$100,000.00.

The money for the second unit was pledged in July 1958 in a fund raising crusade directed by the Rev. Rollin P. Gibbs, director of Field Work and Finance of the Western North Carolina Conference. Construction on this second unit will begin in April 1959. The third and final unit will be the new sanctuary.

The Rev. Howard R. Wilkinson has been the pastor since June 1957.



The Lee's Chapel Church (original part built in 1834)

Bible Translator Brings Christianity to Headhunters

A Wycliffe Bible translator from Solway, Minn., is helping to bring Christianity, literacy and civilization to members of the head-hunting Jivaros tribe deep in Peru's Amazon River basin.

Millie Larson, who just returned to Peru after visiting Minneapolis while spending a year and a half in the United States, said, "They're great people—a lot of fun. And we're quite safe. It's against their code to kill women."

Miss Larson's first four-year trip to the jungle began in 1952, and she expects to spend the next four years among the Jivaros, working with other Wycliffe translators.

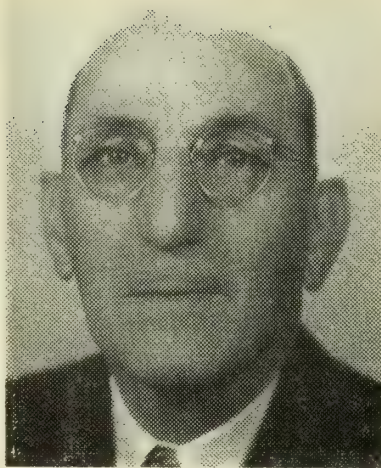
"Our first job is to analyze the language and reduce it to writing," she said. "Their language is oral—it has no written form."

The Wycliffe Bible translators, known more formally as the Summer Institute of Linguistics, have established 19 jungle schools in Peru. The ultimate aim of the teachers is to translate the New Testament for all the tribes in that country, she explained.

"We're located in the foothills of the Andes. The natives there are slash-and-burn agriculturalists. They cut the forests, burn the slash and till the ground. Every five years they move to new locations. They are excellent hunters and fishermen."

Lay Missionary to Serve in Taiwan

In a special Sunday morning service at First Methodist Church, November 23, Oscar E. Heffner, a Hendersonville resident, was dedicated as a lay missionary of the Methodist Church. He has already been assigned to work in Taiwan under the direction of Bishop Ralph Ward who presides over the Hong Kong and Taiwan Mission areas. Bishop Ward maintains a Hendersonville residence and is well-known in western North Carolina.



OSCAR C. HEFFNER

The Rev. Horace R. McSwain, missionary secretary of the Western North Carolina Conference of the Methodist Church, delivered the sermon and participated in the service of dedication. He was assisted by the Rev. Philip L. Shore, Jr., pastor of First Church. Words of greeting and commendation were heard from leaders of the Methodist Church.

Mr. and Mrs. Heffner have made their home in Hendersonville since 1956 and have entered into all phases of the community life.

Mr. Heffner is a member of the official board of First Methodist Church and the director of stewardship. Prior to coming to North Carolina he served in many local and conference capacities in the Methodist Church of Mississippi, having been at one time the director of stewardship for the Mississippi Conference.

Mr. Heffner will fly from the West Coast to Hong Kong early in December, where he will attend a conference of the personnel of the area, and then will proceed to Taiwan to assume his duties among which is the work of serving as treasurer of the mission. Mrs. Heffner plans to follow him in the spring.

Western N. C. TRAFICO Holds Annual Meeting

The Television, Radio, and Film Commission of the Western North Carolina Conference met recently at Broad Street Methodist Church in Statesville for its annual meeting. The purpose of this meeting was to plan for the promotion of the new television series, *Talk Back*. *Talk Back*, filmed by the Methodist Church in co-operation with the National Council of Churches, is scheduled for presentation in the Western North Carolina Conference in the near future. Plans were laid for the possible presentation of these programs over television stations in Charlotte, Greensboro, Winston-Salem, and Asheville. Committee chairmen were appointed to contact local television stations requesting air time.

The Commission also shared a keen interest in *The Methodist Hour*, which is currently being broadcast on a wide network of radio stations. Dr. Wallace Hamilton, pastor of the Pasadena Community Church in St. Petersburg, Florida, is the preacher for the series. The Commission hoped that each local church would do whatever possible for the promotion of these programs. Dr. Hamilton, a preacher of wide acclaim, is presenting forcefully the place of the gospel in present-day living.

The Conference Commission called upon each church in the Conference to consider having a part in the TV Ministry Fund of The Methodist Church. At present, local churches may have a part in this cause by adopting Missions Specials designated for this purpose. Believing that public opinion is being molded as never before through the avenue of television, the Commission felt that the church should take advantage of every opportunity to utilize its services. The Commission strongly urged each local church to give consideration to this cause.

◇ ◇ ◇

Julia Ward Howe, the famous novelist, was asked by a friend if she minded growing old. "No," was her reply, "because the sugar is at the bottom of the cup."



The Brevard College Glee Club has just completed its annual Christmas tour which began on Saturday, December 6, and ended the following Wednesday, December 10, giving concerts in five high schools and five Methodist churches in Piedmont North Carolina. The 47-voice group, under the direction of Professor Nelson F. Adams, presented a program of Christmas music, including a variety of Christmas carols. The places visited were First Methodist Church, Asheville; First Methodist Church, Liberty; Lexington High School; Thomasville High School; First Methodist Church, Thomasville; Concord High School; Albemarle High School; Coburn Memorial Methodist Church, Salisbury; North Mecklenburg High School; and Davidson Methodist Church, Davidson.

Call for National Methodist Town and Country Conference

*By the Council of Bishops of
The Methodist Church*

The rural people of our country and other countries in the world remain and continue to be the source not only of population, food, fibre, and fuel for our society, but of many of the basic values contributing to the spiritual life of the nation.

In view of the great changes, technological and cultural, now taking place in the rural life of this country, there is need as never before for our church to look analytically at these changes of policies relating to the nature, structure and leadership of the church in town and country and its impact on rural people and the rural community.

Moreover, the movement from rural to urban sections of American society has been a fact long noted. The country people moving to town become the backbone of innumerable city churches. It is important, therefore, that the interdependence of rural and urban churches be more seriously considered, so that the whole church be brought to see the abiding significance of rural people, of rural life and rural values in building up a spiritually satisfying urban society.

Therefore, we, the Bishops of The Methodist Church, hereby call a NATIONAL METHODIST TOWN AND COUNTRY CONFERENCE, July 21-24, 1959, in Wichita, Kansas, so that the Church may take counsel together on these problems and develop a strategy and a wise course of action for the future of our service to people in town and country communities here and elsewhere in the world, and so that leaders in the rural areas may have increasing understanding and co-operation with and from the urban and the growing suburban elements in our Church leadership.

Three New Churches Organized in Bolivia

Three new Methodist churches have been organized in Bolivia in less than two months this fall. Each new congregation is in a different area of the country, which has been designated as one of Methodism's "Lands of Decision" for the 1956-60 quadrennium.

One of the new churches is at Eucalyptus, a business community on the barren altiplano 10,000 feet above sea level and 120 miles from La Paz, Bolivia's capital. The church was organized October 19 with 18 full members and 20 preparatory members. At present, it is served by a minister who drives to Eucalyptus each week from La Paz, a journey of several hours over rough roads.

Another of the new churches is at Montero, a "boom town" in tropical southeastern Bolivia. Organized October 12, the little congregation was begun with six full members and seven preparatory members. The minister is the Rev. James Pace, a missionary from Brownsville, Texas. Mr. Pace also holds services regularly in six villages around Montero.

The third new church is in La Paz, al-

ready a strong center of Methodist work. Though the church was officially organized September 28, the congregation began holding prayer meetings and services in July. The seven full members and five preparatory members meet for worship twice weekly in the home of one of the members. The home is used four days each week for some church activity.

Reporting the opening of the new churches, Mrs. Bill Marshall, of Houston, Texas, a Methodist missionary in Bolivia, writes: "Such work has not come about without opposition. In La Paz, Roman Catholics have visited house to house in the community near the new Methodist church. Loud speakers have been set up across the street from the house in which services are held, and Catholics have denounced the Methodist Church over the speakers. On more than one occasion, Bolivian priests incited people to stone the house in which the services were held. One of the Methodist members expressed the thoughts of

many as she said, 'We are so thankful for the happiness we have found in Christ. It is a real joy to be able to do a little something for him.'"

Tour To Africa Set for Next May

A Methodist mission tour to Africa has been announced for the summer of 1959. The tentative dates for the five-weeks tour will be from May 2 to June 7. The sponsors are the Division of World Missions and the Joint Section of Education and Cultivation of the Board of Missions. The primary objective of the tour will be to observe Methodist mission work in most of the church's fields, the Rev. John R. Wilkins, tour director, said. Any person interested in more detailed information may write to Dr. Wilkins at 150 Fifth Ave., New York, N.Y.

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What's in Your Bible?

Bible Sunday might be a good time to reflect on the story of the old lady who was entertaining her pastor one winter afternoon. When he suggested that he would like to read a chapter of the Good Book and pray with her, she agreed and went in search for the treasured volume. After several minutes of absence, the minister heard her cry out in surprise from the attic room where she had gone.

"Well, hallelujah," she shouted. "I found my false teeth just where I put them in the Bible three years ago."

Now, we are inclined to doubt that this ever happened, but it does pose a question: "What do you keep in your Bible?"

Seekers for lost wills have often found them in between the leaves of the Family Bible; searchers for forgotten savings bonds usually look for them there. But so few people, it seems, ever turn the pages of God's Word to find His message.

It is a strange commentary on our attitude toward the Bible that we should think of it as a safe place to hide things and not as a guide-book on the road to God.

The Case for the Wesley Foundation

A month ago this magazine carried an editorial review of a new book by Bishop F. Gerald Ensley, which presented the opportunities and needs of the Christian college. Bishop Ensley made out a strong case and we gave his arguments in our own words. But the condensation required made some statements rather ambiguous and omitted any reference to the work of the Church on the state-supported institutions.

In North Carolina the Methodist Church is represented at these institutions by very active and effective Wesley Foundations which reach a good percentage of Methodist students. Other denominations have their student groups, and it is possible that the total religious impact of the religious work carried on by these outside agencies is equal to that of the average small church college.

While we are busy campaigning for our present and future colleges, it will be well to remember that included in the funds to be raised is an amount to be used for these Foundations. In our enthusiasm for Church colleges we must not give the impression that the state-controlled schools are hotbeds of atheism and immorality. What we say, as Bishop Ensley says, and as we quoted, is that "the church college can set higher standards of intellectual ability and moral character," we must emphasize that this does not mean, necessarily, that the students of the state school are inferior in either, but simply that because the church college is free to accept or reject any stu-

The Third Sunday in Advent

Scripture: Galatians 6:1-10; John 3:11-21

PRAYER

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of thy holy Word, we may ever hold fast to the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

dent, it can hold down its student body and set up standards which (theoretically, at least) may allow us to specialize in the production of Christian citizens.

Parents whose sons or daughters are enrolled in state schools needn't expect the worst. The Church is there—in the person of its representative the Wesley Foundation director and his helpers, and in the faithful Christian teachers on the faculty who, while they cannot lawfully use their position to teach the tenets of any faith, can, by the general tone of their instruction and the contagion of personal faith, accomplish an amazing amount of genuine religious education.

Many years ago a young lad in a small-town high school watched the turning leaves outside the window as the teacher lectured on biology. His attention wandered a bit and then suddenly he listened to the words of the instructor, for he was talking about the miracle of chlorophyll and the changes in leaf structure which caused the reds and yellows of the autumn foliage.

"Young men," the teacher said softly, "I tell you honestly, I can never look at a scarlet sumach leaf without remembering God."

There was a hush in the classroom, for the pupils could not help feeling the emotion of that honest man whose scientific studies led him closer to the Creator. Somehow, we knew that no matter where our scientific investigations led us, that good man would show us God in all His world.

Make no mistake about it, God is on the campus of our state schools also. We have the opportunity of assisting in this task by our gifts to the campaigns for church colleges and Wesley Foundations.

Britain Looks at Nixon

Vice-president Richard M. Nixon spent four days in Britain recently and returned home with the comforting knowledge that, whatever American voters might think of him, his position was secure among the British. English newspapers, usually in-

clined to be critical of most things American, found the young vice-president more to their liking than some of our own politicians and diplomats. One columnist referred to the Nixons as perfect examples of the American success story, "They seem," he said, "so much like two friendly, small-town people who got there—but stayed soft inside."

Britons, as a whole, are ready to like Americans, but too often they are appalled by the brashness and downright rudeness of our tourists, who find occasion to contrast unfavorably all things British with all things American. This disease of tourism, however, is not confined to Americans, for the average British tourist in any foreign country finds little to commend and much to grouse about.

Mr. Nixon's triumph in London is a triumph of modesty and good sense — qualities which are possessed by many more Americans than is sometimes realized.

Traffic Safety

Travelers in North Carolina over the Thanksgiving holidays were reminded of the need for caution by the large number of patrol cars which paced their speed along the road. Despite this extra precaution, accidents happened and some deaths were reported.

There seems to be no way in which highway safety can be guaranteed, as long as drivers exceed the speed limit whenever a patrol car is not in sight, and as long as drinking drivers play games with their lives and those of others.

Even kindness can become dangerous these days. The editor narrowly missed being involved in an accident on Sunday afternoon as the automobile in front suddenly stopped to pick up a couple of hitch-hikers, and he had to swerve sharply in front of an oncoming car to avoid ramming the good samaritan.

Which reminds us that picking up hitch-hikers is neither sensible or lawful.

Christmas Gift

The ADVOCATE issue of Nov. 27 contained a Christmas Gift blank to be used in ordering subscriptions for friends and relatives. Already the response has been surprisingly large. One pastor ordered 100 extra blanks to give out to his congregation.

This is an idea which we hope will catch on. But hurry, for the time is short. If you have no blank, use the one printed in this issue and rush your gift order to us immediately.

^ ^ ^

"The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God."

Boys and Girls

ELIZABETH WHISNER
Editor

HOSTESS AT THE INN

By NINA STILES

*I often think that had a mother been
The hostess there that evening at the inn,
There would have been no question of a
stall.*

*She would have found some place within
her hall*

*For Mary to lay down her tired head.
Perhaps she would have given her own bed,
And in the cradle of her own wee son
She might have placed that night the Holy
One.*

*Not with the thought of harboring a king,
Or any hope of gain her act might bring,
But from the simple goodness of her heart,
For mothers are a sisterhood apart.*

*I often think what glory might have been
Throughout all history for that small inn.*

on that white one for the flame to take hold now," Mother said.

"That's not it at all," said Jessica.

"Well, how did it happen then? Don't tell me it's the way I held the match."

"No, it's not that," Jessica laughed. "It's just that you have to light the red one first."

"But why? Suppose you tell me about it."

"It would take quite a while, and you have to go out," said the little girl.

"Well, I have a few minutes. Come and sit by me and tell me."

"You see, it's like this," Jessica began. "The candles stand for something. The red one means sacrifice, and the white one purity, and the green one growth. It's just like your heart. You want it to be pure as that white candle, but you can't make it that way. Only the sacrifice of Christ can do that. After you light the red candle—and that means after Jesus comes into your heart—then you can light the white one, for He makes your heart pure by His sacrifice."

"I see," said Mother thoughtfully. "And the green one—what is that for?"

"Oh, that's for growth. All green things grow—grass, shrubs, trees. And we must grow in the knowledge of Jesus."

Mother sat with her head bowed for a moment. Then she got up and took off her coat. The child looked at her in surprise. "Aren't you going out, Mommie?" she asked.

Her mother looked at her fondly. "No, I'm not going, honey. And thank you, my dear, for your very precious Christmas gift."

"Oh, you've been peeking! That's not fair. But I think you'll like it anyway. It comes in a bottle and is very sweet."

"No, I haven't been peeking, Jessica. But I know that what you have given me just now is very sweet—and so are you."

—American Tract Society

THE MITTEN TREE

Some time ago we heard of a Christmas party at a certain church, where the room was beautifully decorated with bright streamers and bells, holly wreaths and frosted windows. At the front stood a Christmas Tree, but there was not a ball nor a bit of tinsel nor a light to make it look like one. A stranger happening to go in at the beginning of the party might have said, "Looks like these folks forgot to trim the tree."

But the children and the others at that happy church knew why the tree was bare, and what they were going to do about it.

The party began with the singing of carols, the Christmas story was beautifully told, and the children said their little "pieces" in the good old-fashioned way. Then each person went to the tree and pinned on a pair of mittens or gloves—big ones and little ones; red, green, yellow and white ones—until the tree branches were weighted down.

And what a lovely sight it was! It was the prettiest tree the church had ever had—much prettier than those trimmed with balls, tinsel and lights. It was beautiful not just because of the bright colors, but because of the love and thoughtfulness that went with each pair of mittens.

For, you see, all of these were to be sent to Church World Service to be distributed to refugee boys and girls in countries across the sea, whose hands would be cold until the mittens reached them.

Wouldn't you like to have a mitten tree at your church?

CHUCKLES

"Jimmy, have you whispered today without permission?" asked the teacher.

"Only wunst," was the reply.

"Leroy, should Jimmy have said 'wunst'?"

"No'm. He should have said 'twist.'"

Joan and Becky were playing together one afternoon in the nearby park. "I wonder what time it is," said Joan.

"Well, it can't be four o'clock yet," replied Becky, "'cause my mother said that I was to be home at four, and I'm not."

Bible Quiz

1. How was the birth of Jesus announced to Mary? _____
2. Why did Mary and Joseph travel to Bethlehem? _____
3. Why was Jesus born in a stable? _____
4. By what sign were the shepherds to know the child Jesus? _____
5. What ruler inquired concerning the birthplace of Jesus? _____

Answers to Last Week's Quiz

1. Because of its sinfulness. (Luke 19: 41-44)
2. What shall I do to inherit eternal life? (Luke 18:18)
3. Mary and Martha (Luke 10:38-42)
4. A sinful woman of the city. (Luke 7:36-39)
5. Simon (Peter), Andrew, James and John (Mark 1:16-20)

The Christmas Candles

By HELEN FRAZEE-BOWER

"Can we buy the candles now, Mommie? Can we?" Jessica pulled at her mother's sleeve excitedly.

"May we, Jessica — not can we," corrected Mother. "And please stand still. I declare I'll never take you shopping again. You wear me out."

"I'm sorry, Mommie, but please let's buy the candles now. And they must be red and white and green."

"Red and white and green?" Mother eyed her strangely. "Shouldn't we look at the dolls first?"

"No, Mommie! Let's get the candles."

"All right, all right, come along then. I never saw such a child. Whatever started you thinking of candles, anyway?"

"Miss Ellis, my Sunday School teacher."

Jessica selected three tall candles—red, white and green. All the way home she clasped them tightly, as she skipped by her mother's side.

Christmas Eve arrived and the house was gay with evergreens and red berries. Jessica's stocking hung by the chimney. Mysterious packages lay under the tree. In a holder on the mantel Jessica placed the candles. They were too tall for her to light, but Mommie could do that later.

Her mother came in, dressed for the street. Jessica's face fell. "Are you going out tonight, Mommie? It's Christmas Eve!"

"I know it's Christmas Eve," her mother replied shortly.

Then, seeing the child's disappointed face, she added, "But I'll light your candles before I go. They look pretty up there, don't they?"

She struck a match and held it to the middle candle, but it would not light. She struck another—and another—and another, with the same results. "What candles!" she muttered.

"But you can't do it that way," Jessica said in a choked voice.

"I can't do it what way? What way is there to light a candle except by striking a match?"

"You can't light the white one first," Jessica said.

Jessica struck a match and lit the red candle, then the white, then the green. Bright and steady the flame glowed at the tip of each tall taper, and the child smiled happily.

"I guess the wax melted down far enough



Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

A Note to Our Friends from Superintendent Nicks

"We have just experienced a wonderful Thanksgiving Season. The joyous Christmas Season now approaches. With eager anticipation and a sense of great expectancy we are preparing for the celebration of the coming of the Christchild.

"We feel we are in an unusual setting to enjoy life. A child will quicken one's thoughts to the best in life. Our boys and girls are tingling and jingling with the spirit of Christmas.

"It is you—our Church, the people of our Church, the people of a faith in a Baby, the only begotten son of God, who grew in favor with God and man, the Saviour of the World—who make it possible for this kind of a home to care for children. We appreciate the fact that the children in our Home are dear to you, not only at Christmas time but through the year.

"May we take this opportunity of thanking you individually in behalf of our boys and girls, for the many, many kind and thoughtful ways in which you help us. We covet your interest, your concern and your prayers.

"May each of you, this season, experience and enjoy a new birth of God's love; and together may we continually grow in that love as we minister unto the least of these."

Christmas Forecasts

A very busy social season is just beginning for our young folks, and we are grateful to the many fine people who think of them and plan for their pleasure. There are almost not enough days to schedule all the parties, and gifts for the boys and girls are already piling up in our office.

First on the agenda was the Sir Walter Hotel annual Christmas party for our Home, the State Home for the Blind children, and the Catholic Orphanage. This was held at the hotel on December 8, and included children and staff for the bountiful dinner and Christmas favors and gifts. Mr. Buddenhagen was in charge of this event, of which more later.

On December 12, the Interfraternity Council of State College will sponsor parties for some of our younger children at the various fraternity houses here in Raleigh. Mr. Bob Schuster of the College Interfraternity Council is handling plans for this large affair.

The Woodmen of the World are making plans for their annual "tree" here at our Home, and we are anticipating their event with pleasure.

We will have our own Christmas tree and party at 3 p.m. on Monday, December 22, at which time gifts from Edenton Street Church groups will be given out. And, as has been a tradition for many years, the

Josephus Daniels family will again have their Christmas bags of fruit, nuts and candy for everyone.

Then — on December 23 — our campus will become deserted as children and staff depart for the holidays. The children's vacation off-campus will last until January 4, and won't there be some exciting reports from them when they brighten our Home with their presence once again. It's always nice to go — but so nice to come home!

Christmas and Our M.Y.F.

Looking ahead, we find that our M.Y.F. is energetically working out plans for a Christmas play to be presented on Wednesday, December 17, at the evening Prayer Meeting.

The play will combine the story of Christmas as found in the Gospel of Luke with pantomimes depicting the various events. Characters have not been assigned as yet, but will be selected shortly. This effort is being sponsored by the Intermediate M.Y.F., but will be open to anyone at the Home who is interested.

Christmas Concert

Rehearsals are already under way for a Christmas Concert to be presented on Sunday evening, December 21, at 7:30 p.m. by our Girls Ensemble. Preceding the choral program, the string students will join to present a short program of carols.

The Girls Ensemble will portray the story of Christmas in song and scripture, including in their theme carols and songs that are familiar and traditional to the Christmas story. Soloists for the choral portion include: Linda Carter, Phyllis Mock, Mariana Nicks, Nancy Lou Nicks and Lillian Pruitt. Other members of the ensemble are Betty Landis, Patricia Ferguson, Helen Parrish, Ruth Ann Salmon, Lou Fay Salmon, Peggy Humphrey, Ruth Hunt and Mary Dennis.

Thanks for Thanksgiving

The wonderful Thanksgiving season with all of its blessings was made even more richly blest by the gratitude in the hearts of so many of you which led you to share with us here at the Home.

We have received a number of cash gifts which are a welcome addition to our general expense fund. And we know that many other Thanksgiving contributions will come to us later through the church contributions made in our special gift offering envelopes. We had requests for around 2,000 such envelopes and are grateful for the wonderful spirit of giving, expressing your love and interest in our boys and girls.

Thanksgiving Holidays

Vacationing from school for four whole days was an exciting prospect for our school-age children as they anticipated letting their minds rest from their studies. And they needed this respite, to refresh themselves for a new start as the third six weeks of school gets under way.

To our house parents and staff, however, the vacation days called for extra patience, as in any home, to cope with the gay and frisky boys and girls. And so it was that a full schedule of work and play was planned to keep their days happy and busy.



BEST WISHES FOR A VERY MERRY CHRISTMAS AND A HAPPY NEW YEAR FROM
SUPERINTENDENT AND MRS. NICKS, JOHN, MARIANNA, AND NANCY LOU

— AND THE ENTIRE HOME FAMILY



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
227 W. Edenton St., Raleigh, N. C.

United Nations Seminar

By MRS. T. S. NEWBOLD

The colorful flags of the 81-member nations were flying as the group attending the seminar arrived at the United Nations for a guided tour of the Secretariat, the Council Chambers, and the General Assembly. Included in the three days spent at the United Nations were briefing sessions by United Nations officials and attendance at sessions of committees. The group witnessed the United Nations in action.

Composing the seminar were twenty-two district and conference officers from thirteen states, representing eight lines of work. The opening session was held at 150 Fifth Avenue with an orientation period under the leadership of Miss Thelma Stevens and Mrs. Clifford Bender. Representing the North Carolina Conference were Mrs. Bill Tidy and Mrs. Ralph Aldridge, from the Burlington District, Miss Camille Staton from the Rocky Mount District, and Mrs. T. S. Newbold, conference officer.

The morning sessions were held at the Carnegie building, with a panel discussing the place of the church in international affairs. Dr. Frederick Nolde, chairman of the commission of the churches on international affairs of the World Council of Churches, stressed the two-way line of communication between the churches and the United Nations. The commission brings together what the churches around the world have said and relates their decision to government agencies. In turn brochures on United Nations go to the churches. The churches have requested the United Nations to decree a Refugee Year, that a concerted effort may be made to help the refugees and to solve this humanitarian problem.

"Millions for war — less than a million for peace. This is the face the United States presents to the world," said Dr. Kenneth Maxwell, chairman of International Affairs of the National Council of Churches. The program Atoms for Peace "puts shoes on prayers."

Status of Women

Mrs. Margaret Forsythe, National Executive Secretary of the YWCA and a member of the panel, was leaving for Ethiopia to help set up a "Y." Women of Libia, Liberia and Nigeria are helping formulate plans. Ethiopia wants to educate its women. Forty countries, of which New Zealand was the first, have given equal rights to women in the last few years. There are only four countries in which women do not have political rights, which is the key to all other rights. New states gaining their independence have written into their constitution equal rights for all citizens. Sixty out of the 81 countries have women delegates at the United Nations. Next year in Columbia, a meeting of the commission on the Status of Women will be held.

The afternoon session at the United Nations included a briefing on technical assistance

to underdeveloped countries. "The first task of the United Nations is to prevent war; the second is to raise the standard of living and erase gaps between the haves and the have-nots," said Mr. Duckworth-Barker of the United Kingdom. . . . To help nations help themselves by developing their own resources, the United Nations through its technical assistance program offers the services of experts, equipment and supplies, and Fellowships for training natives.

The seminar group had the privilege of attending a session of the General Assembly during the debate on the disarmament resolution sponsored by the United States, and hearing speak delegates from India, the United Kingdom, Soviet Russia and our own Ambassador Lodge.

Washington

A few hours of hurried sight-seeing were sandwiched in between the close of the seminar in New York and train embarkation for Washington, where the seminar reconvened. By 9:00 a.m. every member of the group had arrived at Mount Vernon Methodist Church to begin the three-day Washington phase of the seminar, with the purpose of learning more about the national government.

"What is the responsibility of the churches on the Washington Scene?" was discussed by a panel. Mr. Ed Snyder, of the Friends' Committee on National Legislation, presented a five-point constructive legislative program: economic aid and technical assistance; nuclear weapons testing and control; conscription which expires June 30th; U. S. Policy toward China; civil rights, with special discussion concerning the filibuster. "The churches must bring in experts before making decisions and then proceed after careful study has been made," declared Dr. Van Duesen, of the National Lutheran Council. Dr. Fred Buschmeyer, Director of the Washington office of the National Council of Churches, stressed the effectiveness of the voice of church people in influencing Government decisions and policies. Letters to congressmen and resolutions from organizations are ways in which the voice of the people may be made known to their representatives.

Further highlights of the seminar included a visit and luncheon at the Methodist building, a tour of the Capitol with a guide, and a briefing at the State Department.

The Seminar, conducted under the auspices of the Christian social relations department of the Woman's Division, was the culmination of a long-time dream of the writer, and an experience that will long be remembered.

Scarritt Has House Party

Faye Baines, a student at Woman's College, UNC, in a letter to Mrs. Pierce Johnson, conference president, writes of her appreciation for her experience as a guest,

along with a number of other college students, at the Annual Scarritt College House Party, October 24-26:

"With this letter comes heartfelt gratitude for the wonderful experience afforded me last weekend as your guest at the Scarritt College house party. It is indeed hard to put into words just how much the weekend meant to me as one of many youth who are dedicated to the life and mission of the church. The weekend helped me to find myself and to become familiar with the opportunities that are available to me in my field of interest.

"I am not certain at the present just what my future plans are, but I can assure you that the experience at Scarritt has and will help to guide me in the right direction for Christ. Meeting the missionaries and deaconesses, seeing the Methodist Church at work at home and abroad, seeing the places of interest in Nashville that involve our church — all these things helped me in such a way that words cannot express.

"I can only say thank you over and over again. Will you please, at the next district, state, or local meeting, share this letter of appreciation with members of the Woman's Society of Christian Service, and let them know of my re-dedication and humbleness to the work of the church, largely as a result of the house party weekend."

Centro McDonnell Social Center

Centro McDonnell, Durango, Mexico, a combination social center and medical clinic, has Miss Olga Vela, a former Crusade Scholar, as director, and Mary Fitzpatrick, a Woman's Division missionary, as assistant. The clinic is attended by a Baptist nurse.

The club program for interest groups, beginning with four-year-olds and going up to teen-age boys, includes activities such as rhythms, recreation, very simple crafts, singing, and, of course, parties for special occasions.

The day nursery, one of two in a city of 70,000, is filled beyond capacity. — from Wesleyan Service Guild Handbook. (Centro McDonnell is a special interest of the Wesleyan Service Guild for the current quadrennium.—Ed.)

Editor Changes Address

The editor of the N. C. Conference Woman's Page has recently changed her address from 9 Dawson Street to 227 W. Edenton Street, Raleigh, N. C.

Missionaries Needed for Wonju Hospital

The construction of the new Wonju Hospital, Wonju, Korea, is progressing rapidly, but the fact that the Woman's Division of Christian Service has no missionaries to place on the staff is very disappointing to the Christians of Wonju. There are at present a Canadian nurse and doctor, and the possibility of a couple from the Division of World Missions. But nurses, physical therapists, technicians, and doctors are drastically needed if the hospital is to function adequately in the new building. If you know of someone interested, write the Department of Missionary Personnel, 150 Fifth Ave., New York 11, N. Y.

Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



District Commission Workshops

Workshops for the four Commissions of the local church will be held in each district during the first two weeks in January. These Workshops are under the direction of the District Superintendents. Leadership will be provided by the Conference boards of education, evangelism, missions and the conference treasurer. Each workshop will begin at 7:00 p.m. and close at 9:30 p.m. All members of the four commissions in each local church are urged to attend one of these workshops.

The commission on education section of these workshops will deal with "Recruiting and Training Workers." The filmstrip, "It

January 6, Steele Street Church, Sanford, and St. Paul Church, Goldsboro.

January 7, First Church, Henderson.

January 8, Fairmont Church, Raleigh, and First Church, Morehead City

January 9, Centenary Church, New Bern, and Queen St. Church, Kinston

January 12, First Church, Clinton

January 13, Hay Street Church, Fayetteville

January 14, St. John, Avon, and Grace Church, Wilmington

January 15, First Church, Elizabeth City, and Whiteville Church, Whiteville

January 16, First Church, Washington, and St. James Church, Tarboro

Campsite Development Consultant to Visit Conference

Dr. Lloyd B. Sharp, Executive Director of the Outdoor Education Association, founder of National Camp, and professor at Columbia University, New York City, will spend the week of January 12-17 in the North Carolina Conference working with the Committee on Camps of our Conference Board of Education in the development of master plans and specifications for our three new camps. Rev. Brooks Patten of Raleigh is the chairman of this committee. Dr. Sharp has been employed to guide our committee in the development of master plans and specifications for Camp Chestnut Ridge at Effland, Kerr Lake Methodist Camp at Henderson, and Camp Rockfish at Raeford.

We are very fortunate in being able to secure the services of Dr. Sharp for this work. He is the best qualified person in the United States in the area of campsite development. Through the field service work of the Outdoor Education Association, he conducts surveys of outdoor education, camp programs and policies, and makes plans for the layout and development of camps. He is the originator of the nationally known small group decentralized plan for camps and other educational programs. In addition to Columbia University, he has taught at New York University and the University of Chicago. He is in great demand as a special lecturer on Outdoor Education. He is the founder of National Camp, a center for advanced leadership training in outdoor education and camping.

(Note: The following persons from the North Carolina Conference have received training at National Camp during the past few years: Rev. Robert Regan, Jr., Mr. Robert Reed, Rev. Walter McDonald, and Henry Bizzell, Jr.)

Present plans call for initial developments at each of the new camps before next summer. Mr. Robert Reed of Smithfield was employed in June to direct this work. He has already completed land surveys at each campsite, built entrance roads at Kerr Lake and Chestnut Ridge, completed some landscaping at Kerr Lake, renovated an old building at Chestnut Ridge,

and is now making contour or topographical maps of each campsite. Work for the immediate future includes drilling wells at each campsite, building an entrance road and developing a swimming area and a picnic area at Camp Rockfish, and the development of small camp units at Chestnut Ridge and Kerr Lake. We plan to have these small camp units with accommodations for forty campers each in operation next summer.

Group Work Seminar for Certified Instructors

Dr. Robert Powell, professor of Christian Education at Wesley Seminary, Washington, D. C., will conduct a Seminar for Certified Leadership School Instructors of the North Carolina Conference at Duke Memorial Church, Durham, January 19-21. Dr. Powell is an outstanding Christian educator and a recognized authority in the field of group dynamics. He is the author of several books and numerous articles in the area of church school administration



DR. LLOYD B. SHARP
Executive Director Outdoor Education
Association
New York City

Happened in Ionia," will be shown, followed by a discussion of ways and means of securing and training teachers and workers for the church and church school. All persons in the local church charged with the responsibility of securing and training workers, including the church school superintendent and the chairman of the commission on education, should attend.

Selected leaders for these workshops will receive training for their task in a one-day training session to be held at Edenton Street Church, Raleigh, Monday, December 29, beginning at 10:30 a.m. Leaders for the commission on education section will include the following: Rev. Harmon Smith of Burlington, Rev. J. H. Miller, Jr. of Snow Hill, Mr. John Meares of Raleigh, Rev. E. R. Shuller of Swansboro, Rev. J. W. Lineberger of New Bern, Rev. Robert Eason of Ayden, Rev. R. E. Walston of Fayetteville, Mrs. Margaret Saunders of Elizabeth City, Mrs. T. S. Newbold of Rocky Mount, Rev. Robert McKenzie and this writer of the Board of Education staff.

The schedule of these workshops follows:
January 5, Front St. Church, Burlington, and Asbury Church, Durham, N. C.



DR. ROBERT POWELL
Professor of Christian Education
Wesley Seminary, Washington, D. C.

and teaching procedures. He is in great demand as a lecturer and teacher in national and regional training schools, conferences, seminars, etc.

Thirty certified instructors have been selected to attend this seminar which will feature group work procedures and new methods of teaching in Christian Workers' Schools. All of those selected for this specialized training are now serving on our active staff of teachers in leadership training schools. They will be entertained in the homes of Duke Memorial Church, of which Rev. Robert W. Bradshaw is pastor, and Rev. E. Clifford Shoaf is minister of education.

Student Recognition Day Is December 28

Methodists are currently involved in an emphasis upon Christian higher education. In this emphasis, we are trying to strengthen those educational institutions which are providing a Christian context for the search for truth.

Our North Carolina Conference is currently conducting a 5 million dollar campaign for Christian Higher Education. This
(Continued on page 13)

Youth in Action

IN THE NORTH CAROLINA CONFERENCE



Here Comes Santa Claus . . . Right Down Troubled Lanes

Blinking merchants brushed back their drowsiness and read the headline once again, "MYF Opposes Holding Yule Parade on Thanksgiving." Bold headlines on the local section front page of the Durham Morning Herald jumped out at readers.

Below followed a story describing activities at the Durham Subdistrict Meeting of MYF at Carr Memorial Church Nov. 17.

Approximately 100 representatives at the monthly meeting passed a resolution turning thumbs down on plans of the Durham Merchants Association to stage its annual gay Christmas Parade on Thanksgiving Day.

The resolution asserted that the MYFers "wholeheartedly disfavor" the choice of the parade date.

Merchants were taken back. Criticism had come before on the Christmas Parade, but rarely had a youth group organized and protested.

Durham's subdistrict directed President Ronnie Lewis to forward to the Merchants Association the resolution which read:

"Whereas, we feel that Christmas is being unduly commercialized; and, whereas, we feel that a Christmas Parade on Thanksgiving Day is in opposition to the spirit and true meaning of the Festival of Thanksgiving as established by our forefathers; be it therefore resolved that we, the Durham Subdistrict Methodist Youth Fellowship, wholeheartedly disfavor a Christmas parade on Thanksgiving Day."

The Durham subdistrict encompasses 30 churches and lists about 850 young people as members.

Perhaps the MYF decision had little to do with it, but an argument was touched off following the appearance of the article in the local paper.

Letters poured into the Durham Morning Herald column, "Folks Around Here," a section bylined by an increasingly popular writer who calls himself "Sid." Most people penned comical letters with few barbs, but all opposed the Christmas Parade on Thanksgiving.

Came the big day, and Santa Claus marched into Durham in the scheduled parade. He came on the heels of two nationally televised showings of Santa entering Detroit and New York.

Despite Santa's early arrival, president Lewis said during the midst of the discussions, "We weren't necessarily unheeded this year. We are hoping to work for the future and really didn't have too much hope for this year anyway."

"Basically, we want to put Christ back into Christmas. We think that there has been a great deal too much emphasis of the commercial side of Christmas. Also, a Christmas Parade on Thanksgiving is detrimental to the true meaning of Thanksgiving."

"We hope we have brought some people to action," Lewis, a Durham High School senior and president of the local National Honor Society, concluded.

Conference News

MYF Council Meets to Outline Plans for Coming Year

In a postponed meeting, members of the North Carolina Conference Council gathered last week, Dec. 5 and 6, in Durham to make definite plans for summer assemblies and other "programs relative to Youth Work during this Conference year."

President Francis Bradshaw presided over the meetings.

Although no decisions were available when the *Advocate* went to press, the council was to complete details for the Louisburg Assemblies and the next Annual Conference Session.

Christian fellowship chairman, Jo Carole McDaniel, will lead the first two weeks of Louisburg, carrying out a "Seek Ye the Lord" theme. With "Confronted by Christ" as the last session's title, Al Thompson, Christian citizenship chairman, will guide the third week of Louisburg.

Conference treasurer Howard Garner has charge of the ACS meetings. "The Courage to Be" serves as the title for this year's convention at Duke University.

The conference council planned to convene in their first business session Friday night, December 5, after meeting for dinner earlier.

Conference director of youth work, the Rev. Bob McKenzie, expressed hope that the group could conclude its work by noon Saturday. "This will permit all of us to be at home for our Sunday church services."

Several district directors of youth work indicated their interests in attending the sessions after invitations from the council.

People in Durham housed delegates of the council during their Friday night stay. A few members of the group could not attend the Saturday morning session because of obligations to tests on the College Entrance Board Examinations.

Subdistricts Plan Musical Programs

Kinston and Durham subdistricts are making their programs now with musical tastes.

Kinston staged a "Folk Festival" Nov. 29

President: Francis Bradshaw
2000 Cedar Street, Durham, or
Box 5010, Duke Sta., Durham

Publicity Superintendent: David Gergen
2803 Nation Ave., Durham

Director of Youth Work: Robert McKenzie, Jr.
Box 6667, College Sta., Durham

at Queen Street Methodist Church. Bob Clark, editor of the Queen Street Methodist Youth News (a monthly news bulletin published by the Queen Street MYF), termed the meeting a big success.

At its November session, the Durham subdistrict planned a Christmas Music Festival for December 15.

UNICEF Big Success in Kinston Group

One of the liveliest youth groups in the state (and also the best in the conference in supplying news of their activities), the Queen Street Methodist Youth Fellowship joined other Kinston youth Halloween to collect funds for UNICEF.

Braving a rainstorm, the 100-member group raised \$837.35 through their efforts. All money will go to UNICEF.

News of POWER for Subscribers

Several youths who purchased subscriptions to *Power* have asked where their pamphlets are. The conference publicity superintendent assures subscribers that the *Powers* are on their way. Subscriptions went into the office at Nashville between publication dates. One issue of *Power* covers three months.

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Church School Page

(Continued from page 12)

campaign is taking our energy and earnest prayers, but we need also to maintain a vital personal relationship with the students themselves.

At the present, there are approximately a half million Methodists enrolled in the nation's colleges and universities.

However diverse these students may be in interests and abilities, they all have a common need to be recognized for their individual achievements and needs. The college years are ones in which our students are learning to think objectively, to communicate intelligently, to discriminate among values, and to make relevant judgments. These are strategic years, and our church must be sensitive to its opportunities in extending the Christian fellowship to her students.

Student Recognition Day has been one way in which the local church has annually honored those within its congregation who are students. This year Student Recognition Day is December 28—the Sunday on which many students will be at home for the Christmas holidays.

A special service has been prepared for Student Recognition Day. It is suitable for use in the church's morning worship hour; the theme is "Send Forth the Mind." This theme is a phrase from the oratorio, *The Invisible Fire*, which is based on the lives and experiences of John and Charles Wesley. (The oratorio was presented at the National Methodist Student Conference last December, and since that time has been heard widely in student groups.)

Copies of the service are available to members of the church's committee which is planning Student Recognition Day. Copies should be ordered from our Annual Conference Board of Education, P. O. Box 6667, College Station, Durham, North Carolina.

Jesus Works Through Disciples

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: MARK 6: 6b-13

In a certain town there are two churches only four blocks apart. There is not much difference in the dates of their founding, but there is a world of difference in the record they have made over the years. One remains a very small struggling group, while the other has many hundred members. The small church does not believe in missions; the large one gives a dollar for missions for every dollar it spends on its local program.

In our lesson today Jesus is seen sending out the first missionaries. As the IB says: "Up to this point Jesus' predominant word was 'come'. Now another verb is added 'go'." So we see that sharing our faith has the sanction of Jesus. History has proved him right. Quoting the Interpreter's Bible again: "Unless a church reaches out it passes out. That is history. It is also prophecy."

"Jesus went about among the villages teaching" (Mark 6: 6b). In spite of the trend toward big cities there are still a lot of villages — India alone has nearly three quarters of a million of them. Jesus did not consider the cities as deserving preferred treatment. It has always been something of a mystery to this writer why a man with *one* church, covering perhaps fifty city blocks is considered to have a "bigger" job than a man with six rural churches covering half a county!

"He called to him the twelve, and began to send them out two by two" (Mark 6:7). Notice that they came to Jesus for the needed equipment before they were ready to go out. Perhaps one reason we often fail in our efforts is that we don't first get the commission from the one who can give us the power to carry out the mission. It is also worth noting that the equipment they got from their Lord was not any sort of physical trappings designed to impress people. They were to take nothing for their journey "except a staff; no bread, no bag, no money in their belts." Applied to our situation today this seems to mean that churches can't substitute physical equipment for real spiritual power. Comfortable pews, soft lights, air conditioning, etc., will never take the place of the authoritative message and the warm fellowship of a spiritually alive Christian Church! Anyone who will take time to study the rate of growth among American church groups will be impressed with the fact that many who minister largely to people in the lower income brackets are showing remarkable growth, while some of the more well-to-do are scarcely able to keep pace with population growth. The reason for this might be well worth looking into. What is the opinion of your class?

"Where you enter a house, stay there until you leave the place" (Mark 6:10). This may be a caution against the temptation to move around seeking better living quarters rather than getting at once into the work that needs to be done. The disciples were to accept graciously the hospitality of the humblest homes. The work they had to do was more important than where they lived.

In verse eleven of our Scripture there is the injunction to "shake the dust from your feet" if people will not hear you. This was an ancient gesture suggesting no further responsibility for the place after they had refused the message. We are not to suppose that the disciples were to do this as an angry expression of disgust or impatience. Sometimes when we don't get the response we would like from people we may use this word of Jesus as a sort of justification for our attitude. But it is possible that this act was often done more in sorrow than in anger. And, while they might regret they didn't get a better reception, there were other places they could go. We

see, therefore, that Jesus gave his disciples a "technique of failure" — or what to do when they failed. This in itself proves that Jesus was fully aware of the fact that his followers' efforts would not always be crowned with success. To be prepared for failure and to know how to handle it when it comes is not the least of Christian virtues. It was Woodrow Wilson who said: "I would rather fail in a cause that will ultimately succeed than to succeed in one that will ultimately fail." The failure of the church is a favorite theme of critics. But it might be well to remember that only God can

judge when a man or an institution has really failed. It is our only job to do our best.



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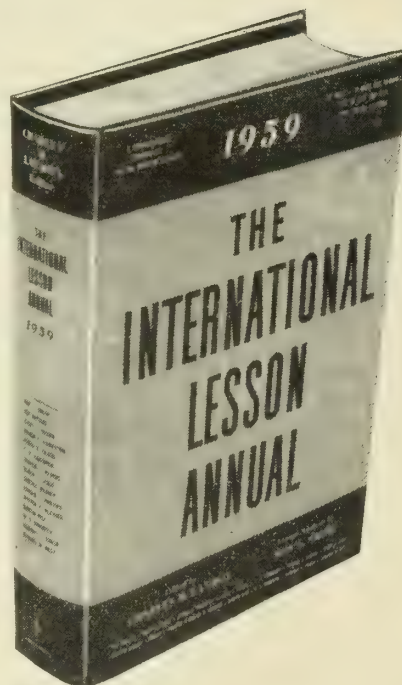
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Book Reviews

CHRISTMAS IS ALWAYS, by Dale Evans Rogers. Fleming H. Revell Company. Price \$1.00.

This is a small, pocket-size book written by the author of "Angel Unaware," and other delightful books which have gone straight to the hearts of their readers.

In "Christmas Is Always" Mrs. Rogers makes beautifully clear the fact that since the Christ of Christmas embodies the spirit of love, peace and goodwill, and since He said in later years, "Lo, I am with you always," then truly **Christmas is always**.

In answer to the often repeated expression, "Christmas is for children," she recalls the words of Jesus, "Except ye . . . become as little children, ye shall not enter into the Kingdom of Heaven."

"Christmas," says Mrs. Rogers, "is love in action. Therefore, in all of the redemptive love in the world, in all of the sacrificial giving and sharing

Announcement

The Study Commission on Our Ministry will hold a meeting on December 17 at 10:30 a.m. at First Church, Charlotte. This Commission, authorized by the WNC Conference at the annual session last June, was officially organized at a meeting called by Bishop Nolan B. Harmon in September. The Rev. W. D. Corriher, pastor of Providence Road Church, Charlotte, was elected chairman; Dr. J. Lem Stokes, president of Pfeiffer College, was elected vice-chairman; and the Rev. E. H. Nease, Jr., pastor of First Church, Valdese, was elected secretary.

The Commission was divided into five study areas and these areas will report at this meeting on their preliminary studies. The Commission is composed of 16 members representing the major Boards and Commissions as well as the

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Back-tracking John Wesley

After the publication of an article with the above title, in *Together*, the editor received an invitation to go along with one of the nine Methodist Heritage Tours to England, France, Belgium, Germany, Switzerland and Italy next summer. His job will be merely to answer questions out of his vast ignorance and act as what the tour managers call "spiritual director." Each tour will be headed by a Methodist preacher or editor and thus nine of us will be eagerly awaiting next summer's adventure.

I have been wondering if some of my readers would like to come along on the June 19 expedition and make this tour a North Carolina special. If you are interested, write me and I will see that you are included. The cost is exceedingly moderate for such a tour and the trip over and back on one of the giant BOAC airliners is an experience in itself. (I might explain that I have nothing to do with the business arrangements or the financial part of it. I would just like to have some of my friends in the party.)

The first week will be spent in England, visiting all of the great centers of Methodist work, as well as many sites which are not connected with Wesley but which no one would want to miss. A trip like this is an education in Methodist history and missionary work.

Other Methodist Heritage Tours, on different dates, leave this country nearly every week during the summer, and all will cater especially to Methodist travelers.

Invincible Ignorance

The appearance last week of an article in *Our Sunday Visitor*, a Roman Catholic weekly magazine, set me thinking of something that happened several years ago, when I was a pastor in another state. The article was headed "Can Non-Catholics Be Saved?" and was by the eminent preacher and propagandist, Dr. John A. O'Brien. His statement should comfort those of us who have any doubts of our chances outside the Church of Rome, for he shows that the Roman Catholic Church has never officially taught that non-Catholics are condemned to be lost. (In that position they are considerably ahead of some Protestant groups who enthusiastically damn all those who disagree with them.)

But what I started to say was that I first learned of this interpretation from a priest-friend when I remarked that I supposed he thought all Methodists were headed for perdition. He answered that he did not think so, and, in fact, he was quite sure that the Methodist population in heaven would be considerable. When I asked how that could be, seeing that Catholics thought of their church as being the one true Church and that all others were counterfeit, he replied that certainly we were in the wrong organization, but that if we were faithful to our understanding of the gospel and loved God with all our hearts, we would, in spite of our mistakes in intellect

and understanding, get to heaven in due course.

"You will be saved," he said, "because of your invincible ignorance."

He was somewhat surprised when I answered that I didn't like to be called ignorant, even if it meant a chance at heaven. Then he laughed and explained that no insult was intended; "invincible ignorance" was a theological term which meant that, through no fault of mine, I just didn't know enough to recognize the Catholic Church as the only Church. I was safe, he assured me, as long as I wasn't convinced, "But watch out," he said. "If you ever come to the place where you actually believe as I do, you'd better come over as quickly as possible."

Now that statement made me feel better, for I was quite sure that I would never be convinced that Catholicism was the only way to God, and so, I suppose, my Protestant convictions will not bar me from the pearly gates—even if I do have trouble with some other disabilities.

I have told this story in a slightly humorous vein, but really it is no laughing matter. Instead, it is a cause for thanksgiving that even among those who hold to a very rigid idea of the Church there is so much of the spirit of Christlike love that they cannot conceive of God ever condemning honest souls who love him, despite their rejection of a theory which Roman Catholics hold to be central to their faith. In this, as in other areas, Catholics, like other Christians, find it necessary to adjust their theology to the simplicity of gospel teaching of the limitless reach of God's love.

Motoring to Morehead

Morehead has a peculiar fascination for many North Carolinians, the editor included. Situated on the coast, it has been prey to hurricanes, pirates and tidal waves for centuries. Back in the days of Francis Asbury, the bishop made his way through the territory, stopping usually at Newbern (sic) and Beaufort and Straits. I have not found record of any visit to Morehead, but the much-tried traveling bishop found Beaufort's Methodists "kind, but have very little religion." It is probable that this description fitted most of the coastal territory during his days, but he planted the seed which resulted in a flourishing Methodist Church throughout the area. And certainly today the inhabitants of Beaufort and Morehead City are still kind and hospitable.

First Methodist Church in Morehead is worth going to see, for there are very few buildings which present such a startling contrast to the eye when one goes from the outside in. Seen from the street, the building is a modified New England meeting-house, but, once inside, the visitor gasps in amazement at the colorful windows. Indeed, there is nothing like it in North Carolina. Like a gaily decorated little parish church in Mexico, its very stones seem to sing.

My visit was made pleasant by the efforts of the entertainment committee which placed me in a beautiful motel, fed me in two lovely homes and welcomed me as an old friend. I have never met anywhere as many men who could prove their close acquaintance with the pages of the *ADVO-CATE*. Of course, there were plenty of readers among the ladies, also.

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Carols in the Night

On Christmas Eve, thousands of boys and girls will go caroling, singing the old songs which belong to the traditional Christmas celebration. Nothing can be more beautiful than to hear the young voices raised in praise to God on this the birthday of His Son.

One of the songs they will sing is the ancient carol, "God Rest Ye Merry, Gentlemen," which is usually misinterpreted as being addressed to sundry "merry gentlemen." The misplacing of a comma changes the meaning. "Merry" did not mean what it does now and had no connection with noisy celebrations and the flowing bowl. Instead, the word brought thoughts of peace and quiet happiness, under the star of Bethlehem.



Carolina Briefs



The Rev. and Mrs. Worth Sweet and family will observe open house for members of the Franklinville and Jordan Memorial churches in the Thomasville District on Sunday, December 21, from 2:30 to 5:00. This is their way of wishing a Merry Christmas to the church members and friends.

Those wishing to send Christmas greetings to the Rev. and Mrs. R. Lonnie Turnipseed, missionaries in Hong Kong, should address them to Apt. D-E, 15th Floor, Kimberly Mansion, Kimberly and Austin Road, Kowloon, Hong Kong. The postage is 4 cents for unsealed cards and 8 cents for those sealed.

The 1958 European Youth Caravan will hold a reunion in Hertford on December 28 and 29. Most of the young people who went with the Aumans last summer plan to come to Hertford for this event.

Mrs. Mary Webster of Toulon, Illinois, was guest speaker at College Place Church, Greensboro, on Sunday morning, December 7, and each evening through Friday of that week. Mrs. Webster is associated with Dr. E. Stanley Jones in his Ashram Movement in America.

To those wishing to remember Bob Sigmon, young missionary in Pakistan, at Christmas, it is suggested that they send either a greeting card or a check instead of a package, as there is a very high import duty on packages. His address is c/o Christian Institute, Raiwind, District Lahore, West Pakistan.

Bishop Nolan B. Harmon was guest speaker at Wesley Memorial Church, High Point, on Sunday, December 7.

At the recent Asheville District Conference, two young men, Durward Hoffer and Vance Ashe, were granted licenses to preach. And three young men, Kenneth Byerly, Paul Jones, Jr., and Bill Glenn, had their licenses renewed.

The Rev. W. L. Maness, retired, has been appointed by Bishop Paul N. Garber as pastor of Christ Methodist Church, Graham. Christ Church is one of the newest churches in the Burlington District, and its organization begins January 1.

Boger City Methodist Church is continuing its practice of the past several years in sending the North Carolina Christian Advocate into every home of its membership.

Notice to Pastors

We recently mailed to each pastor in the N. C. and W. N. C. Conferences a postal card to be returned to us with information as to material each would need for the ADVOCATE Campaign. Of the nearly 1,100 mailed out, about 100 have been returned.

We want to get your campaign material to you early in January, and we must know how much you need before it can be printed. Please return your postal at your earliest convenience.

Dr. J. Clay Madison, superintendent of the Greensboro District, was honored at a recent pre-Christmas dinner meeting of the District Ministers' Wives Association. A "This-is-your-life" skit, given by Mrs. E. A. Lamb of Reidsville told the story of Dr. Madison's career by means of a remarkable series of pictures, presumably purloined from the family album. Attending were the pastors of the various churches and their wives, college professors and connecional officers and retired ministers living in the vicinity. A gift was presented to the Madisons at the close of the party.

A sermon by former Chaplain Richard Braunstein, pastor at Whitakers, was featured in a recent issue of "The Expositor," a national magazine for pastors. Mr. Braunstein is a frequent contributor to the "Advocate."

Mrs. E. D. Martin died in Beaufort, December 8. Before her marriage she was Julia Mooney Rumley, the youngest daughter of Rev. John Rumley who served Ann Street Methodist Church during the Civil War years when the town was occupied by Federal soldiers. Her husband was a son of Rev. L. W. Martin who served the church even before the War. She joined Ann Street Church in 1892 at the age of nine and was a member for 66 years.

No Paper Next Week

According to Post Office regulations and Advocate custom, there will be no paper next week. Further reports of District Conferences and other items of interest will be contained in the issue for January 1, 1959.

We wish all our readers a very merry Christmas and a happy New Year.

THE EDITORS

The Greensboro College Chorus presented a concert on the evening of Sunday, December 7, at the Rocky Ridge Church, Salisbury District.

The members of the Boger City Methodist Church gave their pastor, the Rev. J. J. Powell, and his family a generous Thanksgiving pound- ing after the midweek service on Wednesday evening before Thanksgiving.

The Rev. J. W. Bradley, retired member of the N. C. Conference, now living at the Glenwood Hills Nursing Home in Raleigh, wishes to thank his many friends for the birthday cards and other kindnesses he received on November 24. Both he and Mrs. Bradley thoroughly enjoyed the nearly two hundred cards that came from all of his former pastors.

The Rev. Eary Tyson and the Rev. Tommy Tyson, two of the six Tyson brothers in the Methodist ministry, will hold revivals after the first of the year in Henderson. Earl will conduct services at White Memorial in January, and Tommy at Wesley Church in February.

The High Point College a cappella choir, J. Fryhover, director, presented its annual Christmas concert on the evening of December 10 in Memorial Auditorium. The High Point Symphony Orchestra, conducted by Dr. Lew J. Lewis, also appeared with the choir and accompanied the singers in several selections. This was the choir's first appearance open to the public on the campus this year.

Dr. and Mrs. E. H. Blackard, of Central Church, Asheville, will leave on December 12 for their annual vacation which will include a cruise of the Mediterranean. They will make port calls at Gibraltar, Palermo (Sicily), Naples, Genoa (Italy), Cannes (France), Barcelona (Spain), Casablanca (Morocco), and the Madeira Islands. Dr. Blackard will be chaplain and lecturer on the cruise.

Dr. E. C. Few, superintendent of the Gastonia District, was the speaker for the Methodist Men's ladies' night on Wednesday, November 26, at the Boger City Methodist Church.

Dr. Cecil Robbins, president of Louisburg College, was guest speaker at First Church, Morehead City, on Sunday morning, December 7.

High Point College has been the recipient of an unrestricted grant of \$2,000 from the Esso Education Foundation, formed in 1955 by the Standard Oil Company. According to Eugene Holman, chairman of the foundation, the money is to be used "to help meet expenses directly associated with undergraduate education."

The December issue of the Girl Scout Leader contains an article, "Can She Count On You?" by the Rev. G. H. Allred, pastor of Maylo Methodist Church, Gastonia. This article is the address he gave at the 1957 annual meeting of the Pioneer Girl Scout Council of North Carolina.

The Esso Education Foundation, sponsored by the Standard Oil Company, has since 1955 provided unrestricted grants of \$2,000 to each of 350 colleges and universities in this country. Greensboro College is one of the recipients, and has recently received its grant.

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News Notes



Capsule Comments

The Methodist Board of Education and four other national Methodist organizations related to the denomination's educational program will have their annual meetings in January in Kansas City, Mo. The schedule is as follows: January 4-5—University Senate; January 8-10—Joint meeting of Commission on Christian Higher Education and National Association of Methodist Schools and Colleges; January 10-11—Association of Methodist Theological Schools; January 12-14—Board of Education. All the meetings will be held at the Hotel Muehlebach.

The Methodist Church in Southern Asia (India) has commissioned and is sending its first missionary couple to Sarawak on the Island of Borneo. They are the Rev. and Mrs. Terence Joseph. Mr. Joseph is an evangelist and Mrs. Joseph is trained in public health nursing.

A Methodist group called the Wesley Society will have its fourth birthday January 31, 1959, and it hopes to celebrate with the publication of "The Wesley Hymnbook." The hymnbook will contain 154 hymns, mainly Charles Wesley's, and it will be published by A. Weekes and Co. Ltd., London, England, perhaps before January 31. The hymnbook, which has a preface written by Methodist Bishop Richard C. Raines, Indianapolis, is one of the society's first steps toward its goal of "renewal of the Wesleyan heritage." "The Wesley Hymnbook" can be ordered for one dollar a copy, plus postage, from Max Tow, Box 275, Drew University, Madison, N. J.

The Rev. Dr. John Q. Schisler, Nashville, who retired in 1955 as executive secretary of the Methodist Board of Education's Division of the Local Church, had a heart attack November 22 while working in his yard. He is at Mid-State Baptist Hospital, Nashville.

Total fall enrollment in the ten Methodist theological schools is at an all-time high of 2,844. This is an increase of about ten per cent over last fall. The announcement was made by the Rev. Gerald O. McCulloh, Nashville, director of theological education in the Department of Ministerial Education of the Methodist Board of Education.

A Methodist educator, Dr. Hurst R. Anderson, president of American University, Washington, D. C., has been appointed by President Eisenhower to fill a vacancy on the Board of Foreign Scholarships. The board supervises the State Department's educational exchange program as authorized by Congress in the Fulbright Act and is responsible for the selection of the participating students, teachers and university faculty members.

Thirteen U. S. Methodists will take part in a Methodist Christian witness mission for youth in Northern Europe from December 31, 1958, to February 5, 1959. The mission will be conducted in Denmark, Finland, Norway and Sweden at the invitation of the Methodist youth of those countries and Bishop Odd Hagen, Stockholm, Sweden, head of The Methodist Church in Northern Europe. It is being sponsored by the Methodist Board of Missions and the Methodist Board of Evangelism. Participating will be the Rev. Paul Duckwall, director of youth work in the W. N. C. Conference.

Modified Integration: Members of the Supreme Court are said to be thinking seriously of encouraging "token" integration such as practiced in North Carolina, where only ten Negro children have been placed in white schools, out of more than 300,000 Negro pupils, and one commentator describes the justices as surprised by the opposition which the integration orders have stirred up.

Car Makers Get the Point: Automobile manufacturers have finally waked up to the revolution which has taken place in American thinking in the matter of size and weight. No longer do they contend that the small car craze is a passing fancy, and those of us who are tired of paying for fancy tail-fins and added length which gives us no more room may have the opportunity to buy American-made cars which will fill the bill—and save us money. In the works for next year are several small six-cylinder cars which, while larger than the European midgets, seem tiny in comparison with the present models of so-called small cars, which are only slightly shorter than the Lincolns and Cadillacs.

Education Costs Rise: According to recent figures, a student attending one of New England's top universities may have to spend nearly twice as much for his education as he would spend in North Carolina's Duke, which has the lowest cost of any large university in the Atlantic Seaboard states. A recent survey by a national magazine (U. S. News and World Report) shows that tuition costs are lower in the South than in the East and Middle West. Church colleges usually offer the lowest rates of any of the non-state schools and also have more room for new students. Six million students are expected to enroll in the nation's colleges by 1968, as compared with a little more than 3 million today and 2.4 million ten years ago.

De Gaulle Wins Support: The recent election in France gave proof that Frenchmen are behind the government of General Charles de Gaulle. Communist candidates were overwhelmingly defeated and right-wingers are in the saddle. Now de Gaulle may continue in his efforts to bolster the sagging confidence of the nation by bringing together the badly-split factions which have fouled up the post-war government.

Berliners Vote Down Communists: The western world was heartened recently by the overwhelming vote given by residents of West Berlin, when 94 per cent of the qualified voters turned out and gave Communist candidates a resounding kick in the pants. Not since World War II have the Communists held so little power in the former capital of Germany. Coupled with the growing friendship of West Germany and France, this development must be causing a great deal of worry to the Soviet bosses of East Germany. We can look for further developments in Russia's campaign to split the Germans, but the outlook is good for continued co-operation with the West.

Three conferences on spiritual birth and growth will be sponsored by the General Board of Evangelism of The Methodist Church between January 9 and 30, 1959. One of the conferences will be for laymen and two for ministers. The laymen's conference will be January 9-11 at the Kenlake Hotel at Kentucky Lake near Paducah, Ky. The ministers' conferences will be January 20-23 at the Kenlake Hotel and January 27-30 at Montreat, N. C., The Rev. Dr. W. Sydney Callaghan, Belfast, Ireland, superintendent of evangelism of the Irish Methodist Church, will speak at all three conferences.

At the half-way mark for the 1958-59 fiscal year, World Service giving showed a decrease of 6.12 per cent from the amount received last year at the same time, reported the Rev. Dr. Thomas B. Lugg, Chicago, general secretary and treasurer of the Council on World Service and Finance. His report issued Dec. 3 covers the period from June 1 through Nov. 30. Total World Service receipts amounted to \$3,918,795.89 compared to last year's June-through-November figure of \$4,174,130.22. Five other funds were off from 3 to 17 per cent, but World Service Specials, General Advance Specials, and the Methodist Television Ministry showed strong gains ranging from 14 to the 32 per cent.

"The Committee on Christian Vocations in the Local Church" (3203-C) is a newly revised leaflet in which the purposes and organization of the committee in the local church are clearly defined. Understanding of the committee's work is furthered by definitions in the leaflet of the terms "Christian vocation" and "church vocation." Valuable suggestions for carrying out the purposes of the committee are to be found in the leaflet, which is priced at 10 cents per copy. It may be ordered from the Interboard Committee on Christian Vocations, P. O. Box 871, Nashville 2, Tennessee.

Forums on the minister's role in the Southern school crisis will be a feature of the 25th anniversary session of Ministers' Week at Emory University, January 19-23. Among discussion leaders will be Ralph McGill, editor of the Atlanta Constitution, and Paul R. Ervin, Charlotte, N. C., lawyer and member of the Methodist Judicial Council.

The Methodist Church has 817 specific openings for missionaries in its home and overseas fields in 1959. The figure includes openings in the United States (including Alaska), Hawaii, Puerto Rico and 32 countries overseas. The list of openings has been announced by the Methodist Board of Missions through its Office of Missionary Personnel (150 Fifth Ave., New York 11, N. Y.) The 817 figure is an increase of 155 openings over the 1958 total of 662. It represents an increase of five in the openings listed in the home field and an increase of 150 listings overseas. The total includes 120 specific openings in home fields and 697 overseas. The openings are for service under all three of the Board's administrative divisions. The Board of Missions emphasizes that the openings for 1959 are in every case bona fide needs. "If a person volunteered for any of the jobs, and met the qualifications, a board spokesman said, "He could be placed."

Sut Livengood's Christmas Gift



BY E. P. HOLMES



(This is just another true experience out of the life of the man who wrote the "Disadvantage of Being a Preacher's Son.")

Sut Livengood lived in a mountain cove. His home was little less than a shack with a lean-to. He had a cow named Rosy, a dog named Rock and a cat named Traveller because she stayed gone so much. His wife Roxy had been dead so long she was only a memory but Lacy Parks said she was buried at Brush Creek.

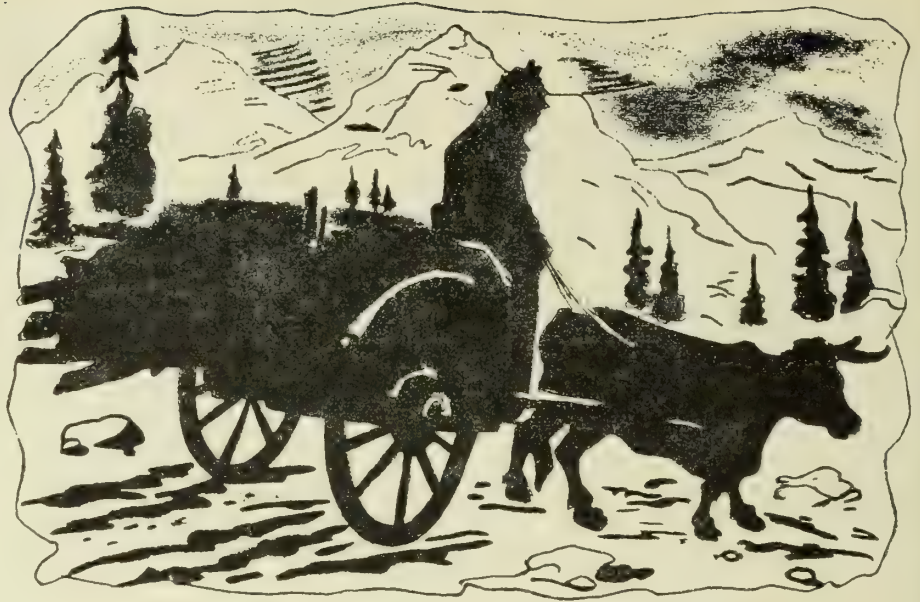
Sut had farmed a lot in his better days and some said in his past he had blockaded quite a bit but this was before distilling had met with so much disfavor and now it was just part of his long ago. His hands were gnarled and they proved out an old axiom:

"Hands that serve are as sacred as lips that pray."

And now, due to his waning eyesight he devoted his entire time to wood cutting, and he and Old Buck, his steer, would deliver anyone a good load of wood for \$1.25. Sut had many customers and many people owed him. He was never strict with his credit and many widows and orphans stayed warm during the bitter winter months due to Sut's generosity. He always said:

"They pay me when they can—some just can't—live and let live is my motto."

The other thing nearest Sut's heart was the settlement Methodist Church which was more affectionally known as Kildee, which was the name it bore when there was no settlement surrounding it. He had been a steward of this church but as the years crept by and he grew blinder and blinder he now did what he could. He made the fires and swept the church and rang the bell, all free gratis. To have taken his job away from him would have probably shortened



Sut Livengood Hauled Wood for the Mountain People

his days. In these bygone years conference was much later in the year and the Methodists had a four-year rule of moving their preachers every four years. In this case Kildee had a new young pastor with a wife and an eight-year-old son. As this was still a rather poor community it had been decided to pound the preacher on Christmas Eve. This was done in a very beautiful way and much canned fruit, five hams, sacks of flour and meal and many things were brought to the new pastor and his family. Also, a broom was included in the gifts and the preacher's wife said that it was a sure sign the women of the church felt the parsonage needed a good cleaning. It seemed every one in the congregation was in on the pounding except Sut Livengood. Every one had a big time but Sut was for some unknown reason conspicuously absent.

Phil McNeil's boys were at the celebration, and as they wended their way in their ancient Chevrolet toward home, about half way up the mountain trail they found Sut and his ox and his wood cart mired deep in the ruddy road. It had been quietly snowing now for the past five hours and the whole universe glittered in a crystal fairyland. In some places the wind had caused the snow to drift, and Sut's wagon wheels were almost obliterated and the cart looked more like a sled than a log wagon. The ox stood motionless in the storm. The snow had engulfed its being and it had taken on the looks of a white reindeer. Old Buck's horns were caked in ice and

bore the aspect of antlers. Sut sat on the cart in a semi-conscious coma—he had begun to freeze. His coat had now changed to a white glistening robe in the starlight. His whiskers were matted and frozen, and suddenly turned pure white. His cap was like the cap of St. Nick and the icicles formed the tassels. His face, due to the low temperature, bore a ruddy hue. In fact, at first glance he and his equipment could have been mistaken for Santa Claus lost in the storm. One of Phil McNeil's boys helped him down off of his now empty wagon and guided him to his shack which was just across the hill. The other McNeil boy led Old Buck to his shelter. Then the McNeil boys made their way across the mountain to their home.

• • •

Christmas morning dawned clear and cold and the whole world glistened in the morning sun, as it should. It is always pictured that way on Christmas cards.

The only thing that marred the peace and quiet of the settlement parsonage was junior with tears in his eyes:

"Mama," he said, "last night while they were pounding us some one unloaded a big load of hickory wood in the back yard, and now I can't ride my new bike—the yard is just too full of wood."

◇ ◇ ◇

It is really surprising how much encouragement the government gives to a man who wants to give his money away to good causes.—Roy L. Smith.

Santa for Adults

By RICHARD BRAUNSTEIN

Many of life's values are hidden and buried in the dust of tradition, obscured by the legendary and fantastic. Students of history will recall Nicholas, Bishop of Myra. He is the Santa Claus of tradition. He was born December 6, 326 A.D. His various names indicate the spaciousness of his deeds, the catholicity of his character, the influence of his life.

In Latin, *Sanctus Nicholas*; in German, *Der Heilige Nikolaus* (this before Hitler); in Dutch, *Saint Nicholas*; in England *the Spirit of Yule*; in America, *Santa Claus*. Everywhere, the Christmas Spirit, the Spirit of Christ.

Yes, Santa Claus is a very real person. If we can blast our verbal way through the army of those red-coated, white-whiskered, booted characters on our street corners and in our department stores, we will get at the heart of things; namely, the urge to do good deeds and love others, which lives in every breast. Not to believe in him is to deny your best moments, your most golden hours, your most expansive thoughts, your most generous impulses. Santa Claus is you, when you are kind, thoughtful, helpful, considerate, and unselfish.

Santa Claus is the manager of the greatest birthday celebration the world has ever known. We have almost lost him. We have put him in motley, in masquerade. We have caricatured him and clothed him with the ridiculous and unreal. To many he is a bit of pleasantry with which to beguile the childish and credulous—a mysterious, important somebody who comes down chimneys of good children and passes by the homes of the not so good youngsters. He does not come from the far North. *He is here.* Wherever there is a church steeple, he is there.

He is not the one to bribe, cajole, patronize or threaten. He is more than a yearly diversion, the life of the Christmas party, the illustration for a commercial. He is more than a bell-ringer on the corner, or the chief attraction of a program with his bag of candy and oranges and his merry "Ho, Ho, Ho." This is good. It is very good. But there is more to the story. The more is that we dare not cast him into the limbo of forgotten things, after the carols are muted and the wreaths have faded.

Like the barnacles that cling to the bottom of a ship, the non-essential, unimportant cling to this story of the Christmas Spirit of which Santa, any Santa, anywhere, is merely the symbol. A stream takes on the coloration of the terrain through which it flows. So Christmas itself is polluted with the ingredients and impedimenta of the centuries. Would that we could erase certain chapters from the whole story of religion which have insinuated themselves, according to national customs and temperamental interpretations and the perversities of human nature. Would that we could turn back the page and discover the simplicity and beauty of a babe in a manger, Shep-

herds watching their flocks, angels singing their "glory to God in the Highest" and Wise Men traveling from afar with reverent minds and lavish gifts.

When we read Paul's letter to the Galatians, we find in Chapter 5, Verse 22, the words, "The harvest of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." The fifth word, *kindness*, has been rendered by various translators as an attribute of God. One has suggested that in our summary of the Christian life, we might use the word *man-kindness*. Our English word "kind" is related to kin and kindred. It is the feeling we should have toward our families and neighbors.

There came our way not so long ago a



CHRISTMAS

By MRS. F. S. RITCH

*Still the night where Jesus came
In a manger lowly;
When the shepherds on the plain
Heard the Message holy.*

*Angel voices from the sky
Told the wondrous story
Of the Star to lead them on,
To the King of Glory.*

*To the lowly stable bare
Shepherds made their way;
'Neath the Star of Bethlehem
Where the Christ Child lay.*

*Christ the Babe and Lord of all,
To rich and poor no stranger,
Bring our gifts, also ourselves
To the lowly Manger.*



story of two men in a hospital. It tells what one patient did for another patient. It is an illustration of *mankindness*. One was very sick in a bed near the wall. The other was critically ill near a window, where he could look out and see what was going on. The one by the window made it his mission to describe what he saw for the pleasure and inspiration of the one by the wall. Hear him tell his friend what is happening beyond the walls of their ward. "Look," he is saying, "there are some boys playing marbles on the green grass." All the days of youth come back to the sick man. Days of health, hope and love of life. He could see the bag of marbles, the aggies, plunkers, and the commies. "Look," says the man by the window, "there goes an old lady to market." And the other man thinks of home, family, mother-cooked meals. The man by the window, after an interval continues: "Now she's coming back from the market. Look at the basket with

the celery sticking out of the side. What a dinner that will be, roast beef potatoes and gravy. All the trimmings, dessert, and pie a-la-mode." The sick man almost regains his appetite. "Hey Bill," says the man by the window, "there go two lovers across the grassy path. Look, he's going to kiss her." The man by the wall closes his eyes and dreams of love, home, happy children, Christmas night, a lighted tree and hanging stockings.

But later the man by the window became gravely ill and died. Loneliness settled down upon that room. The man by the wall asked the nurse if he could be placed by the window, and when he was stronger he was moved where he could see out. He looked but saw nothing but a cement pavement and a brick wall. Against the wall was an ash-can. No boys at play, no dear old lady going and coming from the market, no lovers hand in hand across the grassy path. These were only in the mind and soul of his friend who had made a bit of beautiful history—*spiritual history*. So the Christmas Spirit paints pictures. It sees things. Henry Ward Beecher once described a star on the staff. "How did you think of that star?" he was asked. He replied, "I did not think it, I saw it." That is preaching. Seeing things, making others see things. It was said of the artist Whistler that he revealed to others the things seen only by himself. Our own Christ paints pictures.

George Bernard Shaw once wrote, "In my consciousness there is a market, a dwelling, a workshop, a lover's walk, above all a cathedral, showing me where in the cathedral I may find the cathedral in me." In another place he wrote, "A gentleman is one who puts back into life more than he takes out." Winston Churchill reminds us, "There is a treasure in the heart of every man." A greater than us all said, "The kingdom of Heaven is within you." A *cathedral, a treasure, a kingdom within*. A poet writes under the title, "I Have a Zoo inside of Me." He lists various animals he has to keep under control within his own being. It is presumed he was right, but the lot of us usually see the zoo in others rather than in ourselves.

A friend of ours in the New York Conference says "the world needs a new battery. If not new, than a re-charge of the old." We need to get back to the sources and springs of great thoughts and regnant ideals. This would make not only religion but all realms of human thought and action less complicated, more understanding, certainly more acceptable. It is possible to defeat the cause of Christ in the name of Christ. A distorted concept of the Advent miracle cannot lead a world out of its tragedies and miseries.

St. Nicholas—Santa Claus the real—gives us an understanding of Christian principles by loving little children, favoring sailors and all in danger. He gives of his substance to the poor and needy, defends the weak, befriends the outcasts, succors the depressed. He is a lover and helper of his fellow men. His life can be interpreted in terms of service. "Service," said Eddie Cantor, "is the price we pay for our room and board in the world." Santa Claus, stripped of his motley, his theatricals, discovers for us a universal ideal akin to the heart of God.

A Mother of Ministers

BY BEN L. SMITH

Editor's Note: The author of this article is the former superintendent of schools for the city of Greensboro. An active lay speaker and church worker, Mr. Smith is the nephew of the Rev. R. M. Courtney and the great-grandson of Maria Tuttle Courtney.

Littlejohn Methodist Church has an extraordinary history and record of service. The modest little frame building stands on a wooded knoll in the foothills of western North Carolina. In clear view and not far away stands Table Rock like a sacred altar looking down on this place of worship. To the north, only a few miles away, Grandfather Mountain imparts to this hallowed spot strength, serenity, and a promise of eternal endurance. Here in the Hartland community of Caldwell County the little church has served a good and hardy people for nearly two centuries. It is thought to have been a union church to begin with — the congregation made up of Lutherans, Methodists, and Baptists.

General William Lenoir, on his way to the battle of Kings Mountain in the Revolutionary War, wrote in his diary, "Camped near Littlejohn Meeting House."

Bishop Francis Asbury, according to tradition, held religious service here on his horseback trip to Collettsville.

Capt. Romulus Tuttle led his company out from here to join the 26th North Carolina Regiment to participate in Pickett's charge at Gettysburg, where all but one man was wounded or paid the supreme sacrifice.

The records have been lost, but it is thought that the church was named for the Littlejohn family who donated the site and timber for the first log structure. The names of Eli, Abram, and Thomas have come down. One or more of them may have been a local, and possibly an ordained, preacher.

Since 1855 this church with its little congregation has given a perfectly amazing number of preachers and missionaries to the world. Most of them are descendants of Andrew Hull Tuttle. The complete list follows:

George Kincaid and Stanhope Hood (ex-

slaves), Johnson Puett, Noah Kaylor, Marcus Gamewell Tuttle, Daniel Herndon Tuttle, Magruder Hill Tuttle, Robert Gamewell Tuttle, Robert Marshall Courtney (whose grandmother was a Tuttle), George Willis Clay, Marcus Quarles Tuttle, Lee Foy Tuttle, Robert Gamewell Tuttle, Jr., Robey Clemens Goforth (mother was a Tuttle), Lelia Judson Tuttle (missionary to China), Robert Setzer, Jack Courtney Smith (great nephew of Rev. R. M. Courtney).

In addition to the above listed Methodist ministers and missionaries, two sons of Lucius Tuttle became Presbyterian ministers and two great-grandsons of Columbus Tuttle became Baptist ministers.

Marvin Campmeeting Grounds and arbor were located in this community. It got its name from Bishop Marvin. Many of the great preachers held services at this campmeeting.

Among the ministers who served Littlejohn Church and who made the greatest impact upon the people was Whatcoat Asbury Gamewell, presiding elder, and the following pastors: Parson Johnston Miller, "Uncle" Geo. Washington Ivey, and "Uncle" Noah Kaylor.

St. James, Newport, Opens New Sanctuary

The congregation of the Saint James Methodist Church in Newport held the opening service in its new sanctuary on Sunday morning, Nov. 9.

The Reverend Ralph L. Fleming, Jr., pastor of the church, presided at the morning and evening services. The Reverend J. H. Waldrop, Jr., of Clinton preached the morning sermon and the Reverend W. W. Clark, Jr., Ocracoke, preached in the evening and assisted in the service of Holy Communion. Special music was provided by the church choir under the direction of

Mrs. Ruby Chartley, and the church organist, Miss Edith Lockey.

The building of contemporary design, constructed at a cost of \$67,000.00 completely furnished, joins the educational building of the church which was constructed in 1954. In addition to the sanctuary which has a seating capacity of 280, the new building contains a choir room, a processional room, and the pastor's study. Robert H. Stephens and Aldo Cardelli of New Bern were the architects.

The building committee was composed of E. F. Caraway, chairman; Wilbur V. Garner; Mrs. D. Ira Garner; Lloyd N. Garner; Mrs. Parker Guthrie; Charles Hill; Rev. Ralph L. Fleming, Jr.; C. H. Lockey; Gerald Merrill; R. K. Montague; Milton C. Warren, and Mrs. Ida Reynolds.

Gastonia District Meets At First Church

Under the leadership of Dr. Eugene C. Few, the Gastonia District Conference met in First Church, Gastonia, on Dec. 2. The Rev. J. J. Powell was elected secretary.

One of the highlights of the conference was the report of the Christian Higher Education Campaign director, Dr. Fletcher Nelson, who reported that the goal of \$3,000,000 had been reached, but called for the pledging of an additional \$20,000 in the district to meet the goal set for the campaign, and suggested that reports due in the next few days might take care of this amount.

Mrs. B. E. Callis, district president of the WSCS, reported that the district was 100 per cent organized in its women's work.

Other reports were made by the district representatives of the different causes, and the message of the day was given by the editor of the *ADVOCATE*, the Rev. R. P. Marshall. Dr. James G. Huggin, host pastor, led the devotions at the beginning of the program.

The following were elected district trustees: B. C. Lineberger (Lincoln County), treasurer; J. R. Davis (Cleveland County).

Thomas W. Weeks was recommended to the Annual Conference for admission on trial, and Manuel David Workman was granted license to preach.



These pictures from the Asheville District Conference show (left to right): the Rev. R. P. Waugh, host pastor; the Rev. R. G. Tuttle, district superintendent; C. B. Hyatt, Jr., Asheville, district lay leader; and E. L. Rice, M.D., medical missionary to Pakistan. At the right, four young men licensed as local preachers: Roy Chapman, Arden, student at High Point College; Stephen Brown, Asheville, student at Brevard College; William Spake, Asheville, student at High Point College; and Durwood Hoffer, Asheville, a student at Duke University.

THE HILLS AWAKE

By W. W. REID

The hills awake to singing,
They glow in heaven's light;
The angel choir is winging
With tidings all this night:
"A Babe is born!
Great joy to you he's bringing!
The Christ is born!"

The shepherds near are tending
Their flocks upon the plain;
The shepherds now are bending
To hear the song's refrain:
"A Babe is born!
Good news your God is sending:
The Christ is born!"

In lands of eastern wonder
The scholars search afar;
The storm clouds roll asunder:
Behold a brilliant star!
"A King is born!
A King to bless, not plunder!
Our King is born!"

The shepherds leave the grazing,
Song-led to see the Child;
The scholars leave their gazing,
Star-led across the wild:
They worship Him!
This Babe and King amazing,
They worship Him!

Tonight, hark! hear repeated
That old, yet new, refrain;
And see the darkness greeted
By Beth'lem's star again:
Come, worship Him!
Our Hope, the Undefeated,
Come, worship Him!

LOTS OF LOVE

Before your gifts are all wrapped up
And gayly ribbon tied,
Oh, please remember to tuck in
A lot of love inside.
The gift itself may be quite small.
But love tucked in with care
Can change it to a wondrous thing,
An offering rich and rare.
The gift itself may soon wear out,
Its usefulness be past.
But always you can be quite sure
That love tucked in will last!

—Selected



SO NEAR

By E. C. DURHAM

"I kept on looking, oh, so far
To see the Savior's Star;
But did not see it 'til I found
And helped the needy standing
round.
And then I saw that Star appear;
And it was so very near
"I listened high for bells to ring,
Also to hear the angels sing;
But when I cheered a lonely heart
And made its sadness all depart,
I heard the sweetest song e'er sung
And clearer bells than e'er had
rung.

CHRISTMASTIME

Dear Christ, how lonely Thou must be at
Christmastime
Watching the shoppers on the crowded
street;
So few there are who can one moment find,
In which to lay some treasure at Thy feet!

And I think that, like some selfless mother,
Finding her pleasure in her children's
glee,
Thou dost smile down upon our childish
doings,
Still yearning that our hearts might turn
to Thee.

O patient Christ, Thy love shall yet enthrone
us
Up from the lower things of sense and
time;
Dear patient Christ, Thy leading yet shall
woo us
Unto Thyself and to the life sublime!

RALPH S. CUSHMAN

LEAVE-TAKING

When the Christ Child left his Father's
house to come to the world of men,
An angel choir left the world of light to
herald his kingdom in.
The shepherds left their flocks in the field
to seek the Child that night,
And wise men left their books and stars to
follow the eastern light.

The young Christ left his Nazareth home
to show what God's love had planned,
And many there were who left their all to
follow His least command.
And then, at last, the crowds left Him to
His death upon a tree;
But He left for all an empty cross and an
empty tomb to see.

—GERALDINE SURRATT

LIGHT

By ERNEST C. DURHAM

Above the stall a shining Star,
Upon His face the Light,
The songs of angels from afar
Through silences of night;
Within the mother's heart great joy,
On cattle faces peace:
Love's Kingdom born with manger's Boy
Would never, never cease.

Kingdom of Light! The darkness gone
For all who have believed;
Ne'er such a night! Ne'er such a dawn,
When earth God's Gift received!
Shine on us, Lord! Shine through us all,
Till multitudes shall see
That Jesus, born in humble stall,
Is born in you and me!

SHARING MY JOYS

I get so many Christmas gifts,
I think this Christmas Day
I'll be much happier if I
Give some of them away.

I'm sure that I'll have lots more fun
If I divide my toys,
For then some other children can
Help share my Christmas joys.

—DOROTHY CONANT STROUD

THIS TIME OF YEAR

God bless you and those dear to you
This sacred time of year;
God grant you all His sweetest gifts
Of happiness and cheer.
God grant you through each day and night
And ever watch above you;
God smile on everything you do
And guide your steps, and love you.
—Clipped



WNC Campaign Goes Over the Top

Too late for last week's issue came the official announcement from headquarters of the WNC Christian Higher Education Campaign that this Conference had raised around three and one-half million dollars in cash and pledges in the \$3,000,000 drive for the college fund. There has been no report from the NC Conference campaign, but it is understood that the \$5,000,000 hoped for will be raised within a short time, as the campaign continues.

The ADVOCATE congratulates these great Conferences for a job well done. It hasn't been easy, and it couldn't have been done without sacrifice and hard work on the part of the ministers and congregations. Some churches found themselves faced with the task of paying for new buildings at the same time they were raising money for the campaign. It is to their credit that they did not let their parochial obligations obscure the wider view of the church's mission in the field of education.

One interesting note comes from the report of the WNC campaign office. According to the campaign counsel, C. C. Lane, the total expenses of the fund-raising program have been cut some \$20,000 from the estimated amount, making the actual cost of the campaign 3.33% of the total received. The national average for comparable campaigns runs between 8 and 10 per cent.

God Was in Christ

Dr. Halford Luccock, writing in the current issue of *The Adult Student*, tells of a remark made by a noted scientist, J. Robert Oppenheimer, when he was pleading for more exchange students to be sent to foreign countries. Said Dr. Oppenheimer, "The best way to send an idea is to wrap it up in a person."

That, says Luccock, is what God did in the Incarnation. "He wrapped up the stupendous idea of his nature and his love for man in a person. That act of God is pictured for all time by the words of Paul, 'God was in Christ reconciling the world to himself.'"

We couldn't believe that God loved us until we saw that love at work in Galilee; we couldn't accept the picture of a loving heavenly Father until Jesus showed him to us.

Dr. Luccock ends his article with these pertinent words: "This then is the real, deeper meaning of Christmas. The Incarnation of God, God coming to us in the person of Jesus Christ, really means that God is always with us."

"Lo, I am with you always," said Jesus. That did not mean that he is with us only when the sun shines and when all is well.

★

The Fourth Sunday in Advent

Scripture: Isaiah 52:7-10; Luke 4:16-22

PRAYER

O Thou who art the source of all existence and the light of all seeing; we remember with joy and awe that the world is thy creation, and that life is thy gift. Uplift our thought from the littleness of our works to the greatness, the majesty, and the wonder of thine, and teach us so to behold thy glory that we may grow into thy likeness; through Jesus Christ our Lord. Amen.



God is with us in Christ when the rain and the snow falls and when the storms beat about us. He is with us in trouble, when we are exhausted and our patience wears thin, when the little things get us down and the big things drive us to despair.

"The best of all," said Wesley with his dying breath, "The best of all is—God is with us."

Santa Claus Breaks In

Dr. J. Wallace Hamilton was the speaker on last Sunday's Protestant Hour and we listened to his sermon as we prepared for one of our infrequent opportunities to attend church in Greensboro. He was making a plea for an understanding of the spirit of Christmas. "Make Christ the center of Christmas," he pleaded, and just then a nearby station spilled over into the channel with the raucous cry, "Here comes Santa Claus," and, as usual, Old Saint Nicholas got the top billing.

"Put Christ in Christmas," we urge, and sometimes we find it hard to figure out how He ever got left out. After all, it is His birthday.

"Lord Give us Patience"

At a recent meeting of a civic club the president called upon one of the members to return thanks before the meal. It just happened that this member had that day been the target of some criticism from the press because of certain actions of the municipal board of which he was chairman. While the members stood with bowed heads for what they thought would be the customary words of blessing they were startled to hear, instead, a fervent prayer for aid from the Almighty.

"O Lord," said the harassed chairman, "give us patience to put up with those who talk too much and know so little."

Stunned from frozen silence, the club members almost forgot to sit down for a moment and then there was a roar of laughter. They didn't mean to be irreverent, but they were completely bowled over by the appropriateness of that prayer.

In these days of small talk on big subjects and large words from little minds, it might be well for more of us to pray that prayer.

A Message from Outer Space

Scientists last week were still puzzling over the origin of mysterious signals received from outer space. Were they from some Russian Sputnik which has been launched without announcement, or were they messages from another world? Nobody knows, it seems.

But just now, as we prepare to remember the Christ Child and his coming to Bethlehem, we are reminded that we have already received a message from outer space, a message which most of us seem to have forgotten.

That message came from a star.

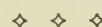
Perhaps it would be well to listen once again for the sound of angel voices and the words which came that night:

"Be not afraid, for behold I bring you good tidings of great joy which will come to all the people; for unto you is born this day in the city of David, a Savior who is Christ the Lord."

We Did Our Shopping Early

One of our correspondents takes us to task regarding our recent pessimistic editorial about the lengthening Christmas season. He thinks that the longer we think about Christmas, the more opportunity for the real spirit of Christ to come into our hearts.

He has a point there. Maybe we ought to begin our celebration on July 4, or, better, make it last throughout the year. At any rate, after reading his letter, we were inspired to go shopping immediately for a totally unexpected present for our better half and braved the downtown crush bearing a gaily-wrapped package which almost stopped the traffic, for we were the only one in sight who seemed to be doing anything except just looking. Thanks to Bob Hardee for making us do our Christmas shopping early.



Christmas and the hope of the world began with a child—"unto us a child is born, unto us a son is given." And "a little child shall lead them."—Clipped

The Wonderful Spirit of Christmas

By REV. W. E. ISENHOUR

"Unto you is born this day in the city of David a Savior, which is Christ the Lord."
—LUKE 2:11

The words of our text were spoken by an angel unto the shepherds who were keeping their flocks out in the country near Bethlehem. There was no upheaval of nature that made known the birth of our Savior to mankind; no thunderings and no lightnings; no flags waving and no bands playing; no generals leading and no armies following. Just some humble shepherds out in the quiet country where there were no throngs of people coming and going, and not even a passerby, or a messenger from Bethlehem, to tell them that our blessed Savior was born. God didn't herald the blessed message by mankind, but by an angel.

"Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be to all people."

Perhaps the shepherds were among the most godly people on earth. They were out in the fields where nature is grand and God is near. Maybe they were expecting Christ to come at any time, and perhaps anxiously awaiting His arrival, but did not know that angels would come praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." No doubt it was the most wonderful news of all the ages, for many centuries before this the promise of a Savior had been made known to the old patriarchs and prophets, and they had revealed it to mankind, some of whom were watching, waiting and longing for the fulfillment of the promise.

I'm glad Jesus came, aren't you? Had it not been for His coming into the world we would not have a Redeemer. There would be no Christmas. No angels would have sung His praises to the shepherds and said, "On earth peace, good will toward men!" How sweet and blessed, marvelous and glorious must have been that announcement! How the hearts of the shepherds must have overflowed with joy, especially when they went into Bethlehem and found Him! No doubt they returned to their flocks and homes thanking and praising God for the marvelous advent of His beloved Son, the King of Glory and the Prince of peace.

There is a wonderful spirit about Christmas today, even though more than nineteen centuries have come and gone since our Lord was born in Bethlehem. Christmas is different from anything else. It is the one outstanding event of the years and centuries. Praise God forever. Wouldn't you hate to live in a nation where there is no Christmas? No day set apart once a year to celebrate the birth of our Savior? Such a country sadly misses the wonderful spirit of Christmas and the Christian religion.

Let's worship Christ humbly and sincerely throughout the Christmas holidays, and through the year. As we give one to

★

THE BIRTH OF CHRIST

*How humble was our Saviour's birth
In lowly manger laid
Yet wise men journeyed from afar
Their gifts and worship paid.*

*No room except in stable poor
Was found to give Him place.
But in His love abounding
Is shelter for our race.*

*He came to offer pardon
For all our hate and sin,
To break the bonds that bind us
And freedom to bring in.*

*Then let us bid Him welcome
And on His natal day
Offer to Him ourselves, our gifts,
And highest homage pay.*

BEN MALCOLM SMITH



another, and especially to the poor and needy, homeless and penniless, shut-ins and orphans, sick and afflicted, let's do it in the name of Jesus. Let's tell of His goodness and sing His praises. May we think much of Christ's humble, though glorious birth; think of His life on earth; of the miracles He performed, the love He revealed, the marvelous parables He spake, and how He suffered for all mankind. Let us think of His crucifixion and wonderful resurrection and triumphant ascension, and that He is coming back to earth for His people some day. Let's be robed and ready for His coming. Amen.

Merry Christmas to you.

Favored of God

By L. A. SCOTT

SCRIPTURE: Luke 1: 26-38

"Do not be afraid, Mary, for you have found favor with God."

What is this "favor with God" that Mary was to find? When you think about it, it seems a strange kind of favor!

Very shortly after the visit of the angel, Mary went on a seemingly unnecessary journey to Bethlehem while she herself was in a very uncomfortable condition. There in the cold and filth of a stable she bore a child, noticed only by some shepherds who told of some kind of vision and later by some strange astrologers from the far-away East.

After a flight and sojourn in Egypt to save the child's life, she came back to years of poverty and obscurity in Nazareth. Following the birth of several other children, she lost her husband. The oldest child, this Joshua, or Jesus, as we have it, had to assume the support of the family. The days and years must have seemed terribly long; after all, how much comfort could one get from the dreams and visions of long ago? Many times Mary seemed to have only some strange memories which must have seemed out of place in the world of reality.

And then this eldest son, on whom Mary depended so much, left home and began acting rather strangely. Some said he healed the sick and raised the dead; but others said he was crazy and if he healed at all, he did so with the help of the Devil! Their friends urged Mary and the brothers to take him home. He talked of God and Moses and the prophets, but he also talked dangerously of "kingdoms." He talked intelligently with the scribes, but he also ate and rejoiced with the publicans and the harlots. And, all in all, he talked with an impudent "authority," or so it seemed to many.

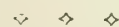
Finally, this first-born son of Mary was to come to a bad end. He was betrayed and deserted by his own men and arrested and tried before the Roman governor and repudiated by his own people. They crucified him and he was hastily buried in a borrowed tomb and without proper ceremony. After that, he came back, some said, in power; but his own people never did believe it very much. His followers did seem to gain a lot of influence among the Greek Jews, but even so, they were persecuted by the bitter Jews and driven from one hiding place to another. And they seemed very far from a kingdom of their own and very unlikely to conquer the world!

How indeed could anyone say that Mary was "favored of God"? Certainly she did not get pleasure, prosperity and ease. From first to last her lot was never easy; perhaps her lot was the hardest of all! It involved a great deal of waiting and drudgery and uncertainty and sorrow. She had to see her son crucified as an enemy of his own people, mockingly called "the king of the Jews." Most of the time she must have felt, more than anything else, helpless. How could she possibly be called favored?

Whether her role was easy or hard, God's favor to her was that He used her to carry out His purposes. She had the responsibility for the early training of the Master of Life! Even though she did not know all he was to do, she laid a true and steady foundation for his later life. A very great deal that he was he owed to his mother; but she knew only that she was serving to the best of her ability. Obviously it was not easy, but through her dedication and faithfulness, God brought salvation to all mankind. Her favor from God was that she had a vital part in the cause nearest to God's heart!

"It is lives which have been given something great to do and to bear, even though they have been bruised in the process, which have truly known the favor of God." (W. R. Bowie, *The Interpreter's Bible*, vol. 8, p. 37.)

The days we are most favored of God are those days when the utmost has been demanded of us in His service.



CHRISTMAS EVE

Little child, be good tonight—
Santa Claus is most in sight.

Hang your stockings way down low —
Santa Claus will come, you know.

In the morning, get up quick —
See the gifts from good St. Nick.

—Ernest C. Durham

The Christmas Parade

The Christmas Parade was the biggest and longest and most wonderful that the town had ever had. And it seemed like everybody in the whole world had turned out to see it. Boys and girls by the thousands lined the sidewalks, climbed into trees, or sat on the shoulders of their fathers.

Excitement ran high as the clowns came by with their antics and capers, and the huge rubber balloon animals, the floats carrying pretty girls and displays by the leading merchants and other business houses, and the bands with their high-stepping majorettes.

Then came Santa Claus, with the big broad smile and the jolly Hello they all had been waiting for. Good old Santa! No Christmas parade would be worth anything without him, and as he smiled and waved his hand to one side and then the other, the crisp air rang with the laughter and shouts of the happy youngsters.

Judy and her mother had gone down to Main Street early in the afternoon in plenty of time to get a good place on the edge of the crowd. While they waited the balloon man and the candy man and the peanut man came by, and nickels and dimes passed freely in exchange for these things that helped the time to pass more quickly. Judy bought a big red balloon and a candy cane which she held onto proudly through all of the afternoon's excitement. No one in the crowd laughed and cheered more heartily than she, and when she caught sight of Santa Claus she threw up her arms and squealed with delight, and—almost lost her big red balloon.

Finally the parade was over. The thousands of tired boys and girls and grown-ups scattered in all directions, and soon Main Street looked as usual, except for the colored paper, peanut hulls and candy wrappers, and here and there a bursted balloon.

Judy laughed and chattered all the way home, but in the house where it was warm and comfortable, her eyes grew heavy, and in no time she was stretched out on the couch, still holding onto her big balloon and candy cane. Hardly able to hold her eyes open, she continued to talk sleepily about what she had seen. Presently she said, almost in a whisper, "But, Mother, if Christmas—is to celebrate—Jesus' birthday,—why wasn't He—in the—parade?" And with that she drifted off into a little girl's dreamland.

Far, far off in the dreamy distance she heard faintly the sound of a drum, and then the music of a band. She was standing on the street, and around her were thousands of boys and girls eagerly looking in the direction of the music. The band was playing "Joy To The World," and as it drew nearer, the crowd joined in the song. Yes, it was a Christmas parade, and everyone seemed to catch the happy spirit as the band and the floats moved slowly down Main Street.

As the first float came in sight, there was a cozy home scene, with an open fire, and a group of small boys who had found Christmas for the first time in the loving care of a Children's Home. A little girl stood wide-eyed with happiness as she held a lovely doll. A boy was all smiles as he



Christmas in

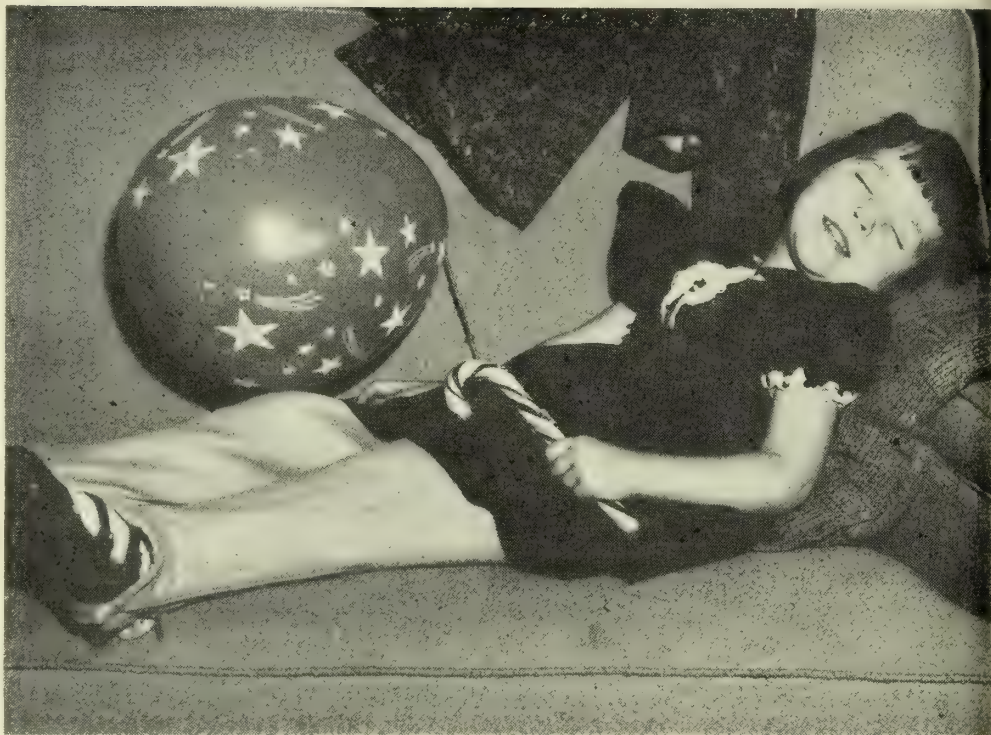


Photo by Fletcher Howard

held up a brand new football that he had wanted so long. And all of the children in the little "family" were gathered happily around their housemother, with gifts to delight their hearts, because of the love of people who cared.

Then came Snow White and the Seven Dwarfs, looking so real on their float that Judy laughed with delight. Their rollicking tune, "Whistle While You Work," brought smiles to everyone as they went on down the street.

Next came Cinderella in her pumpkin coach drawn by six tiny white horses. Judy waved to her as she passed, and cried out, "Hurry, Cinderella, for the Prince is waiting to dance with you." Dear little Cinderella! As always, she was bringing happiness to the hearts of children.

The sound of a tinkling bell announced the approach of the next float. At one end stood a smiling Salvation Army lassie ringing her bell beside the Christmas kettle. At the other end there was represented a poor family gathered around a Christmas dinner of turkey and all the trimmings, and beside each of them was a gift of clothing or other articles to meet a real need. The family's Christmas had been made possible with the money put in the kettle by folk with love in their hearts.

On another float was a small and very beautiful church, and from its open doors came the music of an organ and the voices of many people singing the Christmas Carols.

There was Santa Claus, too, with his pack of gifts on his back, and his arms around a group of happy boys and girls.

And so the parade passed slowly down the street, each float representing kindness and good will, and a spirit of happiness.

For a moment it seemed that it was all over, when around the corner came a band playing reverently the lovely old carol, "Silent Night." Then followed two floats that caused the excited crowd to become strangely quiet.

On one was an Inn, with its windows brightly lighted, but its door closed, with a sign reading, "No Room." In front of the Inn the lovely Mary sat on a small donkey, with Joseph beside her, both weary and anxious, and disappointed that "there was no room for them in the Inn."

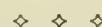
Following this was the crude stable, with the manger filled with straw, the Babe asleep, and a light of great happiness in the faces of Mary and Joseph. Around them knelt the humble shepherds, and on either side were the animals who were the first to greet the Child.

Judy's voice was blended with the voices of the other children as "Silent Night" filled the air, and the eyes of the crowd followed the Holy Family until it pased out of sight. Then the people turned homeward, and soon Main Street looked much as usual.

"Come, Judy, let's get up," said her mother gently, as she touched the shoulder of the sleeping child. On her face was a happy smile. As she opened her eyes, her mother placed a kiss on her cheek, and said, "Tell me, dear, what happened in your sleep to make you so happy."

Judy rubbed her eyes and sat up. When she was fully awake, she smiled brightly again and said, "Oh, Mother, it was the most wonderful Christmas Parade, because this time—Jesus was there."

—ELIZABETH WHISNER



(No Bible Quiz This Time)

the Family



How Christmas Came to Jimsie

By A. MARIE CRAWFORD

"Christmas ought to mean Christ to each of you," said Miss Scott, the mission teacher, to her class of twenty on the Sunday afternoon before the great celebration. "We should think of it as Christ's birthday, and not just a time of giving and getting presents. It should be a time when we are all glad to do something for our Saviour, by helping others who have less than we have."

"I want to talk to you for a minute, please, Miss Scott," whispered Jimsie when the lesson was over.

"Why, certainly, Jimsie," she replied. "Come over here and sit down. Now what is it?"

"I want to do the right thing. You see, it's this way. Ma has had an awful hard time since Daddy died, and this year I've been able to work more and I've saved five dollars for Christmas. I want to have a regular Christmas like we did when Daddy was living—a tree and candles, and candy, and a turkey with stuffin'." Jimsie paused a little uncertain about going on with his story. "I've already bought a — blouse—for Ma. The lady at the store, she picked it out for me. And I've got a tree, too—went to the woods and cut it myself. It's locked up in the coal house and I have the key. Ma laughs and says she knows I've got something in there for her."

"I want to help, Jimsie," said Miss Scott warmly, "so count on me for a basket of things for the dinner. It will be my gift to your mother."

"Am I doing right to just think about Ma, Miss Scott? You know what you said today, about doing for folks that have less than we have. Now, there's the Jones children, three of 'em. I guess they won't have a thing. But I didn't want to have anybody but just us. Ma works hard and I think she ought to have everything."

Miss Scott thought a minute. She realized that the boy's motive was unselfish, but the question, she knew, he would have to answer for himself.

"Do just what you think is right, Jimsie," she replied. "Serve Christ in the best way possible."

It was the day before Christmas before Jimsie solved his problem. Early in the morning while he was chopping wood, he overheard the Jones children talking.

"Wish Mommie wasn't sick in bed, so maybe we could have somethin' 'sides taters tomorrow. Jimsie's goin' to have a fine time—got a tree an' everything. But don't you cry, Pete. Next year I'll be a lot bigger an' I'll make some money an' give you a present—maybe a horn or a wooly dog or an engine. Just think 'bout how nice that'll be," Jimsie heard Tom, the oldest of the children promise the baby.

Light dawned on Jimsie and he suddenly remembered the text his mother had taught him when he first went out to sell papers and run errands: "As ye did it to one of

the least of these, ye did it to me," Christ had said.

Jimsie opened the door and walked out, carrying an armload of wood.

"Hello. How's your Ma?" he asked.

"Sick in bed," Tom replied wearily.

"Well, come over to my house tomorrow morning early, awful early."

"O, goody!" cried the Joneses in chorus.

"We'll be there sure, Jimsie," called Tom, as they rushed indoors to tell the good news.

It was a transformed Jimsie whom Miss Scott found that evening busily stringing snowy popcorn for the tree.

"Oh, Miss Scott," he cried, his face flushed and his eyes shining, "It's going to be fine. I told Ma all about it and she's helping. The Jones children are coming over and I've got a horn for Pete and a doll for Mary and an engine for Tom. Won't they be tickled? And we're going to have dinner for 'em, too," he went on breathlessly, "a turkey and cranberries and puddin'. Ma fixed it all lovely. And we're goin' to send some dinner to their sick mother."

"Here's my basket to add to your store, but this bundle here, you must not open until tomorrow. It's my Christmas gift for you. Oh, I'm so glad, Jimsie, that you are going to have such a happy Christmas doing good for others." Miss Scott's eyes filled with tears at sight of the bare room where Jimsie was going to serve Christ in a finer way than half of her friends who had magnificent homes and plenty of everything.

"Merry Christmas and God bless you, Jimsie," she said as she turned to the door where a servant waited with more baskets for her other Sunday School children. In her heart she said, "God bless Jimsie, and God bless all those who do good with the little that they have." For she knew that Christmas, with its spirit of love and good will had indeed come to Jimsie.

—Selected

Merry Christmas!

Mrs. Ruby Lee Adams, in her delightful little book, "Christmas," says: "Out of the distant past comes a familiar greeting that warms the heart of mankind—MERRY CHRISTMAS! It stirs the heart like some beautiful old memory and echoes back across the ages of time, when the English first shouted it from their windows to their neighbors and friends on Christmas morning. Legend tells us that even the beehives were decorated with holly in Old England as a way of saying 'Merry Christmas' to the bees."

As we think back over the years and recall the happy association that the Children's Page has had with the boys and girls, and with parents, teachers and other friends, we want to say a big Thank You for your friendship and for the good times we've had together, and extend to you the age-old greeting—

MERRY CHRISTMAS!

CHRISTMAS FOODS AND SUPERSTITIONS

Our Christmas cake had its beginning in Rome, when cakes were presented to the Roman Senators to gain favor. The cakes were in the form of animals and people, but later they became more elaborate and were adopted as Christmas cakes.

There are many old superstitions that cling to Christmas foods and decorations. Candles are used for illumination at the Christmas dinner, whether it be formal or informal, because they carry out an old Christmas tradition. An old custom is to have a miniature tree in the center of the Christmas table bearing gifts or favors for the guests. One may have a silver vase with a cluster of holly on it, or a colored glass bowl piled high with fruit.

By all means you must have a plum pudding, otherwise you will lose a friend between this Christmas and next. To refuse a piece of mince pie at a Christmas dinner means bad luck for the year. There will be no lack of bread for the next twelve months if a loaf is left on the table after the Christmas Eve celebrations. "An apple a day keeps the doctor away" is a very old saying. But to eat an apple at midnight on Christmas Eve is to enjoy good health during the year, according to an old tradition.

—From *Christmas*, by Ruby Lee Adams

Christmas in Verse

GOD'S GIFT

There was a baby sweet and mild,
He was God's gift to the world—

He was the Holy Child.

He wasn't just a present bright,
He wasn't just a song of delight;
But when you hear the children sing,
When you hear the church bells ring,
Get out your Bible and you will find
The story that is sweet and kind.

—Helen Frances McFarland, Age 9
Conover, N. C.



THE WISE MEN

Three Wise Men, three kings they were,
Brought gifts of gold, frankincense, and myrrh;

They took them to the tiny child
Which was Jesus, gentle and mild.

—Donna Marie McFarland, Age 11
Conover, N. C.



THE SONG OF CHRISTMAS

O Lord of eternal life,
Who came in the peaceful night,
When wise men were led from afar
To see this strange sight,
Following yonder star.

O welcome, Lord Christ, I worship Thee,
O Blessed One of the Trinity.

A babe born in a manger
Filled only with straw;
For there was no room in the Inn,
And only the animals saw
The glorious birth of the Saviour of men.
O welcome, Lord Christ, I worship Thee,
O Blessed One of the Trinity.

—Nancie Allen, Age 13
Williamston, N. C.



Christmas for Henry

By R. P. MARSHALL

Henry was only eleven and small for his age. Just now he was feeling even smaller, as he hunched himself into the corner of the window seat and looked out through the steaming glass.

"What's the matter, Henry?" asked his aunt, for the fourth time in as many minutes, but Henry didn't answer. How could you answer such a question? How could a small boy put into words all of the sadness and the longing that twisted his stomach into knots and put a frog in his throat? It looked like a grown person ought to be able to guess what the trouble was — or had they forgotten all that had happened?

Shutting his eyes, he tried to remember how it was last Christmas . . .

There was a tree, a big one that reached almost to the top of the ceiling, and Grandfather had brought it into the house with Henry's help, the two of them puffing and blowing in triumph. And there had been candles, little tiny candles that were set in small cups which fastened on the branches, and he remembered how Grandmother had cautioned him against lighting even one of them before the proper time. And then the fun of stringing the pop-corn that would festoon the tree from top to bottom and look like snow upon the mountain and taste like manna when you took the decorations down. He remembered it all too well, but everyone else seemed to have forgotten.

Opening his eyes for a swift look around, Henry saw his aunt leaving the room. Now he was alone, and he liked it that way, for the tears were close to his eyes and he didn't want anyone to see him cry. Gazing out of the window, he saw the old house across the vacant lots so forlorn and empty, as it had since he and Grandfather had left it.

What sort of Christmas would it be this year? How could it be happy without Grandmother? he asked himself, and

then the tears came with a rush, as he thought of the rainy day in April when an old man and a little boy came back to an empty house from the cemetery on the hill.

Now he knew what it meant to be an orphan. Somehow he had never thought about it much, as long as Grandmother was alive, for the mother whom he could not remember was not missed. But now the thought struck him with full force. He was alone — except for Grandfather — among relatives who seemed to want to do everything possible for him and succeeded only in making him feel worse. He couldn't blame them, and he felt that he could love them, given enough time, but things were so different.

Just then the back door banged and a tremor shook the house. In spite of his tears, Henry almost laughed. He knew what caused that commotion and somehow the sound brought happiness, for it was a part of the past, the sound of Grandfather stomping up and down on the doormat in his usual uninhibited fashion. Being deaf, Grandfather had never learned to be quiet, despite the efforts of all the family to tame him down.

Hastily wiping his eyes on his sleeve, Henry jumped down from the window seat and ran into the kitchen, where the old man stood by the stove shaking himself like a wet dog and spattering snow all over Millie's clean floor. But Millie

didn't mind, for Grandfather was a privileged character among the servants.

"Hi yi, Bud," said the old man, ruffling the boy's hair with his gnarled and calloused hand. "Getting ready for Christmas?"

The look in Henry's eyes was answer enough, and the hand's caress grew softer and the rough fingers crept down across the tear-wet cheek. "Um-m," said Grandfather. "I see." And over his normally cheerful face came a look of desperate sadness.

Without saying any more, the old man reached up to the hat-rack and took down Henry's overcoat and cap. Handing them to the boy, he put on his hat and moved to the door. Henry donned his garments and followed him.

The snow was deep outside the beaten path around the house and Grandfather broke a new trail, sinking down to his boot-tops, and kicking the crisp crystals out in a shower of white at every step. For a moment Henry was back in the past, a little fellow of six, trying to walk in Grandfather's footsteps. Laughing, he jumped from one hole to another and at length caught up with the old man. Grabbing his coat-tail, he shouted, "I can do it now, Grandpa!" and the old man turned and smiled.

Looking down at the one set of footprints, he clapped the boy on the shoulder, man-fashion, and answered laconically, "Yes, I see you can." But Henry knew what meaning lay behind those sparing words. He felt at least two feet taller as they resumed their journey.

It wasn't far across the vacant lots to the old house, and they were there before Henry wanted to stop walking. Somehow, it was too good to end so soon.

But they were rounding the corner of the coal-house now and Henry felt the planks of the board-walk underneath the snow. The drifts were piled high over the porch and they floundered a bit as they climbed the steps.

Taking out the old-fashioned key, Grandfather inserted it in the lock and turned it once, and they walked into the kitchen.

All along the way, Henry had been wondering about the reason for their coming over. Why should Grandfather bring him here at this time? Now he knew.

For the room was warm from the blazing fire which burned in the old fireplace, the smell of food came from the woodburning stove, and in the cor-



ner was a tree like the one they had that last Christmas together.

Stopping dead in his tracks, Henry looked around him. Nothing seemed changed, with one exception, and, somehow, he felt that She was there too, for her place was set at the head of the table and the old chair that Grandmother loved was in its place by the fire.

Grandfather was smiling mistily as he removed his outer garments and hung them carefully up to dry behind the stove. As in a daze, Henry followed suit and then they stood, side by side, before the fire.

The old man's arm went around the boy's shoulders and his normally loud voice was hushed and low. "You see, Boy," he said, "I knew what was troubling you, for I felt it too. I talked to Mary and we cooked this up together for tonight as a surprise. But when I saw you over there, I decided we wouldn't wait for the rest of them. We'd come on now and have our time together, for there's something I want to say to you that can best be said right here in this room."

Grandfather paused and swallowed, while a tear ran down his cheek, and then he smiled again. "You see, Boy," he said, "We've been trying to do two things at the same time, you and me. We've tried to live in the past and in the present at the same time. Old folks can do it, but boys like you can't. It gets too complicated.

"Here is the place where we were happiest. Here is the place where we three lived and laughed together. Now Grandmother is gone and Mary feels that she should take care of us over at her house. She loves us and she wants to do what's right, but she is worried about you, because she thinks you won't want to live with her and don't love her."



THE LITTLE TOWNS

We like little towns on Christmas Day,
With streets running gaily every which way
Past cottage and stable, but going nowhere,
With a "good-morning" here and a
"howdydo" there;

Past chapel, church tower, and pointed
spire,

With sweet carolers from the village choir;
Past chimneys high and past chimneys low,
With stockings and presents all hung in a
row;

Asking for nothing from hollow and hill
But a Star to guide them and guard them
still.

These little towns, we sorta like them —
Sorta remind us of Bethlehem.

—Fred Zartman

He paused for a moment while his eyes went around the room, lingering a bit on the empty chair by the fire, and then he continued in a steadier voice, "I thought we'd try it here by ourselves today, to see if we thought we could make out. We can be alone with our memories, if that is what we want. I don't know if it really is, so I guess it's up to you."

Henry looked at the cheerful blaze in the fireplace, the shadows flickering on the walls, and the empty chairs at the table. Then he turned and put his arms around the old man's waist and hugged him tight.

"I think I know what you meant,

Grandpa," he said, "when you said you thought I could do it. You meant more than just stepping in your tracks; you meant that I was big enough to be a man like you. And so I am."

For a moment he leaned his head against the old man's vest and heard again the sound of the key-wound watch that had lulled him to sleep on many an evening when he was a little boy. He remembered all the sad and happy times, and then he dropped his arms and smiled up into the old man's face.

"Wait here, Grandpa," he said, "I'm going to bring the family. It wouldn't be right for us to let them miss the fun of Christmas by our fire."



The Gift

*A shining light in darkened sky,
A song flung 'round the earth,
As knees bent low before God's gift—
The Child of lowly birth.*

*A clear, white light to mark the way,
A song to banish tears—
Christ's blessed gift to humble hearts
Throughout eternal years.*

*A warm, clear light within our eyes,
The song of hearts set free,
A tender love for all mankind—
Our gift, O Christ, to Thee.*

—ELIZABETH WHISNER

The Significance of the Savior's Birth

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Luke 1:46-55; 2:4-7

Our first selection from the Gospel of Luke is the "Magnificat," or "Song of Mary." Only Luke, of three gospel writers, includes this ancient hymn. His interest in praise leads him to include not only this song of Mary, but others, too, which appear in the first two chapters (see Luke 1:68-78 and 2:29-32). Of interest to the Bible student is also the "Song of Hannah" found in I Samuel 2:1-10 which has much the same theme as the Magnificat.

It will be noted at once that in these songs there is a prominent accent on the belief that God has a special interest in the poor and humble. No wonder Mary's song has been called "The Storm-song of Democracy." In the song of Hannah we read: "The bows of the mighty are broken, but the feeble gird on Strength" (I Samuel 2:4). Compare this with Luke 1:51, 52: "He has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree."

It will be seen that the underlying thought of these beautiful hymns is a deep faith in the power of God to bring justice to pass in human relations. The same thought was expressed by the poet, William Blake, when he wrote: "The deep groan of the martyr's woe, is an arrow from the Almighty's bow."

Now we must, of course, assume that Mary's song is not about herself. She must have been thinking of the coming of Jesus and what he would mean to the world. There is great joy in looking forward to Christmas, but it would be untrue to the deeper meaning of this sacred season if we did not stop to consider it also as a judgment on our way of life. Do our sympathies really go out to the disinherited ones of earth? If we can honestly say "yes" to that question, can we point to anything we have done to prove our interest in them is more than just a sentimental interest? Have we shared through the mission program of our church and through local agencies with those in greater need? Have we been willing to "stand up and be counted" on the side of justice and fair play for all men everywhere? These are the sacrifices we must bring if we would really discover the deeper meaning of Christmas.

In the second selection, Luke 2:4-7, we have the story of the crowded inn, where no room could be found for the Holy Family on the night of the Nativity. There is hardly another incident in the Bible that has evoked the same amount of wondering sadness as this picture of that homeless family. But is it all too easy to be sentimental about it. The time was long ago, and we help little if we sit by our comfortable firesides and indulge in sad contemplation of it all. Perhaps what we need more is to ask ourselves whether our own lives are not crowded inns with room for everything except what is most important. There is no intention here to bring harsh judgments on any of us. The struggle to earn a living and to meet our obligations to our families and to our communities takes its toll of our energies. But most of us still have some time left. Why not resolve that we will give more time next year to the things that really matter? This does not have to mean more feverish activities added to our lives. It might mean more time spent in reading the Bible and other good devotional books, more time in meditation, more time in the enjoyment of nature, more time to visit with lonely people, and those who are ill. In such ways we can make room in the inn of our lives for the Great Guest.

LESSON FOR DECEMBER 28

Jesus Is Christ the Lord

Scripture: Mark 8:27-35

It has been said that the greatest act of which a human being is capable is to say "I believe." That may or may not be true, but the affirmations a person is able to make (either through verbal statements or through his pattern of life) have a great deal to do with what that person is.

The title of our lesson today is itself a sort of creed. Indeed, it is the statement which is the basis for the new movement toward church unity. It is the one statement upon which all the various denominations that make up the World Council of Churches can wholeheartedly agree—"Jesus is Christ the Lord." It is one of the earliest (and shortest) creeds of the Church, being found in the New Testament at Phil 2:11 and other places.

In the passages from Mark's gospel, commonly referred to by New Testament scholars as the "Recognition Scene," the question of Jesus' identity is, for the first time, clearly stated. In the conversation with the disciples immediately preceding Peter's confession it is brought out that there are several theories current among the people as to who Jesus actually was. These notions are, in themselves, revealing. Some thought (or feared, as Herod Antipas) that he was John the Baptist risen from the dead. This view implies there was much similarity in the message and work of John and Jesus. "Others say, Elijah" probably refers to the then current belief that a resurrected Elijah would appear as a sort of fore-runner to the Messiah. "And others one of the prophets" may mean Jesus' teaching and life reminded his hearers of men like Isaiah or Jeremiah.

After Peter's bold confession Jesus has the sad duty of reminding his followers that their beliefs about the Messiah were wrong. To Peter's objection to Jesus' description of the suffering and dying Son of Man comes the sharp rebuke "Get behind me, Satan! For you are not on the side of God, but of men." Little did Peter realize that his own words were a sort of temptation to Jesus to reconsider his role and to become the Messiah people commonly expected.

The important point in all this discussion is that every person who hears about Jesus must decide for himself what he thinks of him. The Interpreter's Bible has a paragraph (vol. 7, p. 766) which is worth our study: "Who do you say that he is? A poetic idealist, a beautiful sentimental figure, obsolete in our changed world? Some have said that. An inspiring leader for social causes, but not the revealer of an ultimate God? That too has been said. A dear companion for the home, blessing its intimate love, but no master for business or politics? That too is said every day. Your life, your attitude, your sense of values—who do they say that he is?"

In verses 34 and 35 which conclude our Scripture lesson we have set forth in

Jesus' words the cost of discipleship. It is not a popular text. Our hearts naturally recoil from its demands, for it means a sort of dying—"Whoever loses his life." It means attempting a new and perhaps a strange sort of existence, giving ourselves away completely to a new and different way of life. St. Paul knew it when he spoke of being "buried with Christ." It is not a step to be coldly calculated and taken only after we are sure it will "pay off." It demands a leap of faith; and it does not always pay off in the world's coin, though some have tried to persuade others that it does.

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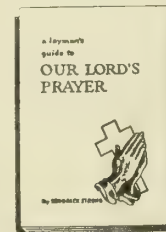
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Gibat Views the News

GETS HIS BICYCLE

The District of Columbia police auctioned off about 100 unclaimed bicycles yesterday.

"One dollar," said an 11-year-old boy as the bidding opened on the first bike.

The bidding, however, went much higher. "One dollar," the boy repeated hopefully each time another bike came up.

Robert Weschler, who has been auctioning stolen or lost bikes for 43 years, noticed that the boy's hopes seemed to soar highest whenever a racer was put up. There was one racer left. The bidding mounted to \$8.

"Sold to that boy over there for \$9," said Weschler. He took \$8 from his pocket and asked the boy for his dollar.

The youngster turned it over—in nickels, dimes and quarters—took his bike, and started to leave. But he went only a few feet. Carefully parking his new possession, he went back, gratefully threw his arms around Wescher's neck and cried.

Nobody bothered to ask him his name.

No comment.

MUSIC RESTORES HEARING

SUTTON, England — Metal worker William Gregory today credited an Elvis Presley rock 'n' roll song for restoring his hearing. Gregory, deaf for eight years, said "something went click" while the song was blaring on the radio during the weekend. He said his hearing suddenly returned.

You've heard the expression "enough racket to wake up the dead?"

DRIVER GETS PUNCH FOR OBEYING LAW

GRAND RAPIDS, Mich. — Earl Mulliken obeyed the 25 mile an hour speed limit as he drove home and ignored the bleating horn of the motorist behind him.

When Mulliken got out of his car in his driveway, he noticed the horn-blowing driver stopped in front of his house. The other driver got out of his car, demanded why Mulliken hadn't got out of his way, then punched him in the mouth. Mulliken's denture was broken. Police are looking for the other motorist.

Who says courtesy doesn't pay?

"I want to talk about bank notes," announced a voice on the telephone. "To whom should I speak?"

"Do you want to discuss conversion or redemption?" asked the bank receptionist.

After a moment's hesitation the voice inquired, "Is this the First National Bank—or the First Methodist Church?"

A newcomer to the church said: "We started coming to this church because we HAD-A-CALL on some of its members." If your class or department attendance is falling off, give your members HAD-A-CALL treatment. There are thousands who have given glorious testimonies as to what happened to them after they had HAD-A-CALL. Have you given your prospects and absentees HAD-A-CALL lately?—From Bulletin, St. John's Church, Gastonia.

Letters

THE OTHER SIDE OF CHRISTMAS

To the Editor:

You complain about pushing Christmas back beyond Thanksgiving.

It is wonderful that the Christmas season now starts around November 1. Christ can no longer be held within the churches; His spirit has moved in the hearts of people to such an extent that merchants and the market places now feel His presence.

It is not that Christmas is being commercialized; it is the inward desire of people to want Christmas to hurry up and come. Buying gifts is only an outward expression of that for which Christmas stands.

There is nothing commercial in my little boy, who is ten years old, who came home the first week in November from school. I came by the parsonage to check on him and he had the record player on and was playing "I'm Dreaming of a White Christmas." He was sitting on the bed looking at the Sears Roebuck catalogue. He was only reflecting what is in the heart of every little child and what was in your heart when you were his age. You wanted Christmas to hurry up and come.

There is something more to Christmas than the toys and decorations of Christmas time. There is a human hunger in the heart of the weary world for the spirit of Christ to come in the hearts that are weary of sinfulness and greed.

Thank God that the Christmas season is catching on in the world and if people want to express their little spark of unselfishness that is left in them by buying a gift and giving it, then let's see the good in the act and not just the outward expression of it.

Thank God for Christmas.

(Rev.) Robert M. Hardee
Troutman, N. C.

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Improvement Noted

To The Editor:

Your paper gets better all the time. It is because of the leadership that our church paper is given to us that our conference is able to accomplish all that is being done.

One of the fine experiences that I have had since coming to the Home was the privilege of having "Dad" and Mrs. Arnold of Greensboro present their Christmas program on last Sunday afternoon. This is one of the finest programs on the Christmas season that I have had the opportunity of seeing and I covet for other people this opportunity.

Thanking you for the leadership that you are giving to our conference and

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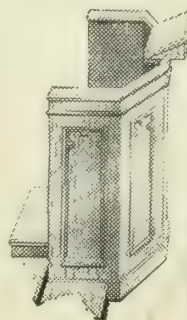
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N. C. Conference Schedules Workshops for January

The Co-ordinating Council of the North Carolina Annual Conference has planned a series of district and subdistrict meetings. These are to be held during the first two weeks of January 1959. Their purpose is to strengthen and sustain the quadrennial emphasis on the Local Church.

Workshops will be conducted in seventeen district meetings on the work of the four commissions of the local church: membership and evangelism, education, missions, and stewardship finance.

Mr. Walter F. Anderson, president, and Rev. H. K. King, executive secretary, and more than twenty others will train and share in studying methods of enriching the spiritual life of the church and enlarging its evangelistic outreach.

The Rev. C. S. Boggs, president, Rev. M. W. Lawrence, missionary secretary, Rev. Thomas A. Collins, executive secretary, the district missionary secretaries and others will strive to increase the missionary zeal and commitment of our people through the Commission on Missions.

Dr. C. P. Morris, executive secretary of the Board of Education, will train a carefully selected staff of workers for the workshops. Their purpose will be to assist the local church in recruiting and training church school workers and leaders. The program of Christian education will be enhanced for all officers and teachers who will participate.

Mr. Garland Garris, chairman, and Mr. M. J. Cowell, treasurer, of World Service and Finance Commission, will train and direct a group of persons to help the local church understand its financial responsibilities. They will instruct in ways of enriching the local church budget, understanding of stewardship, and preparation for the Every Member Canvass.

All meetings are scheduled for 7:00 p.m. through 9:15 p.m. The places of meetings are as follows:

- January 5—Front Street Methodist Church, Burlington
- Asbury Methodist Church, Durham
- January 6—Steele Street, Sanford
- St. Paul, Goldsboro
- January 7—First Methodist Church, Henderson
- January 8—Fairmont Methodist, Raleigh
- First Methodist, Morehead City
- January 9—Centenary Methodist, New Bern
- Queen Street Methodist, Kinston
- January 12—First Methodist Church, Clinton
- January 13—Hay Street Methodist, Fayetteville
- January 14—Avon Methodist Church, Avon
- Grace Methodist Church, Wilmington
- January 15—First Methodist Church, Elizabeth City
- Whiteville Methodist Church
- January 16—First Methodist Church, Washington
- St. James Methodist, Tarboro

From the Business Manager

In an effort to serve the churches of the Western North Carolina Conference, the *ADVOCATE* sent representatives to the district conferences. As business manager it fell my lot (and good fortune) to represent the church publication in several of these meetings.

December 1 found me at Thomasville. There in the beautiful Thomasville Methodist Church, O. N. Hutchinson, pastor, ministers and lay delegates met for their district conference, led by the superintendent, the Rev. J. H. Carper.

The next of these meetings took place in Valdese Methodist Church, with the Marion District. The host pastor, the Rev. E. H. Nease, Jr., opened the meeting with a devotional period, after which the conference was led by the Rev. J. E. Yountz, district superintendent. Speaker for the morning hour of preaching was Dr. E. C. Few, superintendent, Gastonia district.

In what was perhaps, the most informal district conference in all of North Carolina, ministers and laymen met at Boone Methodist Church for the North Wilkesboro annual meeting, Sunday, Dec. 7. The host pastor, the Rev. E. H. Lowman, opened the meeting with a devotional which was followed by a round of "bragging." That is to say the Rev. G. R. Stafford, district superintendent, asked if anyone would like to brag about the work on his charge. Needless to say, pastor after pastor told what significant work his people are doing.

Further accounts of these conferences will be published following Christmas, as the secretaries send in their stories.

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JUST SUPPOSE!

Just suppose the Lord would begin tomorrow to make people as sick as they claim to be on Sunday.

Just suppose the Lord should take away the child whom the parents use as an excuse for staying away from church.

Just suppose the Lord should make people as poor as they claim to be when asked to help finance His program.

Just suppose the Lord should have everyone stoned to death for covetousness as was Achan.

Just suppose the Lord should let some parents look into the future and see what their example and lax control did for their children.

Just suppose all Christians really loved the Lord.

Just suppose, and then, by the help of the Lord, go forth and live and serve as if eternity was soon coming.—*Bethany Church Bulletin, Winterville, N. C.*

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"Be careful that your yesterday doesn't fill up too much of today."

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No sermon is good just because it contains a series of quotations from world authorities.—*Roy L. Smith.*

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